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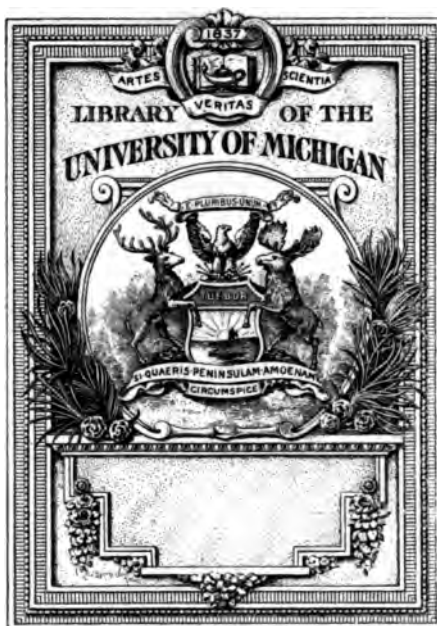
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**PROCEEDINGS**  
**OF THE**  
**FIRST SESSION**  
**OF THE**  
**AMERICAN ASSOCIATION**

**FOR THE**  
**ADVANCEMENT OF EDUCATION,**

**HELD AT**  
**CLEVELAND, OHIO,**

**August 19th, 20th, 21st, & 22d, A. D. 1851.**

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**PHILADELPHIA:**  
**E. C. & J. BIDDLE, No. 6 SOUTH FIFTH STREET.**  
**1852.**

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## PROCEEDINGS OF THE ASSOCIATION.

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The American Association for the advancement of Education, assembled in the First Presbyterian Church, in the City of Cleveland, on the 19th day of August, 1851, at half-past two o'clock, P. M.

The Association was called to order by the President, the Rt. Rev. ALONZO POTTER, of Pennsylvania.

He remarked that this was the first meeting of the Association. Two National Conventions of the friends of Education had been held in Philadelphia in the two previous years—at the first of which, it was resolved that the Association should be organized; and at the second, the present Constitution was adopted. The first meeting, under this Constitution, takes place now. We have come to the shores of your beautiful lake to inaugurate the Association. It is to be national in its character, and even more, it is to be co-extensive, in its aims and operations, with the North American continent. We witnessed in the conventions at Philadelphia representatives of the cause of Education from both the Canadas. We hope, on future occasions, also to meet gentlemen who come from every section of our own land, and from the dominions on this continent of her Imperial Majesty of England.

By order of the President, the Secretary read the Constitution of the Association, and called the roll.

By invitation, the Rev. Geo. Duffield, D. D., of Detroit, opened the session with prayer.

The President then addressed the Association as follows:

*Ladies and Gentlemen,—*

It is expected, I understand, that the presiding officer will open this meeting by an Address. It will be seen, by the last article of the Constitution which has just been read, that this duty will properly devolve on me a year from this day, when I shall surrender my office into the hands of my successor. I have accordingly made no adequate preparation for the performance of it now—and if I venture, in obedience to the wish, which has been expressed, to offer a few remarks, I shall have to presume largely on your forbearance. It will be my object to present some hasty thoughts, which, though intended especially for the consideration of my fellow-members of the Association, will not, I trust, prove wholly destitute of interest to others.

The Association which we have ventured to organize—may I not with emphasis say—*ventured?*—since it certainly requires some courage to establish a Society with a title so comprehensive and for objects so vast and important—this Association is not merely *National*—it is as I have already said, *Continental*. It is an *AMERICAN Association for the advancement of Education*. It aspires to embrace within the scope of its unpretending yet ambitious labours, the whole subject of Instruction and training for the rising generation, and it would welcome among its members representatives from all quarters of North America. It would know no barriers between the citizens of our Federal Republic and the subjects on this continent of the Queen of Great Britain. It would know in regard to our own land, no distinctions, no dividing lines between the East and the West, the North and the South. It owns in its humble attempt to do



good, but one country and but one kind. Man as man—in all his high and illimitable capabilities is the subject about whom we propose to counsel together—for whose advancement and elevation we propose to labour.

A period seems to have arrived, in the progress of Education, when every where—but especially in our own land, it becomes all important that its active and earnest friends should have frequent *reunions*—should enjoy opportunities for mutual consultation, for the calm and dispassionate exchange of such opinions as they may have reached through experience or reflection. To give to such reunions their appropriate dignity, and above all to secure their appropriate usefulness, it is evidently desirable that they should combine those who come from every part of our land and who represent Institutions of learning of every class and grade. It is proposed, then, to attain this object by making the meetings of the Association *migratory*. It was cradled near the shores of the Atlantic, in that city which gave birth, seventy-five years ago, to our Declaration of Independence, and where the Constitution which secures our Union was first framed. Would that we could hope, in behalf of the humble Instrument which the Secretary has just read—a career in any degree as steady—as progressive—as rich in blessing to men as a gracious Providence has been pleased to vouchsafe to those Instruments. By meeting at different points in the United States and in the British Provinces, we hope to secure, in our deliberations, an infusion of the best intelligence—of the most enlarged and patriotic enthusiasm—of the most sober practical wisdom which the labours of the last twenty-five years have developed, in connection with the interests of Education, whether Public or Private.

We have met *here* to-day as if to proclaim the *Catholic* character of our Association. Where are we, Ladies and Gentlemen? On the shore of one of those magnificent inland seas which contribute so much to the strength and glory of our whole people. We look towards the South and there is

the vast expanse—teeming with its ever increasing millions of population—which discharges its waters into the Gulf of Mexico. We turn to the North and there roll waters, which at the distance of hundreds of miles, reach the Gulf of St. Lawrence. Trace those same waters up to their source and you come to the territory of the north-west, so rapidly peopling from every part of the earth, and from which as a great hive, multitudes on multitudes are to go forth to the Pacific.

We stand here then, to-day, my friends, in what may be considered as a great moral and social centre. We plant ourselves, here, at the outset of our career as an Association that we may proclaim the *comprehensive and catholic character of our principles*—comprehensive not merely in respect to territory or to civil and political relations, but comprehensive also in respect to *systems*—in respect to *institutions*—in respect to *men*. This is an American Association for the Advancement of Education—for the advancement, permit me to say, of *universal* Education—of education for all and *through* all—education for those of every rank and condition in life—and education through every means approved by reason or experience—education, therefore, in all its *stages*, from the humblest rudiments to the highest attainments—from the lowliest seminary for the child to the most exalted college or university for the man. We know here no privileged methods—no proscribed systems or institutions. To every principle and every method we would give a full and impartial hearing. We would judge every thing by its fruits, and as those fruits have approved themselves to the enlightened judgment of the many, or to the well tried sagacity of the few, would we have them stand or fall. It is a mistake to suppose that this Association is interested only in popular and elementary education, that it aims only at the improvement of schools established or fostered by our noble systems of Public Instruction. The education which we desire to promote, is that which lays its deep foundation in the family, and which is carried forward in the common school, the academy, and the college. The

only basis broad enough for our operations, is one broad enough to embrace every seminary and every method which has entitled itself to the confidence and approbation of the wise and good.

But again. In choosing this for our place of meeting, we seem to have proclaimed that the spirit which is to animate this Association shall be *progressive*. Where, my friends, are you sitting? Where do I stand? Fifty years ago, no friend of education, no friend of human improvement came here to plead his cause. No large assembly of civilized or Christian men gathered here in those days to deliberate for the advancement of any good work. Cleveland was then a "forest city" in no such sense as now. Around the spot where we are now met, lay the almost pathless wilderness. The Indian canoe, the Indian wigwam, the hut of the lone trapper or settler, and now and then the distant sail of some small schooner, were the only objects to attest the presence of man. But what do we behold to-day? A state which then contained less than forty thousand souls, numbering now its millions. A town which was then unknown—which was still to be—risen from the bosom of the wilderness, till it contains twice ten thousand inhabitants, and can boast of unsurpassed beauty. Then he who stood in Cleveland felt that he had reached the furthest limit, the outmost borders of civilization. But now, who can put his finger on the map and indicate the extreme western point which has been reached, or shall be reached by the never resting wave of Western emigration? We have come here then, with this Association, that we may announce that they who founded it, did so with hearts beating high and warm with the spirit of *progress*.

But let me add that we have come here, as to an appropriate spot, to announce our further interest in a true and wise *conservatism*. What is this beautiful town? What this mighty commonwealth, this great republic, or this confederation of republics? Is it the creation of the last few years? Is it something that started into being by its own fiat, or has it come down to us as a precious legacy from the past? Does it appear from

history that the United States is a country without an origin, a child without parents? There is no civilization of that kind—there are no blessings of that kind. There is no nation, kindred or people, that can lift up its head to heaven and proclaim its independence of the men and the nations that went before it. We may rather say, with all humility, and with all pride, too, that we are what the past of the world has made us. We boast the energies of the people among whom we live. We can trace them back to our sires and to our fatherlands. Our pledge, our security for the glorious future, which, we trust, is opening before us, is that we sprung from distinguished ancestry, and that our limbs are strong with the moral and political strength that has been breathed into us from generation to generation. We come not ignoring the past then, nor contemning the labors of those who have gone before us in the work of education. When I look to Greece and Rome, and see what was taught in their schools—what the master-pieces that emanated from the hands of their poets and orators, their sculptors and architects, their historians and philosophers, I cannot think that those schools were without merit, or that it becomes us to think or speak of them with disrespect. Be it ours rather to combine the results bequeathed to us by our predecessors, with improvements which shall demonstrate that we are entitled to be named and remembered as their not unworthy sons and heirs.

As the *place* at which we meet is significant and auspicious, so also is the *time*. During this very hour, there are gathered at the capital of a neighboring state which has entitled itself "Empire State," representatives from the SCIENCE of the land. There are our Chemists, our Astronomers, our Naturalists, our Amateur Philosophers, comparing opinions, announcing discoveries, and animating each other to renewed zeal and activity in their noble work. We meet at a point somewhat remote, geographically, yet close at hand in a social and political sense. Ours is a theme no less important to the men of this generation, and more important to those who will come after us. That

theme is at once a *science* and an *art*—a science as it investigates the laws that regulate the normal development of mind—an art as it proposes to apply those laws to the actual culture and improvement of the soul. On such a subject we shall deliberate well and wisely, in proportion as we always recognize the fact that while much has been given to us from the past, much in its speculations and experience, there is still much also to be discovered, and more to be effectually applied. I hold that a perfect system of training and teaching can never be reached till we have first evolved a complete and satisfactory *science of man*. We must understand more perfectly the nature of that wonderfully complex being who is to be reared to the stature of his full and glorious development, before we can be prepared with rules sufficiently precise and comprehensive for the direction of the work. The labours of this Association will be valuable, then, just in proportion as we approach them in the spirit of LEARNERS. If we come, imagining that to us it has been given to discover the last secret in the art and mystery of education, full of the vain-glorious thought that we are to utter the “last words” on the subject, then it needs little sagacity to foresee that we shall soon exemplify the great law that “pride goeth before a fall.” In the whole field of human inquiry there is hardly a subject about which the deliberations of men should be more cautious, and their conclusions more free from dogmatism, than the subject of Education.

There is at this time another Congress in session, which well merits the earnest consideration of civilized men over all the globe, and the assembling of which forms one of those eras that “cast their shadows before.” It is a Congress holding its deliberations in the great metropolis of our father-land, and embodying representations from the INDUSTRY OF THE WORLD. It is more than national or continental. It is cosmopolitan. It collects specimens of all those Arts which are emphatically Arts of Peace, and it lays under contribution the Arts of every civilized nation. Auspicious event! Seeming harbinger that the

time is coming when nations will beat their swords into ploughshares, and learn war no more! Let us see to it that our schools contribute to a consummation so devoutly to be wished. The temple of Janus is now closed. The clangor of arms is hushed and we are permitted to conduct our peaceful deliberations in the midst of a world at peace. Let it not be our fault if this repose of angry passions and bloody strifes is again disturbed. Let the war-spirit be exorcised from our text-books and reading books. Let it be exorcised from our conversation and our influence over youthful and excitable minds. Neither Education, Science nor Industry can flourish to the utmost, where wars and rumors of wars are abroad. In this day, then, of Congresses or Associations, devoted to these great interests, let us see to it, that the bands between Education and Science on the one hand, and Education and the arts of Peace on the other, are drawn closer and closer.

The school house is the proper avenue to improvement in the Industrial arts and to the advancement of Scientific Discovery. How much might not be done, even in the humblest district school, (if it were rightly taught and governed) to awaken that active and undying love for *truth*, which is the surest precursor to Discovery in Science and to Invention in art—which going forth, with the pupil, into life, makes him every where and always a learner—which breathing into him a generous enthusiasm, not only exalts and gladdens all his toils, but ensures that he shall one day be permitted to give to the world some new truth, or to clothe some old one in imagery so beautiful, or in language so fitting, that the world will not willingly let it die.

We now enter upon our deliberations. My friends—members of this Association—let me exhort you to courage—to constancy. The title of our Association—the cause in which we engage—the just demands of our age and land, call upon us to attempt great things. We seem to send forward high promises as a challenge to the coming future. May we not prove unworthy of them. When some ten or twenty years hence the

records of this Association come to be perused, what shall be the story they tell? Shall it be of ignominious failure? Shall this be another specimen of high sounding pretension, followed by weakness and ending in ridiculous defeat? God forbid—but remember, if the history of this Association is to be written—not over its early and inglorious grave—but on a column standing high and bright, it will need your strenuous and persevering support. It will need that you who presided at its birth—who have cheered it thus far, and who are here to-day to install it in full possession of all its powers, should be loyal—loyal to it, and loyal to its legitimate aims and purposes. It will need that the friends of education throughout the country, the professors and presidents of our colleges, and those of every age and sex who are engaged, or who have been engaged in the work of Instruction, shall be brought, through your agency, to its support. If they come not to our help in a work like this—if *they* especially who from their experience and their association with our highest seminaries, exert the most commanding influence, will lend us no aid—then if this effort fails—at their door and at your door we will lay the reproach of that failure.

With regard to those who are here, much will depend on the dignity, the calmness, and the earnestness with which they deliberate. We cannot confer too much; but we may resolve unwisely—we may act hastily. Let us be true to our homely American proverb—"First see that all's right, and then go ahead." Too often in this land we maim and mar the maxim. We go ahead first, and then find out that we are wrong. This has been the infirmity of some Associations for the advancement of Education. They have been formed without number; without number they have lingered out a brief and fitful life, and have then expired. They were great in promise, but they were miserable in performance. Let us hope that such is not to be the fate of the little vessel which we launch to-day. Let us labour kindly, wisely, indefatigably to avert it. Let us keep in view the momentous interests which may be promoted or ob-



structed through our instrumentality. With our efforts let our prayers be offered that we may discharge to the full the debt which we owe to the rising generation of our land—to the millions, now children, who in a few years are to become its active and all-powerful inhabitants, and who as parents, teachers, farmers, mechanics, merchants, professional men, are to be invested with a more than imperial sovereignty. In one word, let us be true to ourselves and to Him whose stewards we are, and then whatever may be the result of this experiment, we shall be able to look calmly and trustfully towards the world and towards God, with the assurance that if wrong be done, it is not our work.

On motion of the Hon. Henry Barnard, the following gentlemen were appointed a Committee on Credentials.

Dr. A. L. Bushnell,	- - - - -	Ohio.
William D. Swan,	- - - - -	Massachusetts.
Robert L. Cooke,	- - - - -	New Jersey.
Joseph Cowperthwait,	- - - - -	Pennsylvania.
F. W. Sherman,	- - - - -	Michigan.

On motion of E. C. Biddle, Treasurer of the Association, an Auditing Committee was appointed, to examine and report on the State of the Treasury.

#### COMMITTEE.

G. F. Thayer,	- - - - -	Boston.
Ira Mayhew,	- - - - -	Michigan.
Rev. G. E. Hare, D. D.,	- - - - -	Pennsylvania.

The Association took a recess of fifteen minutes; after which the Committee on Credentials reported the names of delegates in part.

On motion of William D. Swan,

*Resolved*, That when the Association adjourns, it be to meet at half-past seven o'clock this evening.

On motion adjourned.

## EVENING SESSION.

The Association assembled at half-past seven o'clock.

On motion of Joseph Cowperthwait,

*Resolved*, That when this Association adjourns, it be to meet at nine o'clock to-morrow morning.

The President then announced that the Constitution required the devotion of three evenings during the session of the Association, to the consideration of general topics connected with the subject of Education. In accordance with this provision, the Association would this evening be addressed by Samuel W. Bates, Esq., of Boston, after which the members generally would be at liberty to express their views upon the subject of the Lecture.

Mr. Bates addressed the Association on "The influence of the spirit of the age upon Education."\*

The subject was further discussed by Prof. J. H. Agnew, of Michigan. Pres. Mahan, of Cleveland, Prof. William Brand, of Indiana, O. B. Pierce, of New York, Rev. D. Washburn, of Pennsylvania, Thomas Rainey, of Ohio, and Hon. J. R. Giddings, of Ohio.

R. L. Cooke, of Bloomfield, New Jersey, offered the following resolution:

*Resolved*, That the Constitution be so amended, as to authorize the Standing Committee to fill any vacancy that may occur in their number, during the Annual Session of the Association.

The resolution was laid upon the table.

On motion of G. F. Thayer, adjourned.

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\*For an abstract of this Lecture, and the succeeding discussion, see Appendix A.

## SECOND DAY.

*August 20th, 1851.*

The Association assembled at 9 o'clock, A. M.

The records of yesterday's proceedings were read and approved.

The Rev. Dr. Hare, of Philadelphia, opened the session with prayer.

The Rev. A. F. Dobb, of La., presented the following Preamble and resolution :

*Whereas*, The object of this Association is simply the promotion of Education throughout the United States, and delegates from all parts of our common country have been admitted to a participation in its deliberations; *and whereas*, the introduction into its discussion of topics irrelevant to these objects cannot but embarrass its proceedings, and in the end destroy its nationality; therefore,

*Resolved*, That any gentleman introducing into debate allusions to such irrelevant subjects, shall be considered out of order.

The resolution was laid upon the table.

An invitation was received from Dr. De Lamater, Dean of the Cleveland Medical College, to visit that Institution.

The invitation was accepted.

Dr. Hare, from the Auditing Committee, made the following report.

"The Committee, to whom was referred the Treasurer's account, having examined and compared it with accompanying vouchers, find it correct,—and there remains in the Treasury the sum of one hundred and eighty-five dollars, and five cents."

The Standing Committee nominated several gentlemen for permanent membership in the Association, who were unanimously elected.\*

J. W. Bulkley, of New York, proposed several amendments to the Constitution—which were laid upon the table.

On motion of Prof. Agnew,

*Resolved*, That the sittings of the Association, hereafter, be from 9 A. M., to 12 M.; from 2½ P. M., to 5½ P. M., and from 7½ to 9½ in the evening.

Mr. Barnard, in behalf of the Standing Committee, reported that they were not prepared, at this stage of the proceedings, to recommend the distribution of the members into Sections.

Mr. Barnard, from the Committee on Educational Systems, reported in part; and by request, the Committee was continued, to make a further report at the next annual meeting.

Mr. O. B. Pierce, from the Committee on the relation of Ignorance to Crime, asked and obtained leave to report at the next annual meeting.

Mr. W. D. Swan, from the Committee on History, and on a School of design for women, reported that it was inexpedient at present to express an opinion upon the subjects submitted to them.

The Committee was discharged.

Mr. T. Rainey, presented the following resolution:

*Resolved*, That a Committee of three be appointed on Phonetic Alphabets, and that the authors of the different systems be requested to come before the Committee, and explain their different methods.

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\*For a complete list of permanent members see Appendix G.

After some discussion by C. Gillingham, of Philadelphia, and others, the resolution was laid upon the table.

On motion of Mr. Barnard,

*Resolved*, That the discussion of the subject of collegiate education, be the order for eleven o'clock, A. M.

On motion of R. L. Cooke, the whole subject of printing was referred to the Standing Committee, with discretionary power.

The Association took a recess of fifteen minutes, after which a letter was read from the Central Rail Road Company, offering tickets to the members of the Association at half fare, and the Treasurer stated that the Camden and Amboy Company would grant the same.

The hour of eleven having arrived, the order of the day was called.

Pres. Mahan, of Cleveland University, read a paper on the subject of the new and the old systems of Collegiate Education.\*

On motion, adjourned.

## AFTERNOON SESSION.

The Association re-assembled at half past two o'clock, P. M.

The Standing Committee again reported the names of Candidates for permanent membership in the Association, and the gentlemen nominated were unanimously elected.

The subject of Collegiate instruction being in order, by invitation, Prof. Samuel S. Green, of Providence, made detailed statements in reference to the course of studies now pursued in Brown University.

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\*For the Lecture of Pres. Mahan, and an abstract of the discussion that followed, See Appendix B.

The subject of Collegiate Education was further discussed until the hour of adjournment, by the following gentlemen: Hon. J. B. Sutherland, of Penn; Hon. Samuel Galloway, of Ohio; Prof. J. H. Agnew, of Michigan; Prof. William Brand, of Indiana, and Pres. Mahan, of Ohio.

The hour of half-past five having arrived, the Association adjourned.

### EVENING SESSION.

The Association convened at half-past seven o'clock.

The discussion of the subject of Collegiate Education was continued by the Rev. Dr. Anderson, of Miami University; Rev. Dr. Duffield, of Detroit; Mr. C. Gillingham, of Pennsylvania; Mr. A. Perry, of R. I., George M. Wharton, Esq., of Philadelphia; Prof. D. Read, of Indiana University; and Rev. Dr. B. Manley, President of the University of Alabama.

On motion of R. L. Cooke,

*Resolved*, That the discussion of this subject cease to-morrow at eleven o'clock, A. M.

At half-past nine, the Association adjourned.

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### THIRD DAY.

*August 21st, 1851.*

The Association assembled at half-past nine o'clock, and the session was opened with prayer by the President.

The Secretary's minutes were read and approved.

On motion of N. Nathans, Esq., of Philadelphia, each speaker was limited to ten minutes in the discussion of the question before the Association.

The discussion was resumed by Dr. Manly, of Alabama, and continued by Mr. G. F. Thayer, of Boston; R. L. Cooke, of N. Jersey; Prof. S. S. Green, of Providence; Dr. Waldo, of Cincinnati; Rev. C. Wilcox, of Ohio; N. Nathans, of Pennsylvania; Prof. C. D. Cleveland, and Hon. J. B. Sutherland of Philadelphia; and O. B. Pierce, of New York.

On motion of the Hon. H. Barnard, the resolution of yesterday, limiting discussions on Collegiate Education to eleven o'clock, A. M., was suspended, for the purpose of hearing the views of the President on the subject.

R. L. Cooke, from the Committee on Credentials, reported additional names of Candidates for permanent membership in the Association, who were unanimously elected.

The report from the Committee on Phonography having been called for, Mr. Wharton, from the Committee, explained, and on his motion, the Committee was discharged.

Mr. Barnard, from the Standing Committee, reported an order of exercises for the remaining sessions of the Association.

The subject of amending the Constitution was discussed by Messrs. Pierce, Rainey, Bulkley, Cleveland, Hare, and Read.

At twelve M. the Association adjourned.

#### AFTERNOON SESSION.

On motion, the article in the Constitution designating the time for holding the annual meeting, was changed so as to read the "*second*," instead of the "*third*," Tuesday in August.

On motion, the time designated in the Constitution for the election of officers, was changed so as to read "*annually*," instead of "at the close of each annual meeting."

The Standing Committee again reported the names of Candidates for permanent membership, all of whom were elected.



On motion, the Election of officers was made the special order for four o'clock, P. M.

Mr. T. Rainey, presented the following resolutions:

*Resolved*, That in the sense of this Association, the long course of study required in many of the Normal Schools of this country, is inexpedient, and that it is desirable that the term should be so short as to secure the greatest zest of the student and the accommodation of the largest number.

*Resolved*, That the American Association for the advancement of Education, in view of the scarcity of professional teachers, and of Institutions for their special training, do recommend to the Legislatures of the several States the establishment of Normal Schools for the instruction and preparation of teachers for the responsible duties of their high calling.

After some discussion from Messrs. Rainey, Sawyer, Sutherland, and others, the resolutions were laid on the table for the present.

On motion of E. C. Pomeroy, of Syracuse, New York,

*Resolved*, That the subject of Collegiate Education be referred to a Committee of six, which shall subdivide itself into two Committees of three each, to report to this Association at its next annual meeting a condensed view of the arguments and facts supporting them, upon each side of the question, whether the plan adopted in Brown University will admit of general application among Institutions of a similar grade.

#### COMMITTEE.

President Mahan,	- - - - -	Ohio.
President Manly,	- - - - -	Alabama.
Prof. J. H. Agnew,	- - - - -	Michigan.
Hon. H. Barnard,	- - - - -	Connecticut.
Prof. D. Read,	- - - - -	Indiana.
Prof. S. S. Green,	- - - - -	R. Island.

On motion of the Rev. D. Washburn, of Pennsylvania,

The subject of "grades of schools" was sent back to the Committee to whom it had been assigned, with instructions to report at the next annual meeting. Messrs. Washburn and Wickersham were added to the Committee.

The hour fixed for the election of officers having arrived, the Standing Committee recommended the following persons as suitable candidates for the offices attached to their respective names, for the ensuing year, and they were unanimously elected.

PRESIDENT.

RIGHT REV. ALONZO POTTER, of Philadelphia.

*Secretary.*

ROBERT L. COOKE, of Bloomfield, New Jersey.

*Treasurer.*

DANIEL S. BEIDEMAN, of Philadelphia.

*Standing Committee.*

GIDEON F. THAYER,	- - - -	Boston, Mass.
DANIEL READ,	- - - -	Bloomington, Ind.
LORIN ANDREWS,	- - - -	Massilon, Ohio.
ELISHA R. POTTER,	- - - -	Kingston, R. I.
J. W. BUCKLEY,	- - - -	Williamsburg, N. Y.
JOSEPH COWPERTHWAIT,	- - -	Philadelphia.

Prof. Read resigned his place as a member of the Standing Committee, and the Hon. Henry Barnard, of Connecticut, was unanimously elected to fill the vacancy.

The Association received invitations from the citizens of Syracuse, Newark, Cincinnati, and Baltimore, to hold the next annual meeting of the Association in their respective cities.

On motion, the invitation from the citizens of Newark, New Jersey, was accepted.

The following gentlemen of Newark were appointed a Local Committee.

Dr. Samuel H. Pennington,	John Whitehead,
Sidera Chase,	Martin R. Dennis,
Nathan Hedges,	Isaiah Peckham.

On motion of R. L. Cooke, of New Jersey,

*Resolved*, That the thanks of this Association be tendered to the inhabitants of the city of Cleveland, for the generous hospitality with which they have greeted the members of the Association,—with the assurance that we shall long cherish with delight, the memory of our short sojourn in their beautiful “Forest City.”

On motion of Prof. Agnew, a vote of thanks was tendered to the officers of the First Presbyterian Church, in this city, the Trustees and Faculty of the Cleveland Medical College, the Local Committee, and to such Steamboat and Rail Road Companies, as have afforded facilities to the members attending this Association.

On motion, the Association adjourned at five o'clock.

#### EVENING SESSION.

The Association re-assembled at half-past seven o'clock.

By invitation, Prof. Agnew delivered a lecture on “Woman’s Offices and Influence.”\*

Remarks on female education were made by Bishop Potter, Dr. Lambert, R. L. Cooke, and S. P. Wickersham.

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\*For Prof. Agnew’s address, and the discussion that followed, see Appendix C.

The time for adjournment having arrived, on motion of Mr. O. B. Pierce, the time was extended to ten o'clock.

The discussion was continued by Hon. B. Storer, Prof. D. Read, W. S. Baker, G. M. Wharton, Esq., O. B. Pierce, and Hon. H. Barnard.

At ten o'clock the Association adjourned till to-morrow morning at eight o'clock.

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## FOURTH DAY.

*August 22nd, 1851.*

The Association assembled at eight o'clock, pursuant to adjournment.

The President opened the session with prayer.

The record of yesterday's proceedings were read and approved.

On motion of R. L. Cooke,

*Resolved*, That the subject of female education;—its defects, its difficulties, and its necessities, be referred to a Committee of three, to report at the next annual meeting of the Association.

### COMMITTEE.

R. L. Cooke,	- - - - -	New Jersey.
C. D. Cleveland,	- - - - -	Pennsylvania.
E. Hosmer,	- - - - -	Ohio.

The States were then called, and statements\* in reference to the present state of Education made by Dr. Asa D. Lord, of Ohio; Hon. E. R. Potter, of R. Island; G. M. Wharton, Esq., Bishop Potter, and E. C. Biddle, Esq., of Penn.; Hon. H. Barnard, of Conn.; G. F. Thayer, of Mass.; Hon. Ira Mayhew, of

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\* For some of these statements, see Appendix F.

Mich.; R. L. Cooke, of N. J.; J. W. Bulkley, Ira Patchin, and O. B. Pierce, of N. York.

Prof. Agnew made some statements in relation to the University of Michigan.

On motion of Mr. Barnard,

*Resolved*, That four o'clock, P. M., be the hour for final adjournment.

On motion of O. B. Pierce,

*Resolved*, That the hour for commencing the afternoon session, be two o'clock, instead of half-past two.

On motion of James Johonnot, of Syracuse, the subject of School Libraries was called.

Remarks were made by Messrs. Johonnot, Read, Patchin, Baker, and Andrews.

On motion, a Committee of three was appointed to report on School District Libraries, at the next annual meeting of the Association.

#### COMMITTEE.

Hon. E. R. Potter,	- - - - -	Rhode Island.
Prof. D. Read,	- - - - -	Indiana.
Ira Patchin,	- - - - -	New York.

On motion of T. Rainey,

*Resolved*, That a Committee of three be appointed to report on the nature and necessity of Normal Schools, and the character and general organization of the same.

#### COMMITTEE.

Hon. Samuel Galloway,	- - -	Ohio.
Hon. H. Barnard,	- - - - -	Connecticut.
Thomas Rainey,	- - - - -	Ohio.

On motion of Prof. D. Read,\*

*Resolved*, That this Association considers provisions for school libraries as an important part of every system of general Education.

On motion of G. R. Hand, of Cincinnati, public school systems in cities and villages, were made the order of the day for two o'clock, P. M.

The Association adjourned at twelve M.

#### AFTERNOON SESSION.

The Association assembled at two o'clock.

Hon. H. Barnard presented a communication from Rev. A. A. Livermore, of Cincinnati, on the subject of an Educational Bureau at Washington.

On motion of R. L. Cooke,

*Resolved*, That the communication of Mr. Livermore, on the subject of a Public Bureau of Instruction at Washington, be referred to a Committee of three, to report upon at the next annual meeting of the Association.

#### COMMITTEE.

Hon. Bellamy Storer,	- - - -	Cincinnati.
Hon. Rufus King,	- - - -	Cincinnati.
Hon. Horace Mann,	- - - -	Massachusetts.

Communications were read from Joseph McKeen, N. York, Thomas H. Benton, Jr., Iowa, Geo. B. Emerson, Mass., and others.

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\*For Prof. Read's remarks on this resolution, see Appendix D.

On motion,

*Resolved*, That the topic of school attendance, including the school age, and the best methods of securing the regular and punctual attendance of children at school, be referred to a committee, to report to the next convention.

COMMITTEE.

William D. Swan, - - - - Massachusetts.  
Gideon F. Thayer, - - - - Massachusetts.  
Rev. Daniel Washburn, - - Pennsylvania.

On motion of the Rev. Dr. Perry, of Cleveland,

*Resolved*, That in the judgment of this Association, the best and most certain remedy for the defect now felt, touching the superficiality of our present educational systems, is to be found in the *extension of the time* allotted for the accomplishment of an education.

The resolution was referred to the Committee on Collegiate Education.

On motion of Mr. Joseph McCormick, of Cincinnati,\*

*Resolved*, That a Committee of three be appointed, to report at the next annual meeting of this Association, on the subject of free Lecture Education.

COMMITTEE.

Rev. Dr. Sears, - - - - - Massachusetts.  
James Johonnot, - - - - - New York.  
Joseph McCormick, - - - - - Ohio.

On motion of Dr. Asa D. Lord, of Ohio,

*Resolved*, That a Committee of three be appointed, to report at the next meeting of this Association, upon the value of Education to all the industrial interests of the country.

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\*For remarks of Mr. McCormick on this resolution, see Appendix E.



## COMMITTEE.

Hon. H. Barnard, - - - - Connecticut.  
 G. M. Wharton, Esq., - - - - Pennsylvania.  
 John Biddle, - - - - - - Pennsylvania.

On motion of Mr. L. Andrews, of Ohio,

*Resolved*, That the Hon. H. Barnard be requested to append to the published proceedings of this Annual Session of the Association, a condensed form of the statistics which he has collected in regard to Systems of Education in different States.

On motion of R. L. Cooke, of New Jersey,

*Resolved*, That the remaining topics presented for discussion by the Standing Committee, be recommitted to the Committee, with instructions, if they shall judge it to be expedient, to procure essays upon them, from gentlemen whom they may designate, to present at the next meeting of the Association.

The remaining topics referred to in the foregoing resolution, are as follows :

Uniformity in the items and forms of reports, by state and local superintendents and committees ;

Educational periodicals and books ;

Text books—their true functions ;

School Discipline ;

Cultivation of taste and imagination ;

Relative value of the Physical and Moral Sciences ;

Relative value of Mathematics and Languages as gymnastics of the mind ;

Modes in which this Association can best promote the advancement of Education, in common or public schools ;

Studies, and methods of teaching ;

Physiology ;

Phonotopy ;

The value of analytical and other questions, in text books ;

Moral and religious education.

The Secretary's minutes were read and approved.

The hour of final adjournment having arrived, the President addressed the Association as follows :

*Ladies and Gentlemen,—*

In closing our deliberations and pronouncing the Association adjourned, I have only to say that this, its first regular session, has been to me a source of unexpected and unusual pleasure. At the Convention last year, I was among those who doubted the expediency of holding this meeting in the State of Ohio, and in the city of Cleveland. I apprehended that we might not find here the disposition to appreciate and co-operate in our labors, which we might reasonably look for in older communities. Experience has demonstrated how much I was mistaken.

You have shared in the delight with which I have witnessed the intelligence and hospitality of the people who have welcomed us so nobly to their beautiful city and their homes. We have met here the representatives of Education in the west—we have met many of the Presidents and Professors of her Colleges, all animated with zeal in one common cause. Never can we forget the many agreeable acquaintances which it has been our privilege to form, during these few days in this forest city, in the midst of this vast region of fertile territory and heroic enterprise.

Ladies and Gentlemen, we are about to separate and return to our respective homes. The great benefit of meetings and Associations like this, is the opportunity which they afford for intimate intercourse and communion between active and thinking minds, that may not hold, in all respects, the same opinions. It is not to be expected that on a subject so vast and complicated as Education, we should all hold the same views—*conflict of opinion is the characteristic of every earnest age*. In advocating our respective views, and in considering those which

others present, we have only to cultivate a spirit of candour and forbearance, and that assimilation will gradually take place which secures more and more of truth. Let me urge all of you to be present at future meetings of the Association. Induce your friends and all within the sphere of your influence to come with you. In your discussions and deliberations aim not so much at triumph in debate, as at the promotion of wise and just views, and at the diffusion of a generous interest in the cause which brings us together.

In our efforts to improve Education and widen the field of its operations, our greatest obstacle is the *misconception* which so generally prevails, respecting its true *nature* and *object*, and the *means* by which it can be advanced. The very *first principles* which govern in the development of mind and character are unknown, or grievously overlooked. Accustomed by mere dint of energy and activity to vanquish material obstacles and accelerate our progress in the Arts of Industry, we are ready to imagine that in Education, too, we can substitute rail-road or even telegraphic speed for that to which the world has been accustomed. But there are few short and easy routes to knowledge; there are none to true worth and high excellence. He who would build a house or construct a road in half the time originally proposed, has only to double his force, to employ twice the number of men. It is not so with the growth of body or mind. No forcing process—no hot-bed contrivances have been discovered, nor are any likely to be discovered, through which we can rear the body from infancy to maturity in a space of time materially less than that which seems to have been fixed by the constitution of nature. And if this be true of the physical economy, how much more of that which is spiritual and intellectual. Here the voluntary and self-directed energies of the child are the great instruments of progress, and they conduct to true excellence only along the rugged and laborious path of persevering and ingenuous application. To reach a lofty sta-

ture of mental and moral worth, *time* and *right means* are both alike indispensable.

In respect to *means*, we may say what we will of text-books and systems of instruction, and methods of training; these are not our greatest want. What we most need are not *dead systems*, but *living men*. Men who can breathe soul into these courses and text-books, and cause them to speak with thrilling power to the pupil's mind and heart.

But to have good teachers, accomplished, enthusiastic educators, we must provide the means for their support—we must secure that they enjoy some measure of respect and consideration. This end can be attained only through the joint efforts of practical teachers and of the enlightened patriotic friends of the cause in which they labor. The American people will honour and pay good teachers, whenever they become convinced that such teachers alone can impart a real and high culture. They prize knowledge—they prize exalted excellence, but they need to be taught that these are not to be imparted even in the United States, at rail-road speed. To teach such lessons—to instruct our fellow-citizens in regard to the true character of “a right, noble and virtuous Education,” is one of the first duties of this Association. Need I add, that we can discharge this duty only in proportion as we have *ourselves* mastered the true idea.

Ladies and Gentlemen.—We must now part. While I stand here looking over this assembly, I cannot withstand the mournful reflection that I may never again have the privilege of beholding many of the faces that are now turned kindly towards me. May I express the hope that we shall all so live and fulfill our allotted parts as to win a place in those mansions where separation will be unknown, and where we shall be summoned to still nobler employments. Let us not live for ourselves alone; but for our neighbours, our country, our kind.

A heathen poet has taught us that it is sweet to *die* for our country. Is it not sweeter still to *live* for it; to carry with us

the glorious consciousness that in all our toils, even the humblest as well as the highest, it is our ambition to be the friends of every good work, and the benefactors of our land and of the world.

Immediately after the address, the Association adjourned to meet in Newark, N. J., August 10th, 1852.

# APPENDIX A.

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## ABSTRACT OF MR. BATES'S LECTURE,

### AND THE DISCUSSION THEREON.

Mr. Bates introduced his Lecture by an inquiry into the definition of "Education," and the meaning attached to it by different nations.

He proceeded to speak of the influence which the peculiar condition of different nations and the spirit of different ages have had upon Education, inquiring what were the governing ideas of the present age, and their effect in education. He inquired if any one could give a definition of education, which would comprehend all the systems which the world had tried—if any one could tell what was the *essential property* of education.

The Indian warrior, the Chinese, the man of business, the pedantic scholar, each has his notion. But what is the standard? Shall the same systems be applied to all nations, or even to all individuals in the same nation? The great principles of developing the moral, intellectual and physical powers, were common to all systems, being fixed unchangeably by God; men differed only as to which should have the preponderance. But in plans, in systems, no universal rule could be established. The spirit of different ages, the forte of different nations, and, indeed, all conceivable human differences combined to prevent it.—He illustrated this by a review of the peculiarities in the manifestations of education in past ages, and by a brief sketch of national characteristics in modern education, showing that the same differences which characterized them as nations, also manifested themselves in their systems of education—that this underwent a corresponding change, according as the spirit of the age was warlike or peaceful, and

according to the relations which nations had to each other, and to the individuals which constituted themselves—that education had been in turn both the cause and consequent of the condition of the world in all times.

To give vividness to his view he conceived to be present the representatives of different systems—a Spartan, Athenian, Roman, Schoolman of the Middle Ages, a soldier of Cromwell and of Napoleon, a German transcendentalist, a jesuit, an Eastern despot, a practical schoolmaster, and a theoretical friend of education, &c.; that they had just expressed their ideas of the true way to educate. The educational notion of each may have been suited to the time in which they were promulgated; but would they be suited to the present condition of the world, the spirit of the present age, or to any other than to that which produced them. Is there, then, any such thing as abstract education?

The youth must be educated not to meet every emergency, but only such as circumstances determine are provided for him. Educationists, therefore, must study the spirit of the age and the *forte* of the nation, before they put in practice ill-digested theories. Experiment at the hazard of a generation of minds, is a matter too serious for trifling.

The prominent ideas of the present age are equality in all relations, and the practical in all investigations, and in our land are they particularly the governing principles in all relations. They have been of great benefit, and the chief instruments which have given to our country its present rank. But we are liable to carry every good to extreme, and it is the duty of the educator to watch the tendencies of the age, and prevent that which is legitimately a good from being in its extreme perverted into an evil. The lecturer said, therefore, without particularly considering the universally acknowledged advantages arising from the prevalence of these principles, he should consider them in their radical workings, that all might see if there was danger, and better provide a remedy.

He divided the community into the conservative and the reformer—those who think everything is right, and those who think everything is wrong, and have discovered the true way to set all right. Many of these latter were noble minds, sincere, and actuated only by a love for truth, but that they were the more to be feared when wrong, because they were so good; because they contended under the banner of religion and conscience. Yet they often ran to hurtful extremes. The conscientious enthusiast is the worker, the man who most influences the masses. But the very powers which make him an enthusiast, combine to lessen his judgment, and he is no criterion; he needs to be guided.

This class of men are constantly doing many good things, but also many bad ones. They are necessary in order that society may progress. The danger to be feared from them is that they consider one

idea as the panacea for all evils, and work for its universal prevalence at the expense of everything else. Their notions have so pervaded society that many will be satisfied with nothing but agrarianism. This notion of equality has run to such an extreme, and has been so expounded by demagogues, that many of our most ignorant men conceive their crude ideas entitled to the same consideration as those of the mightiest intellect, and the most thorough scholarship. This self-conceit is just in proportion to the man's weakness. The less one knows the more he thinks he knows, the less his real importance the more his fancied, and his obstinacy is in due proportion. They have been told so much about the noble nature of independent man, they conceive themselves of a piece of Divinity. They believe nothing they do not understand. Their self-will, their preconceived notions they call conscience, and sincerely, without doubt, but fallaciously act upon them. There are many among us who *obey* nothing on earth or in heaven. Obedience is for the slave, not for man. The Bible is not obeyed, as the authority from God, but only such portions complied with as are in accordance with their notions.

The age is an excusing age. In our equalic notions we are so trying to exalt the reputation of our nature, that we try to believe that we are too pure for crime, and that society is to blame for every offence. We have books to show that Benedict Arnold and Judas Iscariot were on the whole pretty good men. This spirit extends to the school room. Children imbibe the same notion, and are allowed to be too independent. Instead of being governed, they are consulted, instead of being commanded, they are cheated into compliance, one extreme has followed another till the sugar-plum has taken the place of the rod; and the child is often left uncontrolled till he rules the house, and in another sense "the boy is *father* to the man." The tendency of this is to make disobedient, rebellious citizens, unbelieving, ungoverned men. Childhood is the time to correct these notions and fix habits of obedience. It is the duty of educators to consider this indication of the spirit of the age.

The lecturer quoted a remark from Chipman, M. C., from Michigan, "Democracy is opposed to education." It is a sober truth. Democracy is not opposed to the superficial education of the masses, but pre-eminently to high scientific attainments. Politics consume the talent. Again the envy of the ignorant equalitarian *will* produce a prejudice against learned men. Quacks in everything are sought for. It is the second-rate men that make the money and influence the masses. The success of the quack advertisements are illustrations.—Again, the tendency to immediate action is especially opposed to a long course of preparatory study. Present expediency is preferred to future benefit. Get money rather than knowledge.—Science and Art are cultivated as means not as an end. Practical utility is the watch-word



of American Genius. It is best pleased with that which is most immediately advantageous. With us all is activity and bustle. Restlessness and excitement are the prominent characteristics of American mind. We have power in abundance, but it is physical rather than mental, or rather it is the power of action in contradistinction to the power of thought. The tendency is to superficialness.

The lecturer regretted that time would not permit him to speak of the great benefits resulting from the prevalence of the true ideas of equality and utility. He did not wish to present only the bad side,—to be classed with those who fear every thing, and hope nothing. He had faith in the educated common sense of the people, but the points considered were evils, and ones which it became educators to strive to remedy.

After the lecture of Mr. S. W. Bates, the President invited other gentlemen to offer their opinions upon the subject. It was one, he said, of great interest and importance. It would be observed that in the lecture, great power had been attributed to the spirit of different ages and nations in respect to the systems of education which had prevailed among them. Two questions had thus been suggested. The first was *historical*. Did it appear from History that the system of education prevalent at any period or among any particular people had been determined altogether or mainly by what might be called the *spirit of the age and place*. This seemed to be assumed or argued by the lecturer. The second question was *moral* in its character—supposing that hitherto education had taken its character wholly or chiefly from the prevailing spirit of the age and people—was this right? Ought it to be so? Must it be so? Was no change in this respect to be expected or sought for? On these and on other points presented by the lecturer, he doubted not that the audience would be glad to hear gentlemen express their opinions freely and frankly.

Prof. J. H. Agnew said, “contrary to the lecturer, he should contend that a Republic is the very school of deep scientific attainments; the lecturer himself had admitted this, in the high encomiums he had bestowed on the learning of Greece and Rome; for at the very period when their scholarship shown brightest, they were Republics. The apparent superficiality of American learning, arose from the very fact that our civil and social Institutions invite all to scientific and intellectual culture, and furnish the great *visible mass* with the rudiments of a sound education; it is to this mass that we are apt to turn our attention, and not to search out those quiet, yet studious scholars, who have trod all the paths of knowledge.” What country had given stronger evidences of brilliant scholarship, than America?

He did not agree with the sentiment, that second-rate men made the

money. His observation did not teach him that it was second-rate mechanics or merchants, that became wealthy. It would be found that when educational movements reach all minds, universal human nature would employ and compensate the higher intellectual efforts.

President Mahan, of Cleveland, thought that too often men consulted their fears rather than their hopes. He thought light needed to be thrown on some of the topics of the lecture. It seemed to him that the lecturer mistook the idea of discipline. One class of people, in the government of children, consulted reason only; another held out the rod, and compelled obedience. His experience, as a boy, was in the latter order, and he often felt something within him say, "I won't." His opinion was that reason and the rod should go together. He would convince a child and make him obey. No rules should be imposed on a child that it cannot understand. He would expect little from a school or family governed on either extreme mentioned. The idea that an individual was not to rely on his own judgment, but consult that of wiser men, was one to which he could not subscribe. He had not so read his Bible as to be taught that he must give up his individuality. Every man should act upon his own convictions, or he acts blindly. We are accountable to God, and the human mind should be educated to the principle, "Prove all things, and hold fast that which is good." He could not surrender his judgment.

Prof. W. Brand, of Indiana, remarked that he had listened to the lecture with interest. He thought the subject an appropriate one for consideration. He agreed with the lecturer that the spirit of every age has shaped the education of that age, and vice versa. The spirit of the age incited Newton to those investigations, which have resulted so gloriously to the world, and in turn, those results affected the age. He could say the same of Galileo, of Franklin and of Fulton. It was the duty of the educator to operate upon the spirit of the age; to shape it.

Mr. G. F. Thayer, of Boston, said he should differ from Pres. Mahan, relative to the mode of governing families and schools. He conceived it utterly impossible to explain the reasonableness of a great many requirements, and if we should attempt it, our efforts would be fruitless and only beget disobedience. He would not go into a school for the purpose of governing, of course, but would try to impress upon the minds of teacher and pupils that they had no antagonistic interests; that they were each and all laboring in sober earnest for a good and worthy object. If parents and teachers would take this course, and not begin to *command obedience*, the child would never learn the idea of *disobedience*, but always render a ready submission from the instinc-

tive promptings of its nature. But when wilful disobedience was once learned, and persisted in by the child, he would *conquer* it, without being so fastidious about explaining in every instance the reason for so doing.

Mr. O. B. Pierce, of New York, did not like to hear the lecturer declare so sweepingly, that America has nothing but second and third rate men. It sounded too much like the cant of other times. Galileo was considered by the unthinking herd around him, as a third, fourth or fourteenth rate man, as was Newton, Harvey, Franklin, Fulton and nearly all others who have ever benefitted the world by their researches. How are we to determine the rate or grade of men, except by what they *do*, and, judging by this standard, what country has furnished more great men than America?

He found there were some other tendencies of the address which he could not endorse. He should be sorry to have this Association adopt and promulge the doctrine of blind obedience to God or man, with no thought of investigating the reasonableness of the command. He would have *obedience positive, not contingent*. If man delays his obedience to God, till he can comprehend the philosophy of his *whole code*, could see its length and breadth and depth and height, his laws would never be obeyed—yet, sir, while I regard unqualified obedience to the letter of God's law, demanded by him, I do not forget that its *vitality* with us, and the pleasure we derive from obeying, depend on our understanding and feeling the *spirit* of his laws.

As a parent and as a teacher, I have ever tried to be careful that my commands should be reasonable in themselves—and while I am at all times anxious the child should understand *why* I command, I will *not* allow his ability or inclination to understand my reasons, a *condition of obedience*.—When the child has obeyed my commands, *then* he may ask the motive or reason of my *having commanded* him.

Another feature of the address I deprecate, which is, that the circumstances of a child's education or "bringing up," shall not, even if adverse to virtue, be allowed to palliate his vices or crimes, but that full retributive justice shall be meted out to one whose intellectual, moral and social training have been neglected, just as much as though in these respects he had been highly favored. He illustrated his view in opposition to this, by a fact. A neighbour of his, a very profane man, would often curse his little son, and swear at him, because the boy, from his father's example, would sometimes swear profanely. Now, Mr. President, I ask, did not the bringing up of that boy, the parental and other immoral influences with which that child was surrounded, go far in the mind of God, as well as of man, to extenuate the boy's faults? *Will God—should man—*hold that child as strictly and rigidly responsible as though he had been religiously educated by

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the influence of Christian precept and example combined? He further illustrated by allusions to the former lottery gambling by the State of New York, as a State which had assumed the right to monopolize that department of vice, to raise funds for the endowment of her colleges. Still more startling was his allusion to the *license laws*. If a man will pay five dollars, he may sell all the grog he please, but if he will not pay, he must be fined and sent to *jail!* not for the crime of selling poison, but because he refuses to divide the plunder, the result of his crimes, with the Christian State! Besides, the law provides that grog-selling produces naturally and universally, drunkenness and crime. A father and mother neglect their son. He is educated in the streets. The State licenses grog-shops; the boy, at first innocently, not safely for himself, goes to them to hear stories. He soon learns to drink—becomes a drunkard—becomes reckless in his drunkenness, and criminal in his recklessness; he murders or burns, and must now be hung, must feel the utmost rigour of the law, just as much as though his whole circumstances had been wholly favorable to temperance and virtue. In short, he must now lose his life for *being* just what the law by a hundred and fifty years experiment, knew he *must be*, what the law *had made him be*, first the victim and then the victimizer.

Mr. Pierce would not absolve the individual from his responsibility to law, but would hold the *law* responsible for its influence on the *individual!* The *law*—the *parent*—should not be remiss in duty, and then be rigid, and exacting, and retributive, in its demands on the victim of that remissness.

Mr. T. Rainey, of Ohio, said that he regretted that abler gentlemen from the West had not adverted to Mr. Bates's excellent lecture with reference particularly to the great want of *authority* in all our schools. Every individual who has visited the schools of both the East and the West, has observed the superior order, harmony and authority in the former, and the great want of authority in the government of the schools of the latter. This arises partly from the fact, that hitherto teaching among us has not been made a profession, and consequently, as in every new country, those teaching have continued but a short time in office. Hence it is impossible for the community to risk much confidence in their teachers, while on the other hand, as a consequence of this, they assume the exercise of the authority which they cannot delegate to the teacher, or, which is far more prejudicial to the interest of all concerned, delegate it to their children.

Now, sir, let us commence with Germany, and we find that to the teacher is accorded an importance, dignity and authority which no slight breath of opposition may blow away; while all submit to *his* authority as a properly constituted and high officer. He is inducted to his office with religious ceremonies; becomes the conductor of the

Parish Choir ; is paid an ample salary ; is certain of the continuance of his place, unless guilty of great dereliction of duty, and finally, after exhaustion by the services of his profession, is, in his superannuated condition, supported by the government. Hence the community look up to him, and parents are not permitted to thwart the operations of the school by the continual assumption of petty authority.

You come further, and find that in New England, while the authority is not so strong as in Germany, it is yet far stronger and more salutary than in the West. I am aware that many in the West think that in New England a young man is not supposed to be capable of any common business until he is twenty-five or thirty years old ; that he is scarcely accountable, and is to be closely watched by his parents ; and however much of this spirit may prevail, yet I conceive that the authority delegated by the New England community to the teacher, is one of the surest guarantees of their permanent success. Human nature is yet depraved, and yet it is true that there are thousands of children unfitted by parental training for submission to *any* authority, whether at home or abroad. So long as parents neglect their children, or so long as they are incapable of properly influencing them, we will find youth incapable of persuasive government, and the consequent necessity of giving to those to whom the State commits them, the authority to bend them to the proper mould.—This is not done in the West ; and is the source of continual strife and turmoil ; every parent wishes his child peculiar privileges and favors, while he is unwilling to have him bent into the general mould, or sacrifice one ambitious feeling for the general good.

Mr. Bates remarked, that in the narrow limits of a lecture he had had an opportunity only to express the prominent shade of thought, the general tendency of the prevalent ideas of the times, without qualifying remarks, and without making the many exceptions which obviously exist. He had therefore been, he perceived, misunderstood by some of the speakers. It was, perhaps, better that it was so, for it had elicited strong thoughts. "I by no means intend," he said, "to speak disparagingly of the beneficial influences upon our country, of liberty and equality. We all know them, we all admit them ; they are the general boast of Americans. It is emphatically true that liberty is the soul of genius, the life of enterprise, the strongest incitement to rigorous thought and vigorous action. But there is no good without its alloy, and it was our design to confine ourself to the evils flowing from the extremes of equality and liberty in their practical operation. *It is true* that our ideas of equality have been so extended and our fear of infringing upon personal rights have been carried so far, that our children are in many cases left ungoverned, that thousands of the young men of our cities (I speak what I know,) openly avow themselves disbe-

lievers in the truths of the Bible, because they do not understand them, or because these truths are not in accordance with their notions of justice; and that many of our citizens boldly proclaim that they will not obey the laws of the land unless they, individually, approve of them.

Again, *it is true*, that the practical utilitarian spirit of the age is a barrier to high literary and scientific scholarship. That the constant cry is "what is its use? The cry is of the whole people. It must be and it is listened to. Scholars hear it, and fashion their studies in accordance with it. In our colleges and schools a smattering of almost everything is obtained, rather than thoroughness in anything.

The object of the first part of the lecture was to show by historical reference that education has in all ages been powerfully affected by the spirit of the times and the views of the controlling men, and that therefore it would be so now; that the governing ideas of the present age are equality and utility; that they are powerful for good when confined within proper limits, but that there is a tendency to carry them to dangerous extremes; that it is the duty of those to whom the education of the people is intrusted, to watch and find out these dangers; that the counteracting power lies with educators and teachers rather than with any other class in the community; that education must control the spirit and tendencies of the age, or they would control education."

Hon. Joshua R. Giddings, of Ohio, said it was late, but he must beg the indulgence of the audience for an opportunity to enter his protest against the general onslaught the lecturer had made upon Reformers. He had condemned, not a class, but the whole. He denounced those who grappled with the vices of the age! It was owing to the reformers that old errors in religion, politics and social life are broken up. He knew that many measures of reform are wrong and dangerous, but it becomes the true philanthropist to point out these errors, and not seek to belittle a great and noble band of public benefactors by casting a stigma upon them. If crime was pressed upon him by an Angel of Light, he would resist it. The Convention had met to promote education, not to condemn progress. When, a few days ago, a woman not many hundred miles distant, had been sent to prison for teaching a child to read the Bible, must he sit idle, and be content with the state of things? He would obey just and wholesome laws, but he must resist unjust and tyrannical ones. To illustrate his idea, Mr. G. referred to the Fugitive Slave Law, and condemned, with severity, the idea of submitting to it.

# APPENDIX B.

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## ADDRESS OF PRESIDENT MAHAN.

In various parts of Christendom the commonly established systems of liberal education, have for some years past been the object of much thought and inquiry among all classes of community. Everywhere inquiry has resulted in sentiments of deep and growing dissatisfaction with things as they are, sentiments which have found utterance in numbers of the leading reviews and other important publications in this country and Europe, and which in this country have occasioned the founding or re-organization of four Universities—Brown, Rochester, Virginia and Cleveland—upon principles differing in many fundamental particulars from those which obtain in other kindred Institutions. The elucidation and comparative merits of these principles, denominated by Dr. Wayland, the “New System of Liberal Education,” will be the object of the present address.

One thought before entering upon the subject. I refer to the spirit with which this subject should be investigated and discussed. That the subject demands full and careful investigation and discussion, no one can doubt. The sentiment of dissatisfaction to which I have referred, renders this quite evident, a sentiment rendering it undeniably certain that a great educational want, real or imaginary, in the public mind, is not met by the old system. “Does the wild ass bray when he hath grass, or loweth the ox over its fodder?” The general mind does not rise up in deep dissatisfaction with that by which its conscious necessities are met.—Discussion, then, is demanded. But with what spirit should it be conducted. Surely the advocates of these respective systems, should not regard themselves, nor should they be regarded by others, as enemies, but as mutual inquirers after what is true and best

on this, one of the greatest and most important of all subjects. Truth, not victory, should be the aim of all concerned. As honest, independent inquirers after truth, then, let the advocates of these systems "take advice and speak their minds."

We will now advance to a direct consideration of the subject of the present address, to wit: *the character and comparative merits of the two systems of liberal education, the New and the Old*. We will first, consider the character and essential elements of these two systems as distinguished the one from the other, and will then contemplate their comparative merits.

In respect to the Old system, the first characteristic which strikes the contemplative observer, is the compulsory element by which it is encumbered, in all its departments. I refer to the fact, that all students alike, whatever their natural capacities, tastes, adaptations and prospective pursuits in life, are, on entering an Institution under the control of this system, required and necessitated to pursue one prescribed and fixed course of study. The course is fixed and compulsory, not only in respect to the *kind* of studies to be pursued, but also and equally in respect to the time allotted to the study of each and every particular science, and to each department of that science.

The principle of exclusiveness is the next characteristic of this system which claims our attention. I refer to its almost exclusive adaptation to educate mind for the learned professions only. If you wish to educate your son for any other sphere of activity, such, for example, as a civil engineer, scientific farmer, or accountant, there is no place for him in our ordinary colleges. Hence, such colleges, located in any particular community, have little or no tendencies to extend the knowledge of the sciences, even of those in which all have a common interest in such community.

This system also was projected with an almost exclusive reference to the education of the *intellect*, and with very little regard to that of the sensibility and heart. Of the truth of this statement none can doubt who will acquaint themselves with the fundamental characteristics of the system.

In this system, also, there is to my mind, a strange and melancholy absence of all adequate provision for a profound and extensive study of the two great volumes that God has written—the Book of Nature and of Revelation. We should suppose, did not stubborn facts contradict the supposition, that the high road of the educated student would lie directly through the centre of these divine volumes. But here is a system, professing to have originated in that profound wisdom which is exclusively qualified to guide in the education of mind, a system, however, in which the great Book of Nature is studied but little, and that of inspiration less, a system in traversing which the mind of the student is but seldom fixed by those visions divine which open upon



the mind on the top of Zion's hill, or his thirst for knowledge refreshed from "Siloa's brook that flowed fast by the oracle of God."

The *essential elements* of this system next claim our attention. After the student has completed his education in the common school, having become sufficiently proficient in such studies as grammar, geography, and arithmetic, he spends from two to three years in his preparatory, and four in the college course. Of this entire period, upwards of one half is occupied in studying the two dead languages, the Latin and Greek. Quite one half of the remainder is spent on the different departments of the mathematics, and the fraction left is divided between some twelve or fifteen different sciences, a smattering of all of which, the pupil, it is thought, must acquire, or he is not properly speaking, a liberally educated man. All these studies are selected, and pursued with no specific reference to the mental adaptations of the student or to his calling when he enters upon the sphere of active life. The simple and almost exclusive end and aim is to secure a degree of mental discipline, by which the graduate will, as far as his course of study is concerned, be equally adapted to any and every calling alike, and to no one in particular.

I refer to but one additional characteristic of this system, a characteristic which deserves very special attention. The *main direction* of the student's mind, while under the influence of this system, is not towards *facts* or realities material or mental. His mind is not drawn into deep intercommunion with the great facts and problems of the universe, nor with the laws and principles by which those facts and problems may be explained and solved. This system seems to have been projected with no particular reference to any such high end as this. Nor is there in it any adaptation to secure that *form* of mental strength which can be secured only by habituating the mind to the endurance of the weight of great thoughts, to long and deep converse with those eternal laws and principles which underlie the vast masses of facts and events which rise up around us, in the universe of matter and mind. The student is indeed disciplined, or attempted to be, to hard mental labor. But the most of that labor is expended in deciphering the meaning of sentences in the dead languages, sentences containing ideas in which most students feel no intrinsic interest, which contain no great principles which they will have occasion to apply in subsequent life, and which, of course, they have no motives to treasure up or recur to for future reflection. It would seem, at first thought, to say the least, that the fundamental aim of a liberal education, should be to familiarize the mind with the nature and application of those universal and eternal laws and principles by a knowledge of which, and by that alone, the great problems of the universe, material and mental, may be solved. It would seem that as mind expands upon those principles, and tasks its powers in the solution of those problems,

that then and only then, the highest forms of mental development would be secured. This, it would seem, must be the soil in which great thinkers will be produced. If we would have mind move in the sublimity of its power, it should be habituated, during the progress of its education, to those forms of thinking by which it shall be long held in deep and solemn converse with the great realities, finite and infinite, within and around it, and with the laws and principles by which such realities are controlled and governed. It is by grappling with the great problems thus presented, and sustaining the weight of the great truths thus laid upon it, that mind towers up to an overshadowing greatness, and stands before us, "with Atlantean shoulders, fit to bear the weight of mightiest monarchies." With no such reference as this, however, was the old system of liberal education projected. The idea of producing such high forms of mental development, seems hardly to have a place in any department of it.

But what of the New system? What are its principles, aims, and fundamental characteristics? And wherein does it differ from the Old? I will present the former as announced by the Board of Trust of the Cleveland University.

"The general design and aim of the Trustees of the Cleveland University, in conducting its affairs, is and shall be, to furnish facilities for such forms of physical, mental and moral training, as will best qualify youth for the various professions and spheres of useful activity, and practical duties of life. This end they will aim to attain by the following instrumentalities, and by the observance of the following principles:

1. They will endeavor to furnish in the University, the best practicable facilities for the most extensive and thorough instruction in the various important sciences, such, for example, as the Ancient and Modern Languages, the Mathematics, Mental and Moral Philosophy, Biblical Science and Literature, Rhetoric, Oratory and Belles Lettres, Law and Political Economy, Chemistry and Physiology, and the Natural Sciences.

2. At the head of each department of science, one or more able Professors shall be placed, whose duty it shall be, to perfect, in their respective departments, the pupils committed to their care.

3. As soon as the means can be secured, they will procure for the University, an ample and choice library, cabinet of minerals, chemical and philosophical apparatus, &c.

4. Individuals of good morals, and of capacities and attainments qualifying them for a profitable study of any of the sciences taught in the University, and wishing to perfect their knowledge of the same, shall be admitted to all the privileges of the Institution, for the attainment of the end desired, without being *compelled* to pursue *other and different* studies.

5. Students commencing particular studies shall not be permitted to drop the same, and enter upon others, till they have become *thoroughly disciplined* in those already commenced, or until radical disqualifications have been disclosed for making such attainments.

6. As Speaking, Composition, and moral and religious action pertain to individuals in every sphere in life, instruction in these shall constitute an essential element alike of all departments of instruction given in the University.

7. When a student has become, in the judgment of the Faculty, thoroughly disciplined in any one or more of the sciences, he shall receive from them a certificate of graduation from such department or departments of the University.

8. For the encouragement of high attainments among pupils, in science and literature, the following degrees may and shall, as occasion requires, be conferred in the University, to wit: B. P., B. A., and M. A. The first shall be conferred upon such as have been thoroughly disciplined in Philosophy, the Mathematics, and the Natural Sciences; the second, upon such as have made attainments in the Sciences and Belles Lettres, equivalent to the usual College course; and the last, upon such as have made still higher attainments.

9. In addition to the usual recitation exercises, members of the Faculty shall be expected to deliver from time to time, courses of popular lectures, on the principles and practical applications of the sciences, and on other important subjects. These lectures shall be open, not only to regular members of the University, but to the community generally, who may purchase tickets of admission."

Such is the new system of liberal education as developed in the Cleveland University. In this system, as it will readily be perceived, the compulsory principle, both in respect to the kind of studies to be pursued, and the time to be occupied in their pursuit, is wholly excluded, the object of the system being not to compel the student to study many things, but to render him truly proficient in what he does study.

Such are the arrangements of the system, also, that its privileges are available, not only to those who wish to pursue a full course of liberal education, but to the vast multitudes who desire to perfect their acquaintance with particular departments of science, without taking the full course referred to.

Education, according to the fundamental aim of this system, too, is to be adapted to the natural capacities and adaptations of the student, and to his sphere of action in subsequent life.

A fundamental object of the system throughout is the education, not merely of the intellectual, but also of the moral departments of our being. It aims at a harmonious development of the whole man. And finally, education is to be pursued on a scale far more extensive under the New system than under the Old. The same sciences will be taught

in each, with the exception of the Modern Languages, which have been incorporated into the former. Under the New system, however, as the time for study is not limited, and riper proficiency of scholarship being always and in all departments of study the fundamental aim, each particular science will be pursued for a far longer period, and to a much greater extent, than under the Old system. But of this I shall speak particularly in another place.

We come now to a consideration of the second department of our subject—the comparative merits of these two systems. In treating this department of the subject, two, and only two great inquiries will be the main topic of remark—the comparative adaptation of the two systems to secure in the pupil *ripe scholarship* or *thorough mental discipline*, and their comparative adaptation as systems of liberal education, to meet the known wants of the public.

It is claimed by the advocates of the Old system, that that system has an almost if not quite exclusive adaptation to secure the high attainment of ripe scholarship or thorough mental discipline in the pupil, and that every departure from that system, in whatever direction it may seem to advance, is in fact a departure in the opposite direction, and tends to but one result, to lower the standard of liberal education. Without the fear of properly incurring the charge of arrogance or presumption, we may modestly ask for the reason and grounds of this high and exclusive claim. For what reason must we assume that ripe scholarship is to be expected from but one system of liberal education only, that in which all minds, whatever their natural capacities, adaptations, desires and prospective spheres of action, are all attempted to be run into one and the same mould; in other words, in which all are compelled to study precisely the same things, and for just the same amount of time? Is it a self-evident truth that thorough mental discipline can be attained under no other system, and that every such system is justly implicated with the charge of lowering the standard of liberal education? It is admitted by all who have properly reflected upon the subject, that the standard of liberal education is by no means too high, that it ought to be elevated rather than depressed. But why should we suppose that any and every departure from the Old system is a movement in the wrong direction?

Is it, I ask in the first place, because it is designed under the New system to shorten the time of study required to attain the form of education of which we are speaking? No such thing is intended by the founders and advocates of this system. They have no intention to shorten the time, lessen the amount, nor lighten the burden of study, nor is there any thing in the system which even looks towards such a result.

On the other hand, this system affords facilities for profitable study for a period of time far more lengthened than the Old. When the

student has completed his four years in any college based upon the Old system, he has gone over the entire circle of studies pursued there, and can spend no longer time with any considerable profit in attending upon the instruction given in the institution. If he would avail himself of the instruction given, he can do it only by entering classes who, for the first time, are passing over the very ground which he has already traversed: this, few graduates will do or can do with advantage.

But how is it in a University based upon the New system? In such an institution the fundamental aim is a full and thorough acquaintance and mastership on the part of the pupil of every study he does go over. Each science, therefore, will be taught upon a scale far more extensive and thorough than in an ordinary College, and a far longer period will be occupied in its study. A student commences the study of as many sciences as he can for the time pursue with profit, and carries in them, till his beard is grown, till he is a proper graduate in them. He then, with the strength required, and with the habit the most important of all others, fixed and settled in his mind of *mastering* what he undertakes, enters upon others and pursues them upon the same principles. Thus, if he chooses, he completes the entire circle of the sciences. The result is, that whereas he can with no considerable profit spend more than four years in a college organized under the Old, he can spend six or ten years with advantages perpetually accumulating in a University based upon the New system.

But shall we find the superior claims of the Old system in its higher intrinsic adaptation to secure ripe scholarship in the student? What, permit me to ask in reply, is the result of education under the Old system? Does it secure as a matter of fact ripe scholarship in students in any one particular science, or in all of them together? Does the degree which they receive at the close of their college course, indicate any such thing? Dr. Wayland affirms that that degree indicates little if any thing more than this, "that the student has remained four years within the college walls, and has paid his bills." Thousands of times has the assertion been made, without contradiction, that one-half of our graduates, on leaving college, cannot, without a lexicon, even read their own diplomas. Dr. Channing pronounced the Old system of liberal education in this country, as far as the dead languages are concerned, a failure; and when has the declaration met with a denial? And, if our liberally educated students do not, and the world cannot but know that they do not, attain to ripe scholarship in the languages, they of course do not and cannot in the other sciences. A superficial acquaintance with many sciences is the highest form of scholarship to which even the best of our students do in fact attain. And how long shall such a form of education be miscalled ripe scholarship? When will the old and homely, but eternally true proverb, "a jack at all trades and good at none," be understood to be as applicable to systems of liberal education as to any and all other forms of human activity?

The leading ideas under the influence of which a course of liberal education is pursued under the two systems, will also help us to decide correctly upon their comparative adaptation to induce ripe scholarship, or thorough mental discipline in the student. The influence of every system of education, in developing the mental powers, must depend, more than upon any thing else, upon the leading idea of the student while under it. Now what is the leading idea of the student on entering a college course under the Old system? It is this. He has to spend four years in the Institution, and to pass with a degree of thoroughness and industry, perfectly undefined, over all the studies prescribed. If he can only contrive to do enough to keep in his class, and to squeeze through his examinations, (and what student can't do this?) he leaves college at the end of his course, with the same diploma in his hand, and standing on the same footing, as far as the testimony of his Alma Mater is concerned, as the best scholar in the Institution. The diploma which he carries is no sure pledge to the world that he is a ripe scholar in any single science which he has studied.

Very different and opposite is the leading idea under the influence of which the student passes through his entire course under the New system. The overshadowing idea throughout his entire course is, ripe thorough scholarship in every particular science which he does study. When he enters upon the study of any particular science, he is not to leave it and advance to others till the Faculty of the University are ready to vouch for his standing as a ripe scholar in those already commenced. When he lays in his claim for any of the higher degrees, that claim is not to rest upon the time which has been occupied in study, nor upon the mere number of studies which may have been dipped into; but exclusively upon certificates of graduation as a ripe scholar in a sufficient number of the sciences to demand such degree. Under which of these leading ideas, that presented in the New or the Old system, is ripe scholarship most likely to result?

I now assume a still more decisive position in respect to the comparative claims of these two systems. While no system can be conceived of more perfectly adapted to secure thorough mental discipline in the pupil than the New system, the leading tendency of the Old is in the opposite direction. He only has attained to thorough mental discipline who has, during the progress of his education, and as the result of it, acquired the power of *deep* and *fundamental thought* upon all subjects upon which they may have occasion to treat. Let us consider for a moment the circumstances of the student during the entire course of his education under the Old system. He commences with three daily recitations in as many important sciences.—These he pursues for a fixed period—a period too short, however, for a thorough acquaintanace with any of them. At the close of such period, he is hurried into other studies, which occupy his entire time, and leave him

none to enlarge and perfect his acquisitions in the fields previously run over. Thus he passes through his whole course of liberal education, at the close of which, without a revision of the past, and in a state of almost total forgetfulness of the most of it, he pushes directly into his professional studies. What kind of mental habits has he been generating all this time, and must have generated, as far as the legitimate influence of his course of study is concerned? Those of hasty superficial thinking on all subjects. The fixed habit of thoroughly finishing whatever is undertaken must be the first and last element in every wisely constructed system of liberal education. Precisely the reverse of this is the fixed tendency of every leading element of the Old system.

The principle of requiring all students alike, diverse as their capacities and adaptations always are, to study precisely the same things and for the same amount of time, tends wholly in the same direction. The result is and must be, that while a large portion of them are for a considerable part of the time compelled to pursue studies for which they have and can have no relish or adaptation, that such an amount of study will be required that the powers of one-half will be either overtaxed, or not drawn upon sufficiently, the fixed tendency in either case being towards the formation of habits of listless or superficial study.

Under the New system, on the other hand, while each science is to be studied till the pupil is thoroughly disciplined in it, and none are compelled to study any thing to which they are unadapted, and which consequently they cannot but dislike, all will be required, from day to day, to carry on as many studies as they can thoroughly master, and none will be permitted to study more. If A can master but one study, he will take but one. If B can master two, three, or even four branches of study in the same time, such will be the task assigned him. If B can really and truly, in the space of three years, master all the studies required for the higher degrees, he will receive his diploma accordingly. If A must study five years to make the same attainments, he ought not to graduate at an earlier period. Such is the fundamental law of the system. Can we conceive of a system better adapted for the attainment of ripe scholarship in the pupil? Who can justly maintain that the Old is equally adapted to secure this high end?

We are now prepared to consider the comparative adaptations of these two systems to meet the *known educational necessities* of the public. That the public imperiously needs a large class of liberally educated men, there can be no doubt. Equally manifest is the fact, that the interests of the public require that among educated men there shall be a great diversity of forms of scientific excellence. We need, for example, our Linguists, Mathematicians, Mental and Moral Philosophers, Chemists and Physiologists, and those who excel in all the

diverse departments of the natural sciences. To attain to excellence in these diverse departments, different individuals have natural adaptations.—If our systems of liberal education would meet the public necessities and meet them most perfectly, they must tend fundamentally to lead out these adaptations, and give them the most full and perfect development wherever they exist. As Americans we are also peculiarly a practical people. To attain to the superior excellence to which as a people we are bound to attain, all forms and departments of activity with us should, as far as possible, be adjusted to scientific principles. No nation on earth is so favorably located for such high attainments, as this. To realize such an end is one of our grand missions among the great family of nations. Institutions and systems of liberal education to meet the educational wants of the nation must be specifically adapted to secure these grand results. Of this no one can doubt. What are the comparative adaptations of the two systems under consideration to realize such results?

If we recur, for a moment, to the circumstances in which the Old system originated, we may obtain some light upon such an inquiry, as far as this system is concerned. At that time almost, if not quite all, the treasures of wisdom and knowledge that then existed, all treatises on all departments of science, lay embalmed in the two dead languages,—the Latin and Greek. Learned men on all subjects pertaining to literature and science, read, conversed and wrote in these languages. The study of such languages was indispensable to a study of any and all the other sciences. Their study, as a consequence, became a leading element in all systems of liberal education, and became so primarily, not as a means of mental discipline, but as the medium of introduction to all forms of knowledge then existing. As this system also was, for the most part, projected under papal influences, two things were, to a great extent, excluded from it, a profound study of the book of nature and of revelation. Such were the circumstances and influences which originally gave birth to this system, a system in most respects wisely adapted to meet the necessities of the student in the then existing state of science. Since then, in the scientific and literary world, there has been a total revolution. “Old things have passed away, and behold all things have become new.” “A new heavens and a new earth” have been created, the old having passed away, and almost ceased to be held in remembrance. In other words, the treasures of science, instead of lying embalmed in the languages referred to, as in former years, are all, the scriptures in their original language, and the classics themselves excepted, translated into our native language. These excepted, no one has occasion to resort to the dead languages as a means of introduction to any of the great sciences commended to the study of the student. In traversing the vast continents of thought which modern science has laid open to his investigation, he reads



everything in his own native language. In the midst of such a total revolution in the world of science, should we not expect that a corresponding revolution would be demanded in our systems of liberal education? Can we suppose that a system adapted to the necessities of the student in one set of circumstances, would be adapted to his wants in circumstances entirely new? As the heathen classics have ceased altogether to be the medium of scientific communication among the literati of the world, as they now appear only as one among the many branches of science that need to be studied by different classes of scientific men, and as all departments of science cannot be properly studied by every student, as a selection must be made, some studied and others neglected, why should every student in a course of liberal education be compelled to study these languages, and that to the necessary neglect of others to which he may possess a natural adaptation? Why should not these languages take their place in our systems of liberal education with other great departments of science, to be studied, like others, at the option of the student, as his natural adaptations and future activities may demand? Why should that be compulsory with the student now, when the reasons which originally rendered it such, have ceased to exist altogether?

We will now contemplate the comparative adaptation of these systems to secure in individual minds of diversified adaptations, such as universally exist among those who are pursuing a course of liberal education, the most full and perfect forms of mental development. It is a maxim which, for ages, has stood the test of time, that "if we would govern nature, we must obey her laws." Every tree, plant and vegetable, has its fixed law of growth and development. The sycamore will not grow upon the top of Lebanon, nor the majestic cedar in the vale below. The orange cannot endure the winter's cold, nor can the tall oak be produced in a hot-bed. The products of the vital powers of nature are brought to the highest perfection, when, and only when each plant or tree is educated in harmony with its own fixed laws of growth and development. The same must be equally true of mind. All men are not constituted for the same forms of activity.—Nor are all minds adapted to the same forms of thinking. The attempt to subject minds of diverse capacities and adaptations to the same iron system of mental training, is as fatal a war upon nature as it would be to attempt to rear all the peculiar productions of all climes in the same degrees of latitude and under the same forms of culture. Had a Newton and a Milton been forced under the same forms of mental discipline, the one would never have produced the "Principia," nor the other "Paradise Lost." It is only when mind is educated under the influence of some great leading idea to which God and nature had adapted it, that it can attain to that full and perfect development which its Creator intended. Educators of mind, like those of trees, plants and flowers,

should be careful to discover leading individual adaptations, and should educate the mental powers accordingly. When each mind has found its proper sphere of mental activity, and is energizing upon its own proper forms of thinking, then it is that all its powers tower up to their full and perfect manhood of development. Force mind to tax and expend its powers upon forms of thinking for which it has no adaptation, and for which it has and can have no deep relish, but a resistless repugnance, and you as certainly dwarf, instead of develop its powers, as you would those of the tree or plant if you should attempt to force its growth out of its proper soil and clime.

Here stand distinctly revealed the fundamental objections against the old system of liberal education. It is throughout a war upon nature, instead of a system of growth and development, in harmony with her laws—a 'Procrustes' bed, in which minds of diverse capacities and adaptations, are, as occasion requires, stretched and hewn asunder, without mercy, and in my judgment with as little wisdom.

Here stands revealed the wise adaptations of the New System. It aims to educate him by obeying its laws. It aims to educate individual minds by wisely adapting its principles to individual tendencies and adaptations, and thus to secure the most diversified, and at the same time the most full and perfect forms of mental development. And where is the want of adaptation in the system to secure such a result?

There is one feature of the Old system, a feature to which I have before alluded, which demonstrates its total unadaptedness to give to mind the most full and perfect development. I refer to the principle of crowding the study of so many different sciences into the very limited space of time allotted to the acquisition of a liberal education. Suppose a father should attempt to introduce a son to two distinct mechanical trades in the space of six or seven years; thinking that by such a course of training that son would attain to the high degree of Master of Mechanics. To what form of mechanical excellence would he attain under such a kind of education? Would mechanics thus trained, be at all likely to attain to such forms of excellence as the public interest demands in that class of men? But what is this compared with a system of mental training in which an attempt is made to educate mind to proficiency in from twelve to twenty distinct and important sciences during the very period under consideration? To what forms of mental excellence, such as the public interests demand in educated men, are minds thus trained likely to attain? In the study of any particular science there are two distinct periods, that of mere mental labor in which the powers of mind are severely taxed, with little real growth or expansion, and that of rapidly accumulating strength and development. The mind is in the former state in the early stages of investigation, in which the mental powers are strongly taxed

in gaining a mere insight into the first *principles* of the science. To the latter state it attains when it has mastered those principles, and the mental powers expand upon their endlessly diversified applications in the solutions of the great problems of the universe. In the superficial study of any science, the mind never emerges from the state of mere burden-bearing to that of mental growth and expansion. Shallow drafts can do no more than intoxicate the brain, without consolidating the mental powers and preparing them for the endurance of the weight of great thoughts. Now let a pupil attempt to attain proficiency in twenty sciences in four years, and in which of the states under consideration will he continually find himself? One of the most celebrated writers of Europe has expressed the opinion, that the world is to have no more giants in science and literature, such as Newton, Bacon, Locke, and Milton. The reason assigned is that our systems of liberal education embrace, and as he thinks must embrace the study of so many sciences, that a superficial acquaintance with them, and that alone is to be looked for, and consequently that pre-eminence in any is not to be anticipated.—Such is the character of the Old system, its own advocates being judges. The avoidance of such consequences is the fundamental aim of the New system. Whether the period of study is long or short, it designs to task the mind in each science to which it is introduced, till it attains to familiarity with its great principles and problems, and its powers are prepared to expand upon them. Hence the system allows the student to attempt to do no more than he can reasonably hope to do well.

There is still another sense in which the comparative adaptations of these systems to meet the educational wants of the public may be contemplated. I refer to the furnishing of the public facilities for scientific instruction in all the various departments of useful activity. As Americans, we are, as before remarked, emphatically a practical and at the same time an intelligent people. The union of knowledge with action, in other words, the harmonizing of all forms of useful activity with scientific principles, is the great educational want of the American people. Our rising farmers should be proficient in the sciences of Botany, Geology and Mineralogy, and of Animal and Vegetable Physiology and Chemistry. Our mechanics and merchants should be well read in the sciences of their respective departments of activity. And all our youth should be trained to a scientific acquaintance with the laws of their own mental and physical constitution, and of those of our civil and religious institutions. Our Colleges and Universities can be adapted to the growing necessities of our nation when and only when they not only aim to prepare men for these professions, but when they shed the light of science down upon all the great forms of useful activity alike. These Institutions should have as strong attractions for all classes who wish to be guided by the light of science in their respective

departments of useful activity, as for those who are preparing for what is called the learned professions. They should be fountains of universal science. When our Institutions for liberal education become thus adjusted to meet the wants of the public, thousands will be inmates of them in the eager and successful pursuit of scientific knowledge, where hundreds now are, and science, sanctified by religious principles, will everywhere shed its hallowed influence down upon the people, "as the dew of Heaven, and the dew that descended on the mountains of Zion."

That our Colleges do not, and constituted as they now are, cannot meet the known and constantly increasing educational wants of the public, is a fact too obvious to be denied. One of the greatest educational wants of this nation, and especially of the great West, at the present time, is the opportunity for that enlarged acquaintance and discipline in the Mathematics, by which individuals shall be rendered thoroughly scientific, and at the same time equally well qualified practical surveyors and civil engineers. But where have we in the length and breadth of the land such a school, with the exception of the Military Academy at West Point? a school which has sent out more civil engineers than all the Colleges in the United States, and "whose graduates," in the language of one of its most distinguished professors, "have been sought for wherever science of the highest grade has been needed." "Russia," he adds, "has sought them to construct her railroads; the coast survey needed their aid; the works of internal improvement of the first class in our country, have mostly been conducted under their direction." Our Colleges educate, and as now constructed, can educate no such men. The union of science of the highest order, in all the great departments of industry, is, I repeat, the great educational want of this nation, a want which our institutions of liberal education should be adapted to meet in their widest extent, but which they are wholly unadapted to meet.

Now it is to the meeting of this great demand, and to the meeting of it in the most full and perfect manner, that the New system directly and specifically addresses itself. Its fundamental aim is to teach both theoretically and practically, the science of human thought, of human life, and of human action; to introduce the pupil to a most thorough acquaintance with the nature and practical application of those eternal laws and principles which underlie and explain the great facts of the universe of matter and mind, facts which are the grand objects of human research and of human activity. I have already said quite sufficient to demonstrate the adaptation of the system to accomplish this greatest of all ends to be attained in a system of liberal education. I close with an allusion to two or three thoughts of a general nature.

1. The true idea of education, and the principles by which that idea may be realized, first claim our attention. The object of education it is often, and perhaps rightly said, is not solely or mainly to store the

memory with facts, or the mind with knowledge, but to discipline the mental powers. From its etymology, the term education means the leading out or development and consolidation of the vital powers. The intellect is educated when it becomes instinct with great thoughts, and naturally clothes those thoughts in the most perfect forms of speech. It is educated in particular sciences, when it is disciplined to a ripe familiarity with the nature and practical applications of the principles of such sciences, and can handle as playthings the great problems which they involve. The whole mind is educated, when all the mental powers are so harmoniously developed, that they act with the greatest force and perfection in whatever direction they are called to move. The entire man is educated, when the entire powers, mental and physical, are thus developed, beautified and consolidated. But how or on what principles can this great end be realized? How, for example, can the mental powers be most perfectly educated? Not, I answer, by severely tasking mind for years, under an oppressive system of burden-bearing, in the study of that in which it feels no great interest. Suppose that the powers of the student are severely tasked in the acquirement of his lessons, but tasked upon such studies that as soon as his lesson is finished, he throws his book aside as containing subjects of little or no interest to him. Suppose that the main motive that draws him onward is the credit of standing well in the recitation-room, rather than the luxury enjoyed in mastering the great thoughts presented. Can the mental powers be led out, developed, consolidated, and beautified under such a system? They may be under such a system educated to the principle of patient endurance; but it will be rather that of the mule, with a tendency towards his stupidity, than the inspiration and fire, and majestic bearings of the war-horse, with his neck clothed with thunder. Mind can be educated to the highest and most perfect forms of mental development when, and only when its energies are expended upon subjects in the understanding and mastering of which it feels a deep and intense interest, and towards which it is consequently drawn by a strong attractive force, awakening curiosity, and drawing out the mental powers in eager desire and tireless efforts to solve the great problems presented in the field of research around. The burdens which develop and consolidate mind are the weight of great thoughts which it draws down upon itself in efforts put forth from a strong desire to comprehend "the breadth and depth and length and height" of some great subject of deep and intense interest. Newton was notoriously the dullest of all the scholars in his school, until his curiosity was excited to understand the reason and cause of some important facts presented in the world around him. Under the influence of the spirit of inquiry thus awakened, his powers were led out in eager research after an insight into the mysteries of creation and of Providence. As his efforts after that insight drew down upon his mind the weight of the great problems of the Uni-

verse, then it was that his mental powers were consolidated, and towered up to that overshadowing greatness which rendered him the wonder of the world. Mind, I repeat, can be truly educated only when its powers are thus led out by the attractive force of the mysteries of some grand subject of thought and inquiry, mysteries to the depths of which it desires to descend. "My son, if thou cryest after knowledge, and liftest up thy voice for understanding, if thou seekest her as silver and searchest for her as for hid treasures, then shalt thou understand righteousness and judgment and equity; yea every good path." If we would truly and properly educate mind, we must task its powers upon subjects so correlated to individual capacities and adaptations, as to awaken in each this inward cry. As its powers are thus led forth in eager research after the treasures of wisdom and knowledge, the solution of each new problem presented is met with the exclamation, "Eureka, I have found it," and as thus led on, the student continues to climb up the hill of science, till he finds himself standing amid the bright revelations which cover the summit of some high mount of observation, he cries out, "It is good to be here." Let us therefore erect our tabernacles, and as we sit under their shadows, drink in the divine glories of the wide prospect around us. Educators of mind should understand this great principle. They should know, that when they are binding heavy burdens, and laying them upon mind, when they are hardly tasking it in the compulsory study of that in which it feels and can feel no great interest, they are inducing a kind of permanent mental stagnation, rather than energizing and developing the mental powers.

2. We are now prepared to contemplate another important question, to wit, what sciences and what departments of science should, if any, constitute the main, essential or fundamental elements of every system of liberal education. There are, most assuredly, departments of study which should be common ground to all who are pursuing such a course. What are they, is the great question? To decide upon the essential characteristics of the departments of study to which such a high prominence should be given, is easy. They should pertain, fundamentally, to the common necessities of the entire class who are being thus educated, and should possess adaptations to secure alike the interest of all in their study. But what sciences possess these characteristics? On this subject, I will venture the expression of an opinion. It is profound study of the principles of the two great volumes that God has written, the Book of Nature, mental and physical, and the Book of Inspiration. These should be the essentials in such a course, because, that a knowledge of the laws and principles which underlie and explain the great facts which they reveal, is an essential necessity of all alike, and in their profoundest study all may be made to feel a common intensity of interest. No other departments of science can properly lay claim to

this high prominence, for the obvious reason that they do not possess the characteristics referred to.

While all thus meet in the study of these volumes, and start from them, as their point of departure, the high road which different classes of minds will subsequently pursue, will traverse those fields of science to which they are individually adapted. There will then be in the minds of all alike, the strongest attractions toward the objects of study, and the powers of all will receive the most full and perfect development. Education will then deserve the name. It will indeed lead out the mental powers, and render mind instinct with "thoughts that breathe, and words that burn."

3. I have a passing remark to make in respect to the strange prejudice that exists in many minds against the idea that education should, to some considerable extent, have a reference to the pupil's prospective sphere of action. To study the science of certain abstractions to which there will be no occasion to refer in future life, this imparts mental discipline; but to attain to a scientific knowledge of realities which we shall, ever after, have constant occasion to handle, and of principles, which we shall have as constant occasion to apply, in all the walks of life, this is time wasted. This has no tendency to discipline mind, but tends to lower the standard of education. Under the influence of this idea, young ladies in many of our highest seminaries study profoundly the science, abstract to them, of navigation and surveying, and never look into that of domestic economy. Thus it happens in the case of a very large portion of our highly educated ladies, that it may in the language of one of the most noble and illustrious women in this country, be truly said that "as to the knowledge that would qualify them to take care of a young infant, the cat or the sheep would be altogether their superiors in the care of the young of their own species." Things equally incongruous, might be said of many of our liberally educated men. When will the educators of youth understand that the same mental discipline can be acquired in the study of the science of realities as in that of abstractions, that the profound study of all sciences, alike tends to develope and beautify the mind, and that if any must be omitted, those should be the last to be overlooked which lie in the direction of the greater activities of life and existence, and teach us what we ought to be and to do in the midst of them. The time is not distant when this idea will be the general sentiment of the world, that science and religion are to be the common lights of universal humanity in every sphere of human thought and action, and all systems of education will be adapted to perpetuate this grand consummation.

It is hardly necessary to allude to the objection often urged against the New system, that it will make one-sided men, men well educated in some one direction and not at all in others. In reply, it may be sug-

gested that it may be as well to have men with one side well developed and polished, as to have them with no sides at all; to have men well educated in some specific directions, as to have them poorly educated in many, and well in none. But why should we expect such a result from this system? Whenever mankind are left to select their spheres of activity according to natural tastes and adaptations, the result always is a pleasing and desirable variety in the midst of diversity equally pleasing and desirable. The same will be true when the same principle obtains in education. A large portion of the sciences will be common ground to all liberally educated men, and when from this common ground they take their departure according to natural tastes and adaptations, there will be just that beautiful variety and diversity among them, which is best adapted to the highest interests of science, and to the educational wants of the public.

But it is urged that the New system, at the best, is only an experiment, the merits of which are yet to be tested. In what respects is it an experiment? The adaptation of the sciences to be studied to develop the mental powers, is no experiment. If the principle of having no more studies during a course of liberal education than can be studied well, be an experiment, it is high time that the principle were thoroughly tested; and who fears the result? Nor is the principle of educating mind according to leading adaptations, an experiment.—Under what systems were the great writers of antiquity educated, writers whose productions alone are claimed by the advocates of the Old system as worthy of the name of classical, and whose study in their judgment is indispensable to a liberal education? Every one of those giants in thought and literature were educated upon the very principle for which I am contending. The compulsory element had no place whatever in the system of mental training under which they were educated. The Old system is in its origin of quite modern date. There is not an element in the New system, the adaptation of which to secure the highest ends of education, has not been perfectly demonstrated in the experience of mankind.

Such is the system of liberal education to be pursued in the Cleveland University. The system is before you. There it stands. It will speak for itself, and coming generations will rejoice in its results.

Mr. Cowperthwait requested Prof. S. S. Green to give some account of the present condition of Brown University, premising that Mr. Kingsbury, during the last year's session, gave a brief description of the change which had taken place in its educational arrangements.

Prof. Green regretted that Mr. Kingsbury, or some other friend of the University, was not present, as he had but recently become connected with it. He would say, however, that the need of some modification of the prevailing course of study had been felt for several years.



At length a committee,—of which Pres. Wayland was chairman,—was appointed, to prepare a report upon the condition and wants of the College. This report, he presumed, most present had read. It sets forth the defects which exist in the present collegiate systems, and proposes the change which was one year since adopted. He preferred not to call the change a *New system*: he chose to speak of it as a *modification* of the prevailing one.—Brown University is Brown University still, but with its basis enlarged. New studies, brought into existence by the progress of science, had, from time to time, claimed a place in our collegiate courses, till at length the pressure upon the students had become so great as to result either in a superficial education or a broken constitution.

Such is the change, that although all the studies pursued in any of our Colleges are embraced in the various courses, no one student is compelled to go through all of them, to obtain a degree. If a young man from his own choice or that of his guardians, is looking forward to one of the learned professions, he takes a classical course, mingled with a sufficient amount of science to give him a generous culture in every direction. If, on the contrary, a young man is destined to some department of business in which the study of Mathematics and Natural Philosophy will best fit him for his pursuits, more of his time is devoted to science, and less to the classics. Thus it is, that the classical course is freed from the incumbrances which, in the ordinary college systems, must prove seriously detrimental to it. Hence, there seems to be no good foundation for the fear that classical learning will suffer by this change. On the contrary, it would seem that the study of Latin and Greek may be made thereby far more profitable. The experience of one year, so far as that goes, fully sustains the assertion, that classical study is sustaining no loss under the change.

In addition to the ordinary college courses, a course in Agriculture is to be established, and one in Didactics is already established. This is opened for all such students as intend to become professional teachers. The elements of the art of teaching, the best methods of organizing and managing a school, the construction and arrangement of school-houses, are among the general topics embraced in this course. The professor in this department, being, at the same time, superintendent of the Public Schools of Providence, has an opportunity of witnessing, and of exhibiting to his classes the practical application of the principles which he teaches.

Hon. Joel B. Sutherland, of Philadelphia, thought it best to stand by the old land-marks, and keep the beaten track of our fathers. The wisdom and experience of men in other days had denounced such a theory as that recommended by the lecturer, by the adoption of its opposite. He could not see the propriety of a *new degree*. It would

be very unwise to strike down the present standard of collegiate requirements, to help lazy boys to get a college title. He hoped, instead of seeking to become *Bachelors* of Philosophy, they would seek to become *Masters* of Philosophy. He would rather elevate the standard. He desired all education to be free; not only common schools, but colleges, and such a system of instruction maintained in them, as will make the boy a man, and make him fully aware of the duties of life.

Mr. Samuel Galloway, of Ohio, rose to correct what he believed to be an error in fact. Pres. Mahan had called the system which he recommended, *New*. He believed that there had long been several schools in the west, pursuing something of the plan proposed. As far as his observation had gone, if young men were allowed to determine what studies they would pursue, they would select very *few* of them, and even in these they would make but little proficiency. The result would be that you would soon have a heterogeneous class of young men, who would be discreditable to the Institution.

As the result of long experience, educators have arrived at a well digested system of education. Are these men, who have made education the business of their lives, to be the judges as to what is best for their pupils, or are the boys to judge for themselves? Young men at this stage of their education, are not really judges of what their tastes and inclinations are, or will be. I have known young men who had a distaste for some branches at first, who afterwards became passionately fond of them. Taste and appetite in science are only acquired by meeting and conquering the difficulties of science.

What has been termed the *compulsory* feature of our Institutions, is a necessary one;—every one must come to that conclusion, unless he is ready to admit that a young man of fifteen has a wiser head than a man of fifty. If a young man presents himself to study mental and moral Philosophy, Pres. Mahan, and every other man of sound discretion, would say to him, "you must have some mental discipline, before you can fathom the depths of these sciences." Very properly he would *not be permitted* to pursue studies for which his mind is not prepared.

In conclusion, he remarked that he liked some features of the New system, but on the whole, he was too much of an old Hunker, to adopt it, as it was proposed.

Professor S. S. Green rose to make further explanations in reference to Brown University. He did not think that the arguments presented in favor of the New system had been touched by the gentlemen. There was a mistake as to the spirit of this reform, so far at least as Brown University was concerned. They did not seek to have pupils study less Latin, less Greek, or less Mathematics. They rather sought to

elevate the standard, and make them more thorough in all, and at the same time to accommodate education to the present wants of the age. Instead of diminishing the course of ancient languages, it was designed to free it from its incumbrances.

Professor J. H. Agnew, of the University of Michigan, remarked :—When the system of education is assailed, in which some of us have spent many of our happiest hours, and from which we think the world has derived many of its highest benefits, it cannot be expected that we should sit as unconcerned hearers. I shall therefore be pardoned, if I make a few comments upon the able lecture to which we have listened.

There is often much in the happy selection of a word. The demagogue understands this, and the lecturer has availed himself of it. The very appellation of the two systems—"the *New*" and "the *Old*," invests one, in the public mind, with all the attraction of novelty, and casts upon the other the stigma of *antiquity*;—of being behind the age.

Then, the first characteristic of the Old system is its "compulsory element;" and, although Pres. Mahan so defines his term, that it shall express the fact, that all are required to pursue the same course, and for the same length of time, yet the idea of *compulsion*,—an unpleasant and ungrateful one, is thus made prominent. Now, sir, there is no compulsion in the Old system that should be regarded as at all offensive. No man is compelled to go to college, but after entering he is simply required to pursue that course which the wisdom of ages has proved to be most effective in attaining the desired ends of a liberal education. Is a manufactory a compulsory thing, because they who conduct it prescribe a specific course for the apprentice or journeyman, and admit none who will not pursue the course? There is prescription it is true, in the Old system,—prescription that can be shown to be wise and utilitarian, but no compulsion in the proper sense of the word.

The next characteristic of the system we love, is *exclusiveness*,—another term well suited for popular effect. By this the lecturer means, however, that it is only adapted to educate men for the professions, and not for the mechanical and other departments of active life. Now, sir, it seems to me that our lecturer is here greatly mistaken. Is it so, that a graduate of the old school is unfit for any other calling than that of a lawyer, doctor or divine? Does he never make a good farmer, mechanic, merchant? When he turns his attention to either of these courses of life, does not his education qualify him to pursue them with more efficiency than he could otherwise? The disciplinary process through which he has passed, in the rigidity and prescription of the Old

system, has made him more of a man, and qualified him for occupying any position in life better than he could have done without it.

But 'tis further said that it educates only the *intellect*, not the heart, and that it scarcely studies either the book of nature or of revelation. Strange assertion! Has the lecturer forgotten the daily prayers, the preaching on the Sabbath, the instruction from the Bible,—which exist in most of our colleges? In what way does he propose more effectually to teach the heart? And is it so that in our Colleges the book of nature is not studied? Who does not know that almost all the sciences that record and classify the facts of nature, are a regular part of a college course? When I remember that Geology, Mineralogy, Botany, Astronomy, etc., unfold to the student in college the wondrous works of God, as manifested in nature, I wonder what the gentleman means. In the prevailing collegiate system, the leaves of the book of nature are successively thrown open, and the student is made familiar with his lessons, and taught to look through nature up to nature's God.

But next we come to the crying sin of the Old system,—the waste of time on Latin, Greek and Mathematics, and the awful fact that under this system the mind does not come in contact with "*facts*," nor is it bent down upon great thoughts. I should like to know, sir, with what but facts is it generally conversant in the study of ancient languages? And that man, I must say, has read little either of Latin or Greek, who has not stumbled on many large, great, mighty thoughts. Where shall we find greater, nobler thoughts, than those which breathe and burn in speeches of Demosthenes? I tell you, sir, many a poor fellow has found it a mightier task for his intellect, to master the mind of Demosthenes, in his Greek pages, than to traverse the *pons asinorum*. Then go to the pure ethical Plato, and tell me whether there are not in him *great* thoughts and *good* thoughts, over which it were well for us to ponder more. Oh! sir, there are richer mines and purer gold in those old dusty pages of Grecian and Roman antiquity, than men ever found in Golconda or California, and it were better far for us and the world, to be delving in them, than in the auriferous rocks or sands of our virgin state.

Then, sir, besides the rich ores stored away beneath the soil of Greece and Rome, the very struggle necessary to reach them, the toil and systematic labor required for the acquisition of Greek and Latin, are the very best discipline of the mind,—the surest road to the symmetrical development of the spiritual being.

I know well, some think that it can be done in other ways, but I truly believe, and I think you do too, sir, that when Latin and Greek are either thrown aside, or placed in the back ground in our systems of study, instead of giants we shall have dwarfs, and American scholars,

even now sufficiently below par with Europeans, will then be ashamed to look them in the face.

I pause, and leave to others to scan other parts of the lecture, and to maintain the superiority of the older system, which has wrought such wonders for the world. We trust it is not yet ready to vanish away.

Prof. William Brand, of Franklin College, Indiana, was sorry that the terms *Old* and *New System*, had been introduced into this discussion. It was calculated to excite prejudice. If the term *modification* had been used, there would not, probably, been as much discussion. He believed that there were many studies pursued in colleges that were productive of little benefit to the students, yet he confessed that he possessed much of a spirit of *conservatism* in relation to this question. He had long been a teacher in a western college, and therefore knew something about collegiate education, by contact of actual experience. He believed that some modification of the present college system, demanded by the requirements of Educational interests. He recognized the principle of *progress*, but at the same time he would hold on to the principle of conservatism. What, then, was the remedy for the acknowledged defects of the Old system? Increased attention to the common school system;—the course of instruction *there* is too limited; and must be enlarged.

*Pres. Mahan.*—Many of the remarks made by gentlemen are entirely irrelevant to the question under discussion. I should be ashamed to advocate what has been imputed to the *New* system. It seeks to *elevate*—elevate education in all its departments.

The term "New system" is used in no invidious sense. We wish by it merely to place it in contradistinction to the Old. It was so used by Pres. Wayland, and I use it for want of a better. We do not, I again repeat, seek to abridge the study of the languages or the classics. The greatest desire is for higher attainments, and one of the strongest arguments in favor of the New system is, that the study of all branches of education would be made more *thorough*.

The great defect of the times is, that our scholars are too superficial, and the great question is, how shall this defect be remedied? The point presented has not been met. It is simply this,—can the student master twenty different sciences in six years?—or rather, can he master them in four? This is the problem to be solved;—this the principle that we wish to present to this Convention. All are in favor of thorough education;—let us then come up to the practical question;—can this be attained in a four years collegiate course of study?

Mr. Galloway, after introducing a humorous anecdote in illustration of his remarks, said he thought the Old system of education the best calculated to prepare young men for the active concerns of life. What was the Old system? It was the path our fathers had trod.

*Pres. Mahan.*—That is the difficulty.

*Mr. Galloway.*—The difficulty! yes. But I prefer to tread old ways, rather than wander in devious paths, illuminated only, perhaps, by *ignes fatui*. Colleges did not entirely educate men—it ought not to be expected of them. Those who are educated under the New system are no better. A mere mathematician, however thorough, is not an educated man;—a mere classical scholar is not an educated man. I do not want one-sided men;—men who look with a squint eye one way, and with an open eye the other; I want men whose eyes are open to *all* nature. Who are the men that exercise the greatest control over the most important events that are transpiring in the world? Collegiates—men who have been thoroughly instructed in the Book of Nature and of Revelation.

He could see nothing in the New system that showed man a better way to get to heaven, or a better way to stay on earth.

Association adjourned to meet at half-past seven o'clock, P. M.

Dr. Anderson, of Miami College, remarked that he could not see how the present mode of teaching, in our colleges, could advantageously be much changed.

In many of the western colleges English Departments are established, in which young men can advance as far as they choose, and receive diplomas accordingly, but we cannot make any change in the regular collegiate course—in collegiate discipline. There is nothing that we can devise that will take the place of such systematic discipline as is afforded by our Institutions as now organized.

It is a dangerous experiment to attempt to alter the present arrangement of instruction in the colleges of our country; we have a regular graduated system, rising from the common school to the University.

Rev. Dr. Duffield, of Detroit, said that he was not addicted to making speeches, and rose, rather in compliance with the request of some he respected, to make a few remarks. He regretted very much the antagonism which, it seemed to him, to have been the tendency, if not the aim of the lecture to induce, between the friends of the *Old* system of Collegiate education, and what the lecturer had called *THE NEW*. He saw no reason for such hostility. There was a vast amount of mind to be educated, and it needed all the various methods that had been adopted. He preferred to have every gradation, from the primary schools, through the union district schools, the High Schools, Academies, Colleges and Universities, and the endless varieties of private in-

stitutions formed by individual or associated enterprize, for the education of youths of either or both sexes. There was work enough for them all to do.

It was manifest, however, that the plan advocated by the lecturer was accounted an advance; nay, a reformation, in the work of education. But he questioned the claim to the name of Reformers, advanced by those who opposed or disparaged the study of the Latin and Greek Classics. Prejudice and envy had often sought to decry those noble models of taste and splendid diction, which had descended to us from the old civilized world. But their claim to the respect of scholars had always been successfully vindicated. He was not going to enter into the merits of the discussions had on the subject of the utility of the Latin and Greek Classics. He considered that matter settled, and was happy to hear that Brown University meant not to degrade, but to advance their importance, by the plan adopted there. He doubted, however, whether the plan is an improvement; and whether its effects will not be injurious. He thought the design of Collegiate education should be distinctly adverted to, and kept in view in the consideration of this subject. The College was not designed for men, who, having quit the pursuits of business and different industrial vocations, sought an education after they had already taken their place as citizens of full age in the walks of life. It was designed and adapted for minors. The object of their education especially, should ever be to draw forth the mental powers, and discipline them for future use. This could only be done by some method which would call the different faculties of the mind into frequent and active exercise. The study of Natural Science, and even of the Mathematics, possessed not half the advantages for the development of true taste and imagination, and the formation of true judgment, as did that of the Greek and Latin Classics. The acquisition of languages was most appropriate to early youth, where the memory was most easily cultivated and its retentive power greatest. But, on the adaptation of classical studies for forming the mind and disciplining its powers, he would not dwell. They were precisely the studies best fitted to the years of youth in College, and calculated to prepare them for any profession or vocation in future life. Should irregulars be admitted to College, or studies be selected suited to the taste of minors, the consequence he feared would be fatally injurious to the purposes of a sound and useful education. It would interfere with the discipline, and would not fail to embarrass the course of instruction appropriate to youth, towards whom professors were expected to sustain the relation, and possess for the time being, the authority of parents.

If young men, having reached and passed their legal majority, saw fit to relinquish industrial avocations, and seek an education that might better qualify them for the learned professions, they ought to submit to the necessary discipline, for the purpose of receiving the greatest good.

He deprecated the idea of conforming the discipline and schedule of studies, heretofore found best adapted for minors, to the exigencies and demands of men, whose reason, judgment and other faculties, were invigorated by age, and required altogether a different style of education. Professional lectures, and the absence of every system of personal surveillance and strict discipline, as in medical and law schools, might be demanded by such, as better suited to their years and individual responsibilities as citizens; but such a system would prove ruinous to the mind and morals, if adopted for boys. Youth were too prone, and especially in this country, to account themselves men; and many parents were too ready, at the earliest possible period, when their sons could be made to earn something or support themselves,—to think or even expect, if not demand, that they should have finished their education. Serious evils must inevitably result to the interests of education, if the two systems are to be blended in the same institution, and still more so, if the New is to supersede the Old, well and long tried method of education for youth. The wants of our country, and the demands of many, may indeed have rendered it necessary, that provision should be made for aiding those advanced in years, in getting what is called a liberal education. He believed that attention should be paid promptly to them; but he hoped that the ruthless attempt would not be made to revolutionize, or *reform*, as it is boastfully said, the system of Collegiate instruction, so extensively adopted in the United States, and in which the Latin and Greek classics hold a conspicuous place. He would rather make a separate and distinct provision for that class of students who are averse, because of their age, to be immersed in College walls, or subjected to College discipline. Institutes appropriate to such persons, might well be organized; but they should not propose themselves as models for our Colleges, nor their friends commence a war against old and established methods. The novelties of the day are not always improvements, and the history of Academical institutions, Schools or Colleges, whatever they might be called, which have attempted to disparage Classical Literature, has not, to say the least, been savoury. He regarded such hostility almost barbarian. It is true that much of late had been said in praise of our Saxon tongue, and the study of it urged, as though it were all sufficient for full interchange of thought, and as though it were pedagogical if not almost treasonable, to use any other than Saxon words in public discourses. To the Saxon rudiment of our English language he awarded all that was its due, and admitted, that in addressing the young, the rude, and the ignorant, the scholar would feel the necessity of using it as far as possible. But there were ideas and shades of thought on many subjects, and of great importance, which no man could fully and accurately express, if he must be restricted to the mere Saxon portion of our language. It formed indeed the foundation, but



a very small part of the noble superstructure, which had been reared upon it. He dared to aver, and it was a view he wished gentlemen particularly to take of the subject, that no man could be said to know, and thoroughly understand his own English tongue, who was unacquainted with the Latin and the Greek, especially the former. It had been urged, that the works in these languages having been translated, and made fully accessible to the English reader, there was no further need for such a waste of time and study, as were generally bestowed by youth to acquire them, and that too, it was said, often so imperfectly, that many cared never to revert to their Latin and Greek authors, after they had graduated. Whatever objections applied to the incorrect and imperfect manner in which youth were drilled, and to the embarrassments thence thrown in the way of Classical study, he thought deserved no attention, except only to counteract the mischief which those who understood not the nature and value of Classical education were producing, by demands and attempts, either to crowd the study of the Latin and Greek languages out of Colleges, or into as limited a space as possible.

The Latin language was the copious fountain of a large portion of our current English,—no man could speak five sentences on any subject, of an intellectual and even moral nature, without using words, the Latinity of which the scholar at once could detect. The most zealous advocates of the natural sciences in contradistinction from Classical education, could not even read to full advantage the noble works of the renowned Lord Bacon, to whom modern philosophy and science owe so much. The very men who raised the loudest cry about the Saxon element, often furnished palpable examples of Latinity, in their expressions, and sometimes awkward Latinity too, as in the case of such words as *conditionate*, &c., which were neither Latin, Saxon, nor English, and which at once betrayed to the scholar the want of thorough knowledge of language in those that used them. It was impossible for a man to speak and write with perspicuity and precision, in his own English, who was ignorant of the source whence so large a portion of his tongue has been derived. He commended the study of the Latin and Greek, and especially the former, as the best method of making a youth thoroughly acquainted with, and at home in the use of the English tongue. Dictionaries would not and could not afford him the help, of which, if conversant in the Latin, he would not even feel the need. But the task of exemplifying in detail, the truth and force of these remarks, he left to others, and would not trespass further on the attention of the Association, than again to say, in conclusion, that he hoped all antagonism in any of the branches or methods of education proposed would cease. He was for multiplying in every direction the facilities for education, and for meeting the wants and demands of our entire population, in every appropriate practicable way. Every addi-

tion, in whatever degree, to the educated mind of our country, was so much redeemed from the empire of darkness. He hoped to see, beside the numerous private and associated enterprises for the education of youth, our national system of free schools universally extended, and parochial schools also established, where practicable, by the churches, for the *religious* instruction of their youth. He rejoiced in the district school, and union schools, and hoped to see, in every city, town, and densely populous region, the high school also, which would bring the benefits and facilities, even of our Collegiate institutions, close to the door of every man, so that those parents and indigent youth, who could not afford the expense of residence abroad, might, near their own homes, be able to procure, and without the need of charity from individuals, the benefits of a sound and liberal education. He wished utterly to destroy every thing like a monopoly, or aristocracy in education.

Mr. C. Gillingham, of Philadelphia, said, I have listened to the discussion since its commencement with much interest, but no friend of the New system has presented it in exactly the light in which I view it, nor have the remarks made in opposition to it, suggested a solution of the difficulties besetting the present system. If my views are erroneous, I know of no surer way of having them corrected than by publishing them here.

In their remarks, gentlemen seemed to confine themselves to the interest of the students, overlooking the fact that if college education is necessary in our country, the prosperity of our colleges themselves is inseparably linked with the true interest of the people at large, and that any diminution of the circle of college influence, is adverse to the good of the community. It was a fact not to be controverted, that the increase of students had by no means kept pace with our rapid increase in population. This might be taken as evidence that the tendency of our people was against high attainments in science and literature, or that the course of study did not meet the popular mind. The latter seems to be the case, and the cause appears to be closely connected with the origin of our universities, or of those after which they have been modelled. In past times, the course of instruction comprehended little more than a thorough study of the Ancient classics, mathematics, English Literature and Mental Science. Since that time the boundaries of knowledge have been wonderfully enlarged, and in addition to these the student must be acquainted with Chemistry, Mechanical Philosophy, Geology and the three great branches of Natural Science. Notwithstanding this increase of labor, the time granted to the student has not been lengthened. As an unavoidable consequence, the old or the new studies, or both, have been neglected, and less thoroughness of mental training and greater superficiality in attainment have marked

the college graduates. Individuals who had maintained an honorable standing in institutions second to none in the Union, had been obliged to spend their vacations under private instruction, to obtain that practical acquaintance with science, that they hoped to attain under the tuition of the very distinguished gentlemen who held the station of professors. It is not asserted nor presumed that this want of success arises from incapacity in the faculty, for such a supposition is impossible in the case to which I refer. It is a legitimate result of the want of sufficient time and of the proper facilities for the study of those sciences, that make the student the practical worker in the world. It could hardly be doubted, that so far as any thorough acquaintance on the part of students with modern science, is concerned, our colleges were barren in their results. The corporation of Brown University had attempted to overcome this difficulty, by allowing a choice of studies, by affording opportunities for thorough, practical study of the most important sciences of observation, and by permitting the student to spend sufficient time in the institution to complete the mastery of his course. It was earnestly to be desired, that the experiment now going on at Providence might show the possibility of a beneficial change.

Some gentlemen feared that we should have more superficial scholars than now. They seemed to forget that the condition of graduation was a complete acquaintance with whatever was undertaken, and that time enough was allowed to accomplish this object, while in the Old system, if it was not done in four years it was left undone. It is difficult for me to see, how superficialism is to arise from five, six or seven years study, while profoundness is to be the fruit of four.

A gentleman, who had contributed largely to the entertainment of the Association, had his fears aroused by an entirely different cause. He thought that by attempting too much thoroughness, in a limited range of studies, we should overlook every thing else. He did not wish to see men looking straight forward on one side, and a squint on the other, but such as were open-eyed in every direction. I have no such fear and no such wish. I hold in no very high estimation men open-eyed upon every side. They are usually very near sighted whichever way they look. It was not in words alone that the divine injunction was applicable: "Keep thine eye single to the light, and thy whole body shall be full of light."

The change proposed had been opposed on the ground of its being a voluntary system, and it was asked, what has produced all our great mathematicians and classical scholars? I answer, the voluntary system, despite old college rules and requirements. It will be found that most of those who have become eminent in any department of learning, owe their success to a devotion to that pursuit which filled their heart's desire, while they neglected other branches, though professors may have insisted upon greater attention. You will hardly find a world

renowned mathematician who maintained a respectable rank in his class as a classical scholar, and the converse of the proposition is equally true.

The term voluntary, seemed to excite the fears of many, and we should infer from their remarks that the compulsory process, if I may use the expression, was universal.

The voluntary system was no new thing. It had been adopted in the best German Universities, to which many of our young men resort, and I have yet to learn that the graduates of these institutions fear a comparison with those of this or any other country.

The gentleman who preceded me, and others who spoke upon that side of the question, thought that the inevitable tendency of the change was to banish or degrade the classics. Without feeling qualified to express an opinion upon their value, I think I may say that those who attach so much importance to them, need be under no apprehension on their account. They will take care of themselves. If they are of such transcendent value in the discipline of the mind ; if precision and elegance in the use of our own tongue are impossible without an intimate acquaintance with them ; if by their aid we can alone be lifted from the ranks of the vulgar and uneducated to the circle of the elegant and refined, no change in our College requisitions could affect them. They would assert their claims with a force as sure and powerful as that by which the sun holds his place in the heavens ; and we might as well legislate that the mother shall love her child, as to insist upon studies that base their authority upon a "higher law" than College enactments.

Admitting the importance of the study of Latin and Greek, I am pained to hear gentlemen cast reproach upon our good old Saxon tongue, as being fit only for the vulgar and uneducated, and incapable of that precision and elegance which are necessary to a vehicle of thought. Did we forget that this much abused Saxon is the language of the fire-side and the family circle, that it contains those "household words" which lie nearest the heart ? Did we forget that it formed the bulk of the choicest specimen of literature that the world had ever seen, the English Bible, the combination of all that is sublime, beautiful and attractive in poetry or prose.

Mr. Amos Perry, of Providence, said :—After stating that the adoption of the New system of College instruction would, in their opinion, prove detrimental to classical learning, the advocates of the Old system have brought before us in luminous array the arguments for retaining the ancient languages in our course of instruction. I have listened with interest to these arguments ; but what, I ask, is their purpose ? Do the friends of the New system, putting a light estimate upon the languages as means of intellectual discipline, propose to exclude them

*from* or degrade them *in* their course of study? Not at all. On the contrary, I know that many who favor the New system of College instruction are unflinching friends of the classics, and would promote their study in every reasonable way. Now, while I am unprepared to recommend the New system for general adoption, I am also unprepared to see it condemned by any indirect process, or to see destructive radicalism imputed to those who, favoring it, claim to be favoring the most conservative measures. I expressly deny that hostility to the classics forms any part of the New system, properly considered; and I have heard nothing which convinces me that the classics would receive less attention under the New system, than under the Old.

The classics, all must acknowledge, have been too little studied even under the Old system in our country, and it is a matter of practical importance how they may be made more subservient to the high purposes of education. To promote their study and the study of the natural sciences, one College has recently modified its general plan of instruction. It will be understood that I refer to Brown University, whose position, though explained by one of its professors, seems still to be so misunderstood and confounded with other institutions, as to justify further remarks from one who has no official connection or other relations with it, than those which arise from residing in the same city where it is established. The officers of this institution, deeply imbued with the spirit of the classics, desired to extend its course of study and to enlarge its means of instruction; and to carry out their views, the friends of the College, and of popular education generally, raised by subscription an additional fund of one hundred and twenty-five thousand dollars; the income of which is employed in accordance with the design above expressed. The whole movement is one in which the people at large have manifested a lively interest. The new professorships, the increased number of students, and, above all, the increased activity and interest on the part of professors and students in the classics and in the sciences, are facts which none can gainsay or resist. The New system, as it exists in Brown University, is but the Old system, so enlarged and modified as to meet existing urgent wants in the community. Students in the languages and in the sciences can press their investigation further, and with greater advantages than ever before, and very many have already shown a disposition to avail themselves of these privileges; and the University in its various departments shows signs, not of deteriorated scholarship and decay, but of healthy growth, of improved habits of study and thought, and of a higher order of scholarship and character. Practical difficulties may arise in the working of this system, but it will be in season to provide for them when they appear. This College can, at worst, fall back upon its old system, renewed in its energies and enlarged in its means of usefulness.

Mr. G. M. Wharton, of Philadelphia, in substance, said, That in his view, the subject was one of vast practical importance. It involved the question of the proper training of the minds of the young men of our country—of those in whose hands her destinies were placed, inasmuch as they would be her future legislators and governors.

The great mass of our youth had but few years to give to a collegiate course—at most, three or four. The necessity of an education of some kind, in the higher departments of learning, was admitted—the difference of opinion which prevailed, was concerning the particular branches of study to which the attention of young men should be devoted. The demands upon them for active exertion towards their own support, were so urgent, that no time could be well spared in mere experiment, or thrown away in misdirected labor. Hence the importance, that the few years allowed to them for study should be wisely employed.

Under the Old system, which had, at least, the advantage on its side of experience, and of very general acceptance in all civilized countries, the best mental discipline was supposed to be reached by the study of the ancient languages, accompanied or followed up by a course of mathematical science, and the whole concluded by instruction in mental and moral philosophy. The gradation was a natural one. It is known, that youth is peculiarly adapted for the acquisition of languages—and the benefits, in various ways, which resulted from the laborious study of the Greek and Latin tongues, were well known, and had been forcibly stated by previous speakers. A like remark was applicable to the mathematical studies—and prepared in this way, the mind was fitted to grasp and master the abstruse difficulties presented by mental science. If a correct system of education was one (as he supposed it to be) which best disciplined the mind and fitted its possessor for the discharge of the practical duties of life—especially such duties as rested upon *American* young men,—and not merely that which imparted a certain amount of information—then, if the Old system were such a system, it ought to be adhered to by us. We should resist an exchange for any other plan of education, which, whatever might be its apparent immediate advantages, failed of the great results spoken of.

It had been objected to the system of the two English Universities, that while the one paid too exclusive attention to classical learning, the other devoted an undue share of time to the mathematics—in either case, to the neglect of highly important studies. Perhaps the criticism was partially correct—although the error was alleged to consist in the too protracted cultivation of those departments of learning, whence so much benefit was derived. But was not the New system chargeable with the same fault which had been objected by its advocates to the Old, as developed in these famous Universities? Was it not recommended by its friends, to follow in all cases the supposed bent of

mind in the young man—and to cultivate educationally his faculties in that particular direction, to the exclusion of other courses? and was not the preference very clearly indicated for those departments which were connected with physical science—and for the acquisition of the modern languages, to the neglect of the ancient? were these favorite pursuits as conducive to the great purpose of education, viz:—the training and strengthening of the mind—as the studies recommended by the Old system? This was a point of the first importance, which, in his judgment, the advocates of the New system were bound, but had failed to demonstrate.

Professor Read, of Indiana State University. This system, claimed as New, and spoken of as but recently proposed, is in fact by no means of the last year's growth. It is the system of the London University, and was so from its origin. That institution, I doubt not, is a useful one. But does it in reputation stand above all the other Colleges and Universities of Great Britain? A late British Review says of it, it is yet to produce its first eminent name. This remark may be a strong one, and in some degree the offspring of prejudice; but certain it is, the London University has not attained a standing above all other British institutions of higher education.

It is the system of the University of Virginia, and was so from the first. That is an institution highly respectable and useful, and with a Faculty not surpassed for talents and learning in this country. But, graduation in that University is the exception, and not the rule. Few of those who enter ever expect to graduate. I have it on the highest authority, that not more than one out of a hundred takes the degree of A. M., which is the University degree, and, with the exception of modern languages, embraces nothing more as a requirement for its attainment than is embraced in the course for graduation in other Colleges. The course of study and the authors read, are about the same as those of other similar institutions. Whether better attended to is a matter of mere speculation, in regard to which there would of course be varying opinions.

There is another fact which would seem to indicate, that the open, voluntary system of that University, does not in general produce on the part of students a residence in the institution, for a period sufficiently long for the work of education—for the training of the intellectual man—for forming the character, and giving it a permanent and fixed direction. The whole number of students in the Virginia University, was the last year, 374. In the New England Colleges, one-fifth of their total number of students are residents of more than three years' standing, and not more than one-fourth are of one year's standing. But in the Virginia University, out of the 374, two hundred and sixty-one are actually in their first year, eighty two are students in their

second year's attendance, and but thirty-one of three or more years standing.

Here is the great difficulty. If you have no prescribed time, if you have no regular course marked out for the student, he soon attains the object of his ambition, the honor of having been at the University, and leaves without any valuable mental discipline.

But the free and open course is that of most of our Academies and High Schools, and always has been so, and for them may be best, and indeed necessary. Colleges are designed for higher training, and for a more liberal and extended course of instruction. This great object can never be effected with railroad speed, nor in a democratic way, any more than by a royal way.

It is objected, that in our Colleges there is the same fixed course for all, for the slow of acquisition and for the genius, for the youth of extraordinary powers, and for the dull of apprehension. Let us look at the fact. A course is prescribed such as may be compassed by the youth of ordinary powers. Is there nothing then, beyond this course, which the youth of more than ordinary ability may do? It is well known, that in all our Colleges such young men do go much beyond the prescribed course. They study modern languages; they study other authors than those read by their class; they aim at extraordinary excellence; they attend to subjects out of the course for which provision is now very generally made in our Colleges. There is work enough, and more than enough for any youth, be his industry and his talents what they may.

But is it true, that the dull or idle student is graduated as a mere matter of course after a four years' residence? So far as I know, and I claim some knowledge on this subject, this is not the fact. Such students, it is true, do not advance to the end of the senior year, and then upon final examination are rejected. The class is sifted before that period. Those who do not succeed in their studies, take the dyspepsia, or some other convenient disease, and quit College. Or, it may be, they receive a hint from the Faculty which is not likely to be unheeded. The reason that few candidates for graduation are rejected, is that they are already select men, and have passed a variety of probations indicating some degree of fitness for their standing. I do not mean to say that there are not young men graduated who ought not to be, but I wholly dissent from the opinion endorsed by the lecturer, that in our American Colleges there are but two requirements for graduation, the payment of College bills, and a residence of four years within College walls.

So far as respects the Latin and Greek classics, as forming a part of liberal training, I feel no concern, be the system what it may. They have survived all attacks hitherto made upon them, and within the last ten or fifteen years there have been published more school editions of



Latin and Greek authors, (I do not say more editions of entire works,) in the United States, than in any country of the world. There has been a constantly increasing demand for such books, which shows how extensively they are used in our American institutions of education.

I regret the tone and spirit of the lecture in regard to our Colleges. These institutions have done some service. Changes and reforms have been made in College education, and still further reforms may be needed. But a reduction of the time of residence required for graduation, and the leaving of the course of study to the option of the student, are not, in my judgment, among the needed reforms. Such reform, if generally introduced into American Colleges, as I think, will diminish the number of those who take a liberal course of instruction, and end in the deterioration of the standard of education.

Dr. Manley, President of the University of Alabama, being present, though not as a delegate, having been invited to address the Association on the subject under discussion, gave a brief history of the Institution over which he presided, portraying some of the difficulties under which they labor in their efforts to elevate the standard of intellectual culture.

His object was inquiry for information, not discussion. The question arises as to the proper function of colleges and seminaries of learning. Is it to prepare young men for *specific* pursuits, or is it for general knowledge. If for the former, the student is not prepared to judge. And another question arises, as to whether colleges *ought* to prepare young men for specific pursuits. Is this their legitimate functions?

We have presented for our consideration the two systems—the close College system, and the open University system. Will not the open University create an indefinite multiplication of classes, of teachers, and an increase of expense in teachers? This, it occurred to him, would be a difficulty. He was of opinion also that the open University system would lead to idleness on the part of pupils. Institutions of a more practical character might, in some places, be of benefit. But if there is a demand for strictly professional or *specific* education, is it not better to have Institutions for that purpose?

He apprehended, moreover, that the open University system was not so new as gentlemen appeared to think. The Old University of Virginia was established by Jefferson on this system. The same experiment has been tried in many other Institutions. Are gentlemen prepared to say what was the result? Had it not been a failure?

Mr. Thayer, of Boston. I am master only of the poor meagre Anglo Saxon tongue, with which to express my thoughts—cannot, therefore, be expected to express those delicate shades of thought, such as *Latin* scholars only can express! He would not, however, deprecate the study of the languages. That the study of languages was of benefit, he would not for a moment deny. But are there not other branches

of study equally calculated to develope and strengthen the mind? Will not mathematical study effect it? and is not history, "philosophy teaching by example?"

It was the voice of the people that demanded the change in Brown University. The people will have what they want; they say what they need, and what they will have.—Diplomas, it is true, are in many instances passports to good society. But give me the man who *knows*—who has his knowledge in his *head*, rather than a certificate from *others* that he knows. He enumerated many distinguished New England men who knew but little more of Latin than himself, yet they carved out their way to the highest posts of distinction.

Mr. R. L. Cooke, of New Jersey, remarked that many minds labored under a misapprehension in reference to the true aims of a Collegiate education. The great object of a College course is not to qualify a man for any *particular* calling or profession,—but simply to fit him to *begin* life. Only after his Collegiate course is closed, is he prepared judiciously and understandingly to choose that path in life, for which, by reason of his constitutional and intellectual peculiarities, he is best adapted. The great question then is, what course of training is best calculated to fit him to make this most important decision of his life? Is it *that* course which tends to educate one faculty of the mind at the expense of *all*, or *almost all* the others? Would not this in effect be like tying up one arm, thereby rendering it powerless, while we stimulate the other to an undue growth, by constant exercise? If we wish fully to develope the physical man, we must exercise every muscle;—we must *educate* every power of the body. Does not the full development of the intellectual man, demand a training analogous to this?

It doubtless should be the design of a Collegiate course, to build a firm and broad foundation, upon which the young man may afterward erect such a symmetrical superstructure, as an *educated taste* and a cultivated judgment might indicate. If his early education is conducted on a one-sided system, he is not prepared to enter upon the active duties of life, except in that particular department for which he has been specifically trained. Are not the graduates of West Point illustrations of the truth of this remark? They leave that institution, thoroughly prepared—as no other institution in our country can prepare them,—for all those pursuits which involve a thorough knowledge of the higher branches of mathematical science, and in those pursuits they have attained pre-eminence; but have they as a class, distinguished themselves in any other department, or are they as well fitted thereby for the ordinary walks of life?

Allusions have been made to distinguished names, whom we all delight to honor, as examples of success, without classical education.

These are exceptions to the rule; they have become great, not from their *lack* of classical knowledge, but in spite of it, and their numbers are comparatively small; but we can point you to thousands in our land, occupying places of prominence and trust, who have been enabled to attain their respective positions, and maintain them with honor, through the influence of that training which is based upon classical knowledge. I doubt not but that some of the gentlemen who have to-day advocated another system of education, with so much zeal and ability, are indebted to their classical education, for their ability so to do.

Prof. Green, of Brown University, wished to explain in relation to the Institution with which he was connected. The change was made at the urgent recommendation of some of the noblest minds of New England. And the change was with reference to the most thorough classical course; and he remarked that a large majority of students in the University entered for the full course. Its practical tendency was not to underrate classical study. It seems to be supposed by gentlemen that we would *lower* the standard. By no means. We would elevate it. We would enlarge the basis, and build higher on the superstructure.

Dr. A. F. Waldo, of Ohio, remarked that the University of Virginia, which had adopted the open or New system, had been stigmatized as a *failure*. He had recently conversed with President McGuffey, who informed him that there were four hundred students in attendance. If this be a failure, it is surely a *splendid failure*.

Rev Mr. Wilcox, of Ohio, looked upon the organization of this Association as an era in the educational history of our country; looked upon it as a mighty means in enabling the people to scale the heights of knowledge; public mind was calling for change in the education of the youth of the country; if the new system was of God it must succeed, perchance those who fought against it might find themselves fighting against God. The question was one of progress; objections were raised against rail-roads; the people had demanded rail-roads and rail-road cars, and they had them; they laid aside sloops and demanded steamboats, and they had them; they were now demanding balloons to traverse the ethereal heavens, and he did not know how long it would be before they would have them. He was in favor of modifications, required by the peculiarities of our country and the exigencies of the times.

He thought that this was not a question as to Brown or any other University. It was simply a question of *principle*. It has been supposed that the New system would exclude the *classics*.—Now if it be

contended that they would not thus exclude the classics, then the objectors are getting up men of straw, and knocking them down. He would not exclude one line from the classics—he would rather add to. In all other walks of life young men do select their course. Why should they be denied this privilege in selecting courses of study?

Mr. N. Nathans, of Philadelphia, remarked that he did not represent any University, but he represented the High School of Philadelphia, which might with propriety be styled, "the People's College." The New system, as it has now been presented, cannot properly claim that title, for it is not really New. It has been pursued in the High School of Philadelphia, and it works well. He could not say how it would work in Colleges, as he had no experience in them, yet he had heard no valid arguments against this system. He would not advocate any "royal road to education." He was desirous of giving every child in this country a full, complete and thorough education, and he thought that the time was not far distant, when every young gentleman would have the means afforded to him of being instructed in all the higher departments of study.

He would rather see our schools brought up to our colleges—not bring colleges down to the schools.

Reference had been made to that Institution, for many distinguished men had graduated there. He felt that the New states at least ought not to disparage that Institution.

Mr. Cooke disclaimed any intention to disparage West Point:—he considered it pre-eminent in *its peculiar department*.

Prof. Charles Cleveland, of Philadelphia, thought that the discussion had taken too wide a range. The discussion concerning the classics was much, if not all of it, irrelevant. It was doing the advocates of the New system great injustice, to suppose that they were opposed to the classics. No such opinion had been expressed by them. He did not suppose that there were six men in the Association, who were opposed to classical study.

No one could be a finished scholar, without a knowledge of classical literature; he might be useful to mankind without Latin, but his ignorance of Latin would not be the element of his usefulness.

He disliked the word *compromise* in its every phase, but he thought that there might be some modification of the Old system, that would be beneficial, yet he would oppose any modification that would lessen the amount of classical study.

Hon. J. B. Sutherland, of Philadelphia, approved the lowering of the grade of college education. He disapproved of a new degree, which

no one understood. We must stand by the old landmarks, in this country and in England. He wanted scholars, in the fullest sense of the word, not half finished ones. Too many studies were undertaken to be taught at Brown University. A man could not be fitted for a profession in a college. He should go to other institutions to qualify himself for a profession.

Mr. Peirce knew it had been said—"fools rush in where Angels blush to look." He felt himself in this position; but he rose only to act as a physician, to attend to the wounds of combatants in the discussion, and dismiss them to other work. He gave an anecdote to illustrate his position; that it was time for gentlemen on both sides to shake hands and make friends.

He had been pleased, greatly pleased, with the discussion. He did not think that the advocates of the Old system would chain the car of education to the PAST; nor did he understand that President Wayland or President Mahan, in their zeal for improvement, would exclude any good thing found in the records of the past. He supposed that the world was progressive. He hoped, therefore, the advocates of the Old system would not strenuously refuse to conform, if necessary, to the spirit or demands of the age. I speak not against the classics; I venerate them and venerate those who drank deep at those fountains.

At the close of the debate on college system, the President, Bishop Potter, was requested by the Convention to express his views on the subject.

In consenting, he said that he could not think of detaining the Convention with more than a few hints. The subject would doubtless come up hereafter, and it had received on this occasion a very full and able discussion. He might remark that to him it was by no means novel.

More than twenty years since he had been invited to become the President of Geneva College in the state of New York, when it was first established, and he had then prepared, at the request of the Trustees, a plan of study, which embraced the most essential feature of what is now termed the New system. In Union College, where he had been an officer for many years, similar attempts had been made. The result in neither of these cases had been so marked or satisfactory as to inspire very high hopes for an extension of the plan. He might be permitted, however, to add for himself, that his sympathies had always been with progress in this as in many other respects. He was far from supposing that our collegiate system was perfect, and he did not doubt that it was our duty, while we cling to all that is valuable in the

existing methods of Instruction, to give a fair trial to every proposed improvement.

To the friends then, of the Old system, (so called) he would say, *Live and let live*. Allow this experiment to be tried, and be thankful for whatever good it may accomplish. We need not apprehend serious disaster to any valuable element in the systems now prevalent. What are the colleges of this country but emanations of public opinion? They are immediately dependent on the people, and are essentially popular in their spirit and influence. They have been greatly modified during the last half century, both in their discipline and in their courses of study. They are incorporated with the habits and affections of the most intelligent and influential minds throughout the country, and nothing is likely to shake their salutary hold on public confidence.

But they are not incapable of improvement, and whoever attempts such improvement in a generous and enlightened spirit, deserves respect, and for any good which he may achieve, he will receive, as he will merit, sincere and enduring gratitude.

To the friends of the New system, on the other hand, he would say, "Let not him that putteth on the harness, boast as him that layeth it off." It is happy for reformers that they cannot foresee all the difficulties which are likely to start up as they advance. Whoever has made any persevering efforts in this direction, must feel that aspiration is easier than success, and that to criticise existing defects and evils, requires vastly less of sagacity and energy, than to discover and apply effectually the proper remedy. These reformers are themselves the children of the Old system. It was under its influence that they cultivated the inquiring and manly habit of mind, which emboldens them now to call it in question, and they can well afford, therefore, to bear themselves towards it with courtesy and respect. The want of such courtesy is much to be deplored, because it must inevitably excite feelings that are unfriendly to truth. Hence the speaker regretted to hear the Old system stigmatized as one that taught *words* in contradistinction from *things*. The insinuation is unjust—for whoever studies the master-pieces of ancient eloquence, Poetry, Philosophy and History, is surely engaged with things in the truest and highest sense. It is to be regretted, however, still more on account of the angry feelings which such epithets are likely to awaken. For the same reason, he regretted the elaborate *contrasts* which had been instituted between the alledged deformities of the Old system, and the fancied beauties of the New.

One or two objections to the proposed system in this place, he would venture to suggest.

1. It seemed to overlook or undervalue the true *object* of a liberal elementary education. This is not to teach any particular art or science, but to develop mental power and activity, and to inspire a generous taste for truth and beauty. The main question is, what

studies, and what methods of teaching are best calculated to obtain that end.

2. It seemed to over-rate the value of *facts* as compared with *principles, ideas* and *sentiments*. They are the latter which nourish and expand the soul.

3. It assumed that young men are competent to decide what branches of study they ought to pursue. In German Universities, where students are full grown men, who have previously taken a rigid classical and mathematical course, and who are about to enter on the active duties of life, the elective principle is quite proper. Would it be equally proper in our colleges? and is it not the tendency of the proposed system to dispense altogether with the college proper as an instrument of education? There is a period in the training of every mind where its efforts should be determined—not by its own tastes and preferences—for they will lead it to foster powers already too much developed—but by the wisdom of those who can discern what that mind most needs.

4. This system seems disposed to consult too obsequiously the public taste, and thence the danger that it will yield to the demand for more of Physical science and less of classical and elegant learning. The speaker will not attempt to explain his views as to the relative value of different studies in a course of liberal education; but he may say that one of the duties of a higher Seminary of learning is to *guide*, and if necessary, even to *withstand* the current opinions and tastes of the day. Their duty is to lead rather than follow. He remarked further, that all experience seems to show that there is no adequate substitute for the ancient languages, and that if he were restricted to a single branch as the only means of liberal culture and development for young men, he would take the language and literature of Ancient Greece.

5. This system, by introducing many new studies and professing to retain the Old, is in danger of fostering one of the sorest evils educators have to contend with—and that is the *undue multiplication of studies*. Until this evil is corrected, our scholarship will be sadly superficial.

In conclusion, it should be remembered that much of the deficiency complained of in our colleges, has been the result, almost unavoidable, of the circumstances in which our country is placed. Each state claims the right of having its own Institution—often each Religious denomination within each state. Hence we have more Colleges than can be endowed in a country where capital is scarce. Add to this the pressure of material interests and cares; the desire of young men to gain a diploma in the shortest possible space of time—the foolish ambition to seem to be acquainted with many branches; and the great extension which has been given within the last fifty years to natural science, and you have causes which, working together, have been suffi-

cient to overpower opposition, and to induce a state of things much to be lamented, and which must, at no distant day, be corrected. Whether that correction will come from the quarter to which we are now called to look, time will demonstrate.

Were the speaker called to reconstruct the *course of studies* in colleges, his motto would be *multum non multa*. He would greatly diminish the number of studies which *all must pursue*. These he would have taught for a much longer time—much more thoroughly and in a more scholar-like way. Certain other branches, such as Natural History &c., &c., he would make accessible to all through the ablest and most brilliant Professors, delivering short courses of lectures on the rudiments. Other branches again he would reserve for those who had special qualifications, who would pursue them eagerly and spontaneously.

He must trespass no further on the patience of the Association.—The discussion which is now closed, reflects great credit upon the parties engaged in it, and upon our infant Institution. It is through such discussions that we best contribute to the object which has brought us together, and it is to be hoped that we may have many more distinguished by like ability and courtesy.



# APPENDIX C.

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## PROF. AGNEW'S LECTURE ON FEMALE EDUCATION,

### AND THE DISCUSSION THEREON.

Ours is an age of stirring life, an age of notions and novelties, of invention and enterprise, of steam-motives and telegraph-wires. The ocean, for passage, has become a river. The air a medium for the flight, not only of birds, but of thoughts. Distance scarce any more lends enchantment to the view, for 'tis annihilated. The ends of the earth meet, and the watchmen on her walls see eye to eye. Even worlds long buried in the deep unknown are now revealed to human vision, and we almost penetrate the arcana of our own fair satellite, as she nightly looks down upon us in her beauty. And man would fain believe, too, in his wisdom, or his folly, that e'en the rappings of spirits are heard in this nether planet of ours.

But what of all this? Why, we live in this whirl of galvanic motion: we breathe this excited atmosphere: we revolve on this stirring sphere. And, think you, without feeling aught of its forces?

We have our being, too, amid the busy scenes of a new world, a free world, a forming world. Our geologic species is a conglomerate. Whether it shall be of rude, unshapen masses, or of polished gems, fit not only for the pillars of this republican edifice, but for its adornment also, will depend much on the present generation, more on the women of that generation.

Believing that woman not only takes impressions from the age, but emphatically makes them on it too, I select for my theme **WOMAN'S OFFICES AND INFLUENCE.**

*To make home happy* is one of the offices of woman. Home, blessed word. Thanks to our Saxon fathers for it. Not the name merely, but the realities it expresses. An English, an American home is a Bethlehem-star in the horizon of earth's sorrows, the shadow of a great rock in a weary land.

"There is a magic in that little word:  
It is a mystic circle that surrounds  
Comforts and virtues never known beyond  
The hallowed limit."  
"The tabernacle of our earthly joys  
And sorrows, hopes and fears—this Home of ours  
Is it not pleasant?"

Yes, home is the centre of all that is sweet in the sympathies, dear in the affections of the soul. There the kiss of love is impressed in its purity, the warm pressure of the hand knows no betrayal, the smile of joy plays no deceiver's part. All is candid, cordial, sincere. The faults and failings which belong to humanity fallen, are there covered by the mantle of charity, and the feeling of every member of the family is, "With all thy faults I love thee still."

How the traveller climbing Alpine summits, looking forth on the sublime creations of Jehovah, thinks of home, and wishes the loved ones there could share his rapture. How the wrecked mariner on some desert isle longs for a mother's fond endearment, a sister's kindly care. Home is in all his thoughts.

It is worth the while, then, to strive to make *home* happy; to do each his part toward rendering it the spot of all pleasant associations. In the several relations of child, sister, wife, mother, let kindness and cheerfulness reign.

Kindness comes over the spirit like the music of David's harp over the passion of Saul. It softens and subdues. It manifests itself in a thousand nameless forms, but all beautiful. It is a crown of glory on the head of old age, a jewel on the breast of childhood. The light it diffuses is soft, the rays it emits are melting.

"And oh, if those who cluster round,  
The altar and the hearth,  
Have gentle words and loving smiles,  
How beautiful is earth."

Cheerfulness is another attribute of character tending to the happiness of home: and let me commend it to woman's cultivation. Some there are, ever disposed to look on the dark side of life; and thus they not only becloud their own spirits, but cast a shadow over the smiling precincts of home. Every single sour grape portends a cluster; every flash of lightning a riving thunderbolt. Earth's actual cares are not

enough; troubles must be borrowed. The present does not fill their heart with sadness; the future must be laid under contribution.

All this is just the opposite of cheerfulness. That scatters wide over the soil of the household the seeds of many little joys, that the weeds of small vexations may be kept under, and ever and anon the sickle be thrust in and a harvest of good fruits be garnered for daily use. It gazes on the bright side of the picture, and throws its delighted glances upon every eye. And thus it not only augments present bliss, but in hoary years the memory of other days around the family hearth will be sweeter, and the influence on ourselves better.

"Cheerfully to bear thy cross in patient strength is duty." "Not few nor light are the burdens of life: then load it not with heaviness of spirit; sickness, and penury, and travail—these be ills enow: the tide is strong against us: struggle, thou art better for the strife, and the very energy shall hearten thee."

"In thy day of grief let nature weep; leave her alone; the freshet of her sorrow must run off; and sooner will the lake be clear, relieved of turbid floodings. Yet see, that her license hath a limit."

"For empty fears, the harrassings of possible calamity, pray and thou shalt prosper: trust God and tread them down." "The stoutest armor of defence is that which is worn within the bosom, and the weapon which no enemy can parry is a bold and cheerful spirit."

Beautiful in the family is this spirit of cheerfulness; and surely it is an office of woman to cherish it. It can be wooed and won. Wherever woman goes, and especially at home, let it be as an halo of light around her head, and then shall she be a blessing to the circle in which she moves. Despondency is death, cheerfulness life. But remember that levity and boisterous mirth are no essential ingredients of this wholesome cordial. Its chief element is rather that which Paul spake of when he said, "I have learned in whatsoever state I am, therewith to be content."

Another office of woman is, *to check the utilitarianism, the money-loving spirit of the day*. There is something beside bread and water to be cared for in this probationary world of ours, inhabited by living *spirits*. And yet one is almost compelled to the conclusion that the whole race, at the present day, has given itself up to the worship of Mammon.

That which is a *physical* fact, which is capable of being *used*, is the *summum bonum*. *Cui bono*, in a terrene sense, is the great question. "Will it pay," the grand idea of the age. And men are hurrying along, life in hand, breathless and bootless, over the highways and byways to the Great Mogul's temple, where there is no spiritual Divinity to revere.

We almost wish the return of the old Grecian's faith, who enveloped himself with a spiritual world, and this, at least, elevated his intellect,

if it did not renovate his heart. To him the majestic mountain was peopled with august entities. To us it is of no account, if it do not contain in its bowels buried stores of wealth, though it may awaken the feeling of the sublime, and lift the soul up to God. To him the shady tree was the habitation of dryads, the rippling brook of naiads: to us, neither has beauty, unless the one can turn a mill, and the other furnish us fire-wood or lumber.

We have made the soul slave to the body; have stripped the Universe of its glory, as a reflecting mirror, pouring down upon us such rays of Heaven's brilliancy as our vision can endure. God's sun is only to lighten us on our pathway of business; His mighty ocean only to bear the burden of our commerce; His magnificent lakes to carry our trade; His beautiful hills and smiling vales but to grow our corn, feed our cattle, and be the substratum for our railways.

This utilitarianism of the day, too, has but little sympathy with the fine arts. It laughs at music and painting, poetry and sculpture, as things of naught, although they may tend mightily to the culture of the spirit and the refinement of humanity. Classical learning it discards, because with its dusty eyes it can not just see how that can qualify man or woman for the better enjoyment of life, or how it will help us plow or measure our fields, grind our grain, or churn our butter.

The mere discipline of the mind, the symmetrical development of man's higher powers, the æsthetic evolution of himself; all this, though it expand his intellect and enlarge his heart, though it impress on him more of the lineaments of the skies, and bring him nearer to his great Original, is but waste of time and thought, because it falls not within the described circle of the utilitarian. Shades of Bacon and Locke, of Shakspeare and Milton, of Goethe and Schiller, come and alight at least on the daughters of our land!

Here is a wide field of influence for woman. You are the vestal virgins to watch the fires on the altar of the fine arts. Yours it is to check the sensuousness of man, to recall him from his ceaseless toil after the mammon of this life, his restless ambition to turn every thing to account in available funds, in bank-stocks, copper-stocks, railroad-stocks. Tell your sons and your sires that there are higher sources of joy. Point them away from earth's sordid gold to the brighter gems of literature. Direct their energies to the intellectual and moral advancement of their age. Help them to slake their quenchless thirst at the pure fountains of knowledge and religion.

There is a poetry of life worth cultivating. There are spiritual entities around us to which we are linked by etherial chains. Let us not struggle to throw off those chains, but rather to bind them faster about us. And when you see a link broken, and others likely to drop, mend it.

Woman's office is it also to *soften political asperities in the other sex*,

*and themselves to shun political publicity.* Not that woman need be ignorant of the great questions of the age ; better be familiar with them. But let her not become absorbed in them : rather keep so aloof from exciting occasions as to be better qualified to form and express a deliberate and unbiased judgment on men and measures. Let her opinions be well matured, and always uttered with calmness and caution. When her dearest friends of the other sex seem embittered towards others, and in danger of forgetting the sweet charities of life amid the chafings of party rivalry, let her pour out the milk of human kindness into the cup of courtesy, and ask them to drink of it. When the waters are troubled and the billows roar, let her diffuse over them the oil of love to still the waters into a great calm. Surely this is an office higher, better far, than to be pressing on, as some would have her, into the busy bustle of out-door politics. Here is *influence*, and it is better than *power*.

Who that loves woman, that really admires her worth as *woman*, that thinks of her as the delicate, refined, tasteful, sensitive development of humanity, the incarnation of all that is lovely, gentle, modest, peaceful, and pure, the highest earthly manifestation of God as *love* ; who that remembers her as the "help-meet," can bear the thought of hurrying her out upon the theatre of politics, the platform of legislation ?

"Woman's rights," they cry, and so loud the cry, that even woman's ambition has conquered her judgment and her delicacy, and she has gone forth, out of her appointed and fitting sphere, to be gazed on by a curious crowd, and perhaps to hear the plaudits of a noisy populace. *O tempora ! O mores !* Save us from such a race of women !

Now woman has rights, many rights, and let them be well guarded ; but she has no right to be a *man*. Yet, no wonder 'tis, if amid the stirring enterprises and new discoveries of the age, some half-amazon should defy the customs of social life, and assume the right of leveling all distinctions between the sexes, walking forth *à la Turk*, and becoming the gazing-stock of the street. Oh, let beauteous, winning woman wear the gracefully-flowing robes of modesty ; let her not be met by us "up to the eyes" in politics, nor at the ballot-box, nor the caucus, nor in the legislative hall, nor on the judicial bench, surrounded, perchance, by tobacco-chewing barristers, nor as the public haranguer, addressing promiscuous multitudes.

Let us rather see her in the quiet retirement of home, not doomed to the busy drudgery of hard housekeeping merely, but there the refined woman, whose pure sensibilities are shocked at the thought of a public notoriety ; who shuns the wistful gaze of the crowd, and finds in her own family circle her kingdom and her *rights*, and seeks to adorn that with all that is lovely and of good report. Thus will she win our admiration and secure our love. Were her intellect and her eloquence displayed at the bar or on the platform, we might indeed wonder with

deep amazement, but we should not love; and wanting this, both she and we were unhappy.

While sensible, then, of her equality with man in the possession of a soul like his own, capable of the highest enterprises in science and literature, may she yet recognize, as the appointment of her all-wise Creator, subordination to man in power, superordination in influence. Be content to be *woman*. It is a province high enough. If not cherubic, it is seraphic. It is that phase of humanity we think most god-like; for if Jehovah's highest expression of himself is *Love*, then that form of humanity expressing most of it, is most like Him. That form, in our opinion, is woman.

Let her not, then, strip herself of her chief glory, and depart further from her God and Saviour, by shooting out from her own feminine orbit, and aiming to revolve in that of the other sex, under the false impression that it is a higher one. Even if it were, it is not hers, and by thus battling with the order of nature, and swinging loose from the proper relations of her being, she might become a wandering star in the blackness of darkness forever.

Another evident office of woman is, *to regulate the forms and control the habits of social life*. In this land, especially, do the "lords of creation" bow with due deference to their ladies. We give them our arms, 'tis true, and we ask them to lean upon us, yet do we take step with them, and in turn lean on them, amid the trying times of life, and look to them for many of our joys, for most of our happiness. He is vulgar, even barbarous, we think, who does not appreciate her worth and respect her character. Hence, every where, hers is the first place, the best place; and an American gentleman would rather suffer an agony than subject woman to a discomfort.

Such being her relative position, hers it must be to prescribe the customs of social life, and say to man, "hitherto shalt thou go and no further." The tone of morals will be such as she makes it. Man will be conformed to the model she exhibits. He seldom, if ever, rises above the level of his female associates. Surround him with the vulgar, the thoughtless, the impure, and you shall not see him pure, thoughtful, refined. Place him ever in the society of intelligent, dignified, Christian women, and their virtues will be reflected on him.

And is it so, that woman is responsible, in a great measure, for the fashions and habits of the community in which she lives? It is even so. If she discard that foolish frippery and passion for display, which occasionally characterize her own sex, it will not long live. It must be buried in its own foibles, and have no resurrection. If she frown upon him who robs woman of her jewel, he is a fugitive on the face of the earth. If she discountenance the use of intoxicating beverages, the young man will learn that abstinence on his part is the price of respect and love on hers. Her office here is magnified: her influence

has become a power. The other offices were guiding and directory ; this is reformatory. Society looks to her for its type. Its virtues and its vices are of her moulding. *It is what she bids it be.*

What a potency ! Let her wield it for her country's welfare. Then shall it be a beacon light to other lands now in darkness and degradation, because there woman is still the slave of man's passions, and has never risen under Christianity, to know her dignity, and make her brutal master feel her moral equality in the scale of being.

Only one other office of woman shall we notice at present—the *exemplification and diffusion of Christianity*—of Christianity, not so much in its forms and dogmas, as in its spirit ; not solely as a redeeming scheme, but also as a reforming power.

To Christianity woman is emphatically a debtor. It has breathed into her its breath of life, and she has become a living soul. Else had she been but a dead manikin. To it she owes her present advanced position, her commanding influence. Even all the literature and refinement of Greece and Rome could not confer on woman the boon which the religion of Jesus has brought her. He was woman's son, and his religion tells it. Go where that religion is not, and there woman is naught.

Christianity has not only broken down the wall of partition between male and female, but has opened the sealed fountains of her soul, and caused them to send forth rills of gentleness and love, which have refreshed humanity and poured out gladness on a dark and dreary world. Let the cross, then, be woman's standard, Jesus woman's trust, Christianity woman's charter. That thrown overboard, we are wrecked. Its principles abandoned, the world sinks again into barbarism, and woman to brute degradation. "The last at the cross and earliest at the sepulchre," must remember to cling to Christianity as her hope, her life. Let *her* never be ashamed to confess it her ruling principle, her source of joy, nor be hesitant in disseminating its seeds, that she may every where behold its lily-flowers.

Can it ever be well said of woman, "she careth not if there be a God, or a soul, or a time of retribution ; pleasure is the idol of her heart : she thirsteth for no purer heaven." Let such an one be decked in all the gorgeous trappings of wealth, let her brow be crowned with the coronet of rank, let her girdle hold the key which unlocks the treasures of California, and yet she wants that which ennobles her sex, and would render her an object of love and a source of joy to others.

"Oh, what is woman, what her smile,  
Her lip of love, her eyes of light,  
What is she, if her lips revile  
The lowly Jesus ? Love may write  
His name upon her marble brow,  
And linger in her curls of jet :

The light spring-flower may scarcely bow  
 Beneath her step—and yet—and yet  
 Without that meeker grace she'll be  
 A lighter thing than vanity."

Never, then, let the sneer of the infidel, nor the scorn of the skeptic drive woman from compounding the spices to embalm her crucified Master, nor make her ashamed to be seen early at his sepulchre. Rather let her glory in the cross, and make the most of her high mission here to send its healing influences to every sick and sorrowing creature on this green earth. Why should any poor, perishing mortal be left in all the degradation of idolatry, when there is in our possession a power that would lift him to heights of bliss, temporal and eternal? Why should the world be left to its wailings and its woes, when Christianity diffused, in its benign spirit, would convert those woes into joys, those wailings into hallelujahs? How can woman, owing her all to the religion of the Bible, refrain from exerting her energies to place this word of life in the hands of every pilgrim over the deserts of time? And may she so breathe its spirit and feel its power, that it shall never again be thus written of her: .

"There came  
 A stranger bright and beautiful  
 With steps of grace, and eye of flame,  
 And tone and look most sweetly blent  
 To make her presence eloquent;  
 Oh, then I looked for tears. She stood  
 Before the prisoner of Calvary.  
 I saw the piercing spear—the blood—  
 The gall—the writhe of agony.  
 I saw his quivering lips in prayer,  
 'Father forgive them'—all was there!  
 I turned in bitterness of soul,  
 And spake of Jesus. I had thought  
 Her feelings would refuse control:  
 For woman's heart I knew was fraught  
 With gushing sympathies. She gazed  
 A moment on it carelessly,  
 Then coldly curl'd her lip, and praised  
 The high priest's garment! Could it be  
 That look was meant, dear Lord, for thee!

A few words on *Influence*. This is woman's power. That distinctively belongs to man, and is exercised by authority. Law and penalty grow out of it. It regulates actions, it punishes crime. Influence, on the other hand, awakens feeling, generates opinions, implants sentiments in the soul, silently yet emphatically; and thus it crushes vice, promotes virtue and avoids the necessity of penal infliction.



Now this is pre-eminently the potent lever in the hands of woman for regenerating and reforming the political and moral world. We may stand in awe, indeed, before the exhibition of *power*, whether physical or moral, but we are not won by them to the love of truth and goodness, while *influence* steals in upon our hearts, gets hold of the springs of action, and leads us into its own ways. It is the *inflowing* upon others from the nameless traits of character which constitute woman's idiosyncrasy. Her heart is a great reservoir of love, the water-works of moral influence, from which go out ten thousand tubes, conveying off the ethereal essences of her nature, and diffusing them quietly over the secret chambers of man's inner being.

Even the weakness of woman softens and subdues, and thus unseals the soul for the infusion of her own sentiments. Her winning smiles, her tender sympathies, her sensible expressions, her gentle ways, all influence us, flow in upon our spirits. Who can be long boisterous in the presence of woman? No more can the yeasty waves dash and foam when superinfused by the mollifying touch of oil, than can the passions of man rage with impetuosity in contact with the oleaginous serenity of gentle woman.

Let man, then, exercise power; woman exert influence. By this will she best perform her offices, discharge her duties. Thus will she most effectually make home happy, restrain utilitarianism, allay party asperities, regulate the habits of social life, and both exemplify and diffuse Christianity. Thus will she become *vanqueur des vanqueurs de la terre*—"conqueror of the conquerors of earth," and do more to bless the world, and make it truly happy, than all political institutions, fiscal agencies, and merely intellectual educations.

Surely this is a mission exalted. Let no woman despise it, though it exclude her from the senator's seat and the chair of state. Let her rather remember that she honors herself more, glorifies her God better, and elevates her race higher, by adorning the sphere which her very physical organization prescribes. Never will she be improved in her nature, elevated in her influence, happier in her own spirit, or more potent in effecting the happiness of the world, by aiming at the proper dignities of *man*, throwing herself out upon the arena of public life, meddling and mingling in its chafings and chances. Ah no! let us still hope that woman will have good sense enough to discern the wisdom of God in her proper relation, and that man shall still and ever have the privilege and the joy of admiring and loving her as gentle, retiring, delicate, yet influential *woman*.

At the conclusion of Prof. Agnew's address, the President remarked,—that there was no question better entitled to the attention of educators, than that which had reference to the production of proper results in

female education. He would indicate the existing defects in the domestic and scholastic education of females, as proper subjects for discussion this evening, and hoped gentlemen would make remarks upon this subject. Properly speaking, woman was the educator of the human race, and their education consequently was of unspeakable importance. It was from the mother that a thousand little associations and impulses were derived, which greatly influences the course of subsequent action, and marked the whole future life.

Dr. T. S. Lambert said, it might perhaps be inferred from the lecture, to which all had with so much pleasure listened, that according to the customs of society, ladies were denied the privilege of voting. This was not a correct inference. Ladies can vote, and in fact do vote. It is not the hammer that drives the nail, but the mind which controls the action of the arm that wields the hammer. When a woman neatly spreads her table with well prepared food; when she adorns it with a fresh bouquet of flowers, filling the air with fragrance; when she sees that the chairs are well cushioned and comfortable, and the temperature of her apartments healthful and congenial; when the pleasant tones of her voice, are produced by her actively amiable disposition; when she hushes the discord of irritated feeling, by drawing out the soothing harmony of music; when she thus makes her home happy, and draws to it her husband, her brother, her son, and saves them from the influences of dissipated society,—then it is that woman in every respect exerts a controlling influence, which is beyond description powerful, and useful;—then she does her full share in voting, and becomes to the full the “better half,” which legitimate woman is.

Of all education, therefore, that which exalts woman most, is that which teaches how to make home happy. In doing this, woman raises herself to the highest place, and though we have the *name* of the “Lords of creation,” and hold the shadow of the sceptre, she has the reality.

Mr. J. W. Bulkley, of Albany, spoke of the influence of domestic education. He believed that one great cause of the teacher's failure, was the want of home co-operation.

A child in its mother's arms, with its earliest looks, is learning lessons that are to shape its future character. From day to day, that child will drink in the spirit of its mother, that will follow it, and exert an influence upon it through a wayward life. Such an influence reclaimed the profligate John Newton.

He would have the mother educated, so that she might be prepared for these high responsibilities, and her influence, carried to the school room, would bring forth a generation to bless the world.

Did mothers teach their children the first lesson,—that of *obedience*, the work of the educator would be half accomplished,—but the child not trained to obedience *at home*, would be wayward and disobedient to all authority elsewhere. The child should go to school to be taught, not to be corrected. Should the mothers of our land heartily co-operate with the teacher, our sons and our daughters would grow up an intelligent and a virtuous generation.

Mr. R. L. Cooke remarked that he could not reflect or speak on the subject of female education, without feelings of despondency and gloom, for the experience of twenty-five years had taught him its defects, and the difficulties that stand in the way of its advancement. He was sad when he saw so many of those powers that are calculated to adorn the human mind, lying dormant in woman, through the inefficiency of the systems of female education that prevail.

As an educator of females, his attention had been specially directed to this subject, and he had labored to elevate the standard of female education, with all the zeal of an enthusiast, but beyond a certain point all such labors had hitherto been comparatively fruitless.

Where, then, does the difficulty lie? Is it to be attributed to the *defective organization* of our schools,—to a lack of comprehensiveness in our *plans of instruction*,—or a want of fitness in those whose duty it is to carry them out?

Does it not rather lie back of the schools, in a defective public sentiment upon the subject,—in a mistaken view of woman's duties,—of her rights and capabilities as an intellectual being, and of what is demanded by the *peculiarities* of her social position, to fit her for its responsibilities.

Besides the long period of preparatory instruction, a young man must spend from four to six years in the university and the professional school, before his education is deemed sufficiently complete to assume the responsibilities of active life. Not so with the young lady. Two or three years at most, are allowed to her for the completion of her education, and in that period it is expected that she should learn every thing in the whole range of science, natural and moral, including those accomplishments more exclusively feminine, each of which demand a longer period of time for its attainment, than is usually allotted to them all.

Female education could never make any marked advancement, until public sentiment settled down upon the conviction that it required as long a time for a woman to acquire a thorough education as for a man. The unwillingness that at present prevails to appropriate anything like a fitting time for the acquisition of knowledge, renders it impossible to elevate the standard of education.

He anxiously desired to know how the public mind could be operated upon, so in such a manner that the sentiment may generally prevail, that young ladies require systematic discipline as imperatively as young men.

Mr. Wickersham, of Pennsylvania, said, that he held views upon the subject of Female Education different from those entertained by some of his friends; but as this was a place in which errors could be corrected, he would freely express them. It is a generally admitted truth—a truth acknowledged by most of the speakers in the discussion just now terminated, upon collegiate education, before this body, that the proper business of education is to expand, and draw out mind, and not to prepare the student for any specific profession or pursuit. If this is true, would not the instrumentalities best adapted to *develope* the minds of boys, be also best *fitted* to *develope* those of girls? The male and female mind is alike in constitution—both have the same faculties—the same noble attributes, and both should have perfect freedom of expansion. It would be seen that whether their spheres in life are different, or should be the same, whether their mental faculties are equal or unequal, as far as development is concerned, the case would not be altered; and the training and studies of the two sexes should be similar, until the customs of society, or the tastes of the individuals led them into different pursuits. Besides, the female mind has aspirations high and holy, and who will take upon himself to say, “thus far shalt thou go and no farther?” She has duties to perform equalling in importance those of the statesman and philosopher, and who will deny her the requisite cultivation to discharge them aright? She has an immortal mind—an eternal destiny, and who would wish to deprive the tender plant of light and heat, when the penalty might be an imperfect tree, and blasted fruit? Women have shown that they can master the mathematics, and successfully cope with the difficulties of the classics, and the *power* seems to argue the *design*. God gave us our faculties, female as well as male, and it is our duty to promote their growth by all means in our power, and any law, custom, or prejudice that counteracts this intention, is wrong, and should be abolished. He went further, and while he maintained that the same studies, to the same extent, as far as they were *pursued* for mental discipline, should be studied by girls and boys alike, he at the same time was of the opinion that both could best be taught in the same Institution. He arrived at this conclusion not only from his own experience, but from that of gentlemen who had enjoyed ample opportunities of forming a correct judgment. The beneficial influence of thus mingling the sexes, under proper regulations, is mutual; while it smooths the roughness, and tames the wildness of boys, it corrects the false delicacy and sentimentality of girls, and all the bad consequences predicted as likely to arise

from it, have proven to be more imaginary than real. He threw out these thoughts more to *elicit* the opinions of others, than advance his own, and hoped great good might grow out of the discussion.

Hon. Bellamy Storer, of Cincinnati, desired to call the attention of the Association particularly to one point, indicated by the president in his remarks at the commencement of the discussion,—the moral education of females. Much had been said of the intellectual education of woman, but without *this* all else were fruitless. What was Mont Blanc, glistening in the sunlight 16,000 feet high, if some green spot did not exist at its base? The mother had been referred to, as the guardian angel of her children, but he thought that the father also had influence and responsibility. Both should watch assiduously the dawnings of intellect, and bring such influences to bear upon their children as will give a healthful tone to their moral character.

There are, however, difficulties in the way. It may be that the teacher is unfitted for his high responsibilities. He may be a *scholar*, but his philosophy may not be one whit above the philosophy of the heathen schools. He too often teaches, not the adoration of the author of mind, but a vicious emulation. Every teacher has *moral duties* that he owes to his pupils, which ought never to be neglected.

Another difficulty arises from the school books that are used. It seems as if every school master before he left the tripod deemed it incumbent on him to send a book of some kind into the world. Thus they had multiplied, until their number, and the consequent necessity for constant change, had become an evil of no small magnitude. But this evil, great as it is, yields to another of far greater importance, on account of the moral influence that it exerts upon education. The character of the matter contained in these books is often very exceptionable. Within their lids may be found all the battles that have been fought between Marathon and New Orleans, and every youth, in making a declamation, selects the speech of some military leader, or closes it with some martial piece of poetry, to be found therein. A common school reading book exerts a mighty influence. Often from reading these books the young mind is led to wander off into the wild regions of fiction, and receives impulses that are pernicious.

But it is not in the school room alone, that the youthful mind should be brought in contact with good books. It is a matter of no small moment that books of the right character should be furnished *at home*. Here is the appropriate sphere for the exercise of a mother's influence. The adornment of the centre table was not a matter of indifference. The books scattered upon it, often contained the gems of incalculable evil. From them emanated impressions that cannot be effaced in *time*, and exert an influence throughout *eternity*. These impressions are not the less powerful, because originally slight; a slight jar in the atmos-

phere produces undulations that extend and widen through the almost boundless regions of the air.

In many families may be found large libraries of books with gilt bindings and attractive exterior, but when opened, they diffused the deadly poison effused by the corrupt minds of Bulwer, Byron, and Moore. These beautiful bindings were like sweet and lovely roses, scattered upon a sepulchre. Books! every man was an author—authorship has become a trade—a hurtful one.

He had often thought that it was well for the world that the Caliph Omar had burned the Alexandrian library—it no doubt contained much *trash*. He had no doubt but that many good books—perhaps some of Livy's—would have been saved, had not the Caliph been so great a “barn burner,” but the evil books would have more than counterbalanced the good.

There was a higher science than that of the school—the science of morals and religion—which must be cultivated. He conceived that no school could be properly conducted without the bible as a class book.

Prof. Read said, there is another view in which the importance of female education has not been adverted to. It is in relation to the mission of women as teachers. Woman is the natural instructor of our race. She is made such by God himself. Upon her education, then, depends the education of the whole human family.

Females make the best teachers. We need a greater proportion of female teachers for our common schools. We cannot carry on the work of universal education in this country, but by the aid of females. Men cannot be had, and could they be had, it were not best.

I should be glad to hear the statements of gentlemen, showing what I learn to be the fact, that the improved condition of common schools, in those states having the best educational systems, dates with the introduction of a larger proportion of female teachers.

Mr. W. S. Baker, of Connecticut, said he had visited over a thousand public schools, and had found the *female* teacher better able to adapt herself to the capacities and feelings of the child, than the *male*. There had been a prejudice in the New England states against female teachers, but that was rapidly wearing away. In Providence, R. I., there are over one hundred teachers, nine-tenths of whom are females, and their administration is most satisfactory. In all his observations, he had seldom found a male teacher that could *teach* a child.

He sent his own child away fifteen miles, to a female teacher, rather than have it under his own training at home, in the school of which he had the charge.

Mr. G. M. Wharton remarked, that he did not propose to discuss the question of the kind of education appropriate to females—nor, of the proper end to be attained by their mental training, as bearing upon the theory of their rights and duties in society. But he wished to draw attention to the comparative neglect shown to the claims of the weaker sex upon the community in the matter of public education. He was satisfied of one thing, which was—that whatever might be the best system of instruction for females, and however much might be doubted the obligation of the public to sustain that best system at the common expense—the girls were clearly entitled to the benefit of a system *comparatively as good* as that which the boys enjoyed. That the former ought not to be postponed to the latter in the distribution of the public funds—but that both sexes should be placed upon a perfect equality, in the point of their claims to education at the public expense. The community owed the debt of education as much to the one class as the other, and should discharge both debts at the same time. He was sorry to say, that this was not done—that as a general rule, the boys were first cared for—and better cared for—in the matter of education. He had, some years since, warmly advocated the establishment in Philadelphia, of a High School for girls as due to the sex—but unsuccessfully. The boys' High School had been established, and was eminently prosperous. One for the girls was still wanting. He could not see, that the community was less interested in the proper mental cultivation of the latter than of the former, and he hoped the time would come when this interest would be felt and practically exemplified in the establishment of that class of Seminaries for Girls. Something had undoubtedly been done in the formation of Normal Schools for female teachers—but of course, the benefits flowing from such Institutions were necessarily limited—while the claim extended far beyond those who intended to devote themselves to the business of imparting instruction.

Mr. O. B. Pierce, said, mothers are very much to blame for the course they *allow*, and often *encourage* their daughters to take. The President would remember that in the good old time, when he was younger than he was now, there were *boys* and *girls*;—that day had passed. Now we have *young gentlemen* and *ladies*;—they leap at once from the baby-jumper into society.

It is a lamentable fact, that to a wide extent, the mother's influence was in one direction, and the teacher's in another. She does not instruct her daughter in those things which would assist in the development of her immortal soul. Woman should be fitted to meet the realities of life, not for fleeting and irrational amusement.

Hon. Henry Barnard, of Connecticut, remarked that in the establishment of High Schools in New England, the education of females was equally provided for. The importance of female teachers cannot be too highly estimated; their services are of the highest importance, and cannot be dispensed with.

He had visited thousands of schools, which the christian minister could not find time to visit, though thereby he might help to educate those who would carry forward the great benevolent enterprises of the day; which the patriot could not find time to visit, though it might have an influence in repressing those passions, which would afterwards disorganize the state,—which the rich man could not find time to visit, though it would tend to extinguish the torch, that might afterwards light up the midnight flames. In these schools, he had ever found the female teacher most faithful, energetic, untiring and successful.



# APPENDIX D.

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## PROF. READ'S REMARKS ON SCHOOL LIBRARIES.

Prof. Read, of Indiana State University, made the following remarks:

For the purpose of obtaining an expression of this Association on a most important subject as connected with education, and the diffusion of knowledge, if it should seem to meet with general approbation, I will offer a resolution to the effect: that in the opinion of this body, School Libraries are essential to every complete scheme of popular education, and ought to be introduced into our common schools.

Could a library of books, suited especially to the young, even though the number should be small, be planted in every school district in our broad land, there is no estimating the effect upon the moral and intellectual habits of the people. The young would grow up in the habit of reading, and with a taste for intellectual pursuits.

Horace Mann, whose praise need not be spoken in any assembly like this, says that one of his earliest and most cherished plans, was that of having a good common school library in all the public schools of Massachusetts; so that there should be no spot on the surface of the State, where a child could be born and brought up at a greater distance than half an hour's walk from a library of good books. He declares, that he regards the project of common school libraries, as one of the grandest enterprises of the age; and again, that this project carried into execution will have an effect in the world of mind, as great as steam has produced in the world of matter. This is strong language, but not stronger than the subject warrants. If our American people are to grow up a reading people, we must have the school library in every school house. It must be there to aid the living teacher, to

afford instruction to the children; and not to them only, but through them, to the families to which they belong.

The love of books, and a taste for reading, are formed at a very early period of life; and if not then formed, are seldom afterwards acquired. But how can this taste be acquired, where there are no books, or none adapted to the youthful mind? Let it also be borne in mind, that books read in youth, are longer remembered, and make the most abiding impression upon character. Hence, above all, books should be provided for the young, and scattered broad-cast over the land.

Should we set about an accurate enquiry as to the want of books in our country, we should be startled at the results. In making this enquiry, we are not to go to our villages and best neighborhoods, merely; we are to go to our remote neighborhoods, we are to enter our log cabins, we are to go wherever human beings—men and children, reside, in spots however wild and secluded. But even where there are books, how very few are appropriate to the reading of the young, either in the subjects treated of, the manner of treating them, the moral tone of the books, and I may add, in the very form and size of the volumes.

It is not enough, that there are books in the hands of the few. Diffusion—diffusion is the very spirit of our age, and more especially of our country—diffusion of wealth, by abolishing all laws of entail and primogeniture, diffusion of political power, by giving all a part in the government of the State. Diffusion of knowledge, and of the means of acquiring knowledge, we must also have. It is not enough that we have libraries in our Colleges, in our State Houses, or even in our county towns; we must have them in every school district. Every child must have the means of acquiring knowledge, through books brought to his very hands and bosom, and in the form best adapted to kindle the spark of intellect. By the library as an appendage, the usefulness of our common schools would be so enlarged in extent and increased in efficiency, as to become almost new institutions.

Let us contemplate some of the advantages more in detail.

The teacher will be improved in the standard of his qualifications. No one is fit to be a teacher who is not himself a learner. Unless he is such, he cannot have the spirit of his profession. In the library, he will have constantly before him a stimulus to improvement, and instead of being tempted to spend his leisure moments in idleness and gossip, there will be open to him in the school house itself a never-failing source of enjoyment and recreation, becoming his vocation. Besides, in every school library, there should be standard works on the theory and practice of teaching. Thus the best and most improved means of conducting a school will be brought directly to his knowledge—the means of governing his school, of banishing inertness and the dull routine of

drawling lessons; above all, he will be brought to think for himself, while he avails himself of the aids of professional reading. With what eagerness will the young teacher, with little or no experience, resort to books to aid him in his work? It cannot be doubted but the general introduction of school libraries would greatly tend to quicken and elevate teachers.

The influence of the library upon the pupils in arousing, stimulating, and awakening their energies, cannot be estimated. All the studies of the school will receive improvement and animation; as reading, definition of words, geography, history of the world and of our own country, and the biography of our great men. The children will have the means of interesting themselves in the long winter evenings. They will acquire habits of mental activity and industry. Who has not witnessed the eagerness of a child to read a book, and the alacrity with which he returns to it after being called away? By no other means can stupid trickery, low vices, loafing, running about upon the Sabbath, be so effectually counteracted among our youth, or their character be so certainly elevated, as by furnishing them with the means of reading.

But the usefulness and efficiency of the school may, through the library, be continued during its intermission, and when there is present no living teacher. The library, under proper regulations, may be accessible when the school is intermitted, and thus in effect there will be the school the year round.

Still another effect; there is slumbering genius here and there all over the country. We cannot tell where are the mute, inglorious Miltons. A Franklin, a Fulton, an Arkwright, a Clay, or a Webster may be in our wildest and obscurest neighborhoods. Look at the history of all the self-educated, at that of all who have risen in the midst of great obstacles to high intellectual excellence. What is their history? Why, at some fortunate moment a book has fallen into their hands which has elicited the divine spark.

The history of a single neighborhood in this State remarkably illustrates the power of a library in giving tone, direction and impulse to the youthful mind. It is a small neighborhood, ten or twelve miles from the County Seat, in the midst of hills, with but little wealth, with no important thoroughfare passing through it, and having little communication with the great world. Near the close of the last century there was established in it a library, a small one, it is true, but well selected, and peculiarly adapted to young readers. The original selection was made by Dr. Thaddeus M. Harris, of Boston. There were in this collection of books, Goldsmith's Works, including his histories, and his "Animated Nature," the Spectator, Plutarch's Lives, the Life of Franklin, &c.

Now let us look at the result. In the course of half a century, that simple neighborhood, not containing a population exceeding five hun-

*And*

dred, and apart from its library, presenting as few incentives to intellectual improvement as almost any other neighborhood which can any where be found, has produced more men and women of eminence and high standing than the whole county besides. Clergymen, lawyers, physicians, and teachers of high standing, have come forth in remarkable numbers in proportion to the population. Thomas Ewing, late Secretary of the Interior, and who was originally from that neighborhood, on being asked the reason of this phenomenon, and the cause of his own early impulse to intellectual improvement, replied, the library, the Amesville library has done the whole; and proceeded to relate an anecdote of himself, which it may not be inappropriate to repeat, as showing that even the poorest will resort to the library. I had gathered up, said he, a quantity of hickory bark, as usual for my evening light, and was sitting on the hearth intent upon my book. A gentleman, whom he named, happened to be staying at my father's that night, and asked to see my book. In handing it to him, by accident it fell on the hearth, and was soiled by ashes and grease. There was a fine of a *fixp* [six and a fourth cents] for every soiled leaf. In my whole life since, I have never been so much distressed to know how I was to meet a demand, which, however, the library directors at their next meeting, generously remitted.

If school libraries could be scattered all over our land, they would be used by the children of many a family by the light of hickory bark and pine knots; and they would be the means of bringing forth from poverty and obscurity many who otherwise would never know their own powers.

I have in my mind many others of high standing and influence, who spent their youth in the neighborhood to which I refer. Among these, I may name the Presiding Judge of the District, who was also a member of the recent Ohio constitutional convention; two gentlemen of Indiana, one of whom recently declined the presidency of a college to which he was elected; and also a gentleman of high standing in Virginia, besides many of the most influential citizens of the county. When in connexion with the Ohio University, at Athens, observing the number of students who resorted to that institution from this particular neighborhood, I was led to inquire as to the cause.

It is indeed in secluded neighborhoods, where there are few causes of excitement, that I should expect the highest and best results from suitable libraries. Were provision made in every State for a library in each school district, or even in each township, as a part of the common school system, who can calculate the result upon the rising generation of men?

# APPENDIX E.

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## MR. McCORMICK'S REMARKS ON FREE LECTURES.

Mr. McCormick, of Cincinnati, offered a Resolution, that a committee be raised to report upon a system of Free Lecture Education at the next annual meeting.

After some prefatory observations on Common Schools, the speaker said :

What he wished to see developed were the results of the system, more than the system itself; he desired to taste the fruits of that tree of knowledge, whose roots ramified through the country, and to whose culture they devoted so much attention. If on that noble tree there were rotten branches, let them be cut off before the total signs of decay presented themselves.

Now, to test the system, he (Mr. McC.) would direct the attention of the committee to these queries. 1st, Upon what they operated; 2ndly, how their operations were carried on, 3rdly, what were the results—good or bad.

In the elucidation of these queries, it would be necessary to have some data, and he (Mr. McC.) held in his hand the 21st annual report of the trustees and visitors of Common Schools in Cincinnati, to which he would now beg the special attention of the Convention. He must be pardoned if he spoke truths in plain language, which he would freely give utterance to, for he considered it was better to improve the system by exposing its inadequacies, than destroy it by the concealment of facts.

Now, according to the report, they would find that in the city of Cincinnati there were 35,004 persons from the age of 4 to 20. All

these, we might naturally suppose, were open for instruction. Now, supposing out of that number we allowed 2,000 as educating in private schools and 10,000 as educated or otherwise; there remained then 23,000 prepared to enter our Common Schools. Now of this number how many were receiving the benefit of our common school education? The report alluded to, mentions the number of five thousand, or thereabouts, as in constant daily attendance. What then is done with the 18,000? Where do they receive their education? Then it comes to this, the system is not as universal as it ought to be, nor such as commands universal appreciation. Here, then, we have 23,000 to operate upon, and we educate out of that number 5,000, or thereabouts. The speaker continued—Now for our mode of operation. By looking again at the report, we find a vast majority merely learning how to read and write; and from the small number who seek any further instruction, we are led to suppose that reading and writing are all that is required. Even for the learning of these elementary branches, on the average, not more than two years is devoted to their attainment. Some curious facts are unfolded in the report, to which he (Mr. McC.) would now direct their attention. Out of 2,591 pupils in these schools—from 10 to 16—a period at which one would suppose a desire for instruction in various kinds of knowledge would manifest itself—what were the facts? Why the number studying the history of the United States, with which every citizen ought to be familiar, was 778; Natural Philosophy, 78; Universal History, exactly 10; whilst learning Vocal Music there were 3,379. Comment on these facts would be superfluous.

To narrow my views, said the speaker, let us come to the results of this system. Shall we look for the fruits of this tree of knowledge in the workshops, in the factory—in the domestic circle? Where can you point to those, who, in after years, reflect honor on the common schools wherein they received their education. Are they in proportion to the numbers whom you yearly turn out?—or who leave by their own accord? Are the results of your system a great moral and social elevation on the part of the working classes? Can you trace your system of education through the body politic—guiding, and directing, and purifying public opinion? Let those who know to the contrary say if there is more moral rectitude of character than lawlessness of conduct in the present generation. Certainly, before you get the pupil I grant there is an education, which may give a good or bad direction to the young mind, but as much has been said of domestic education, I will not allude to it any further. But of the education you do give, where are the fruits? I maintain, Mr. President, there is a help-mate wanted, whose controlling influence over the youth, who are forced at a very tender age, by the avaricious spirit that is amongst us, to become human machines capable of earning \$2 a week, to pay for

their board and washing. This help-mate is a system of Free Lecture Education, which will sustain your present efforts—give a zest to those who go from under your charge to pursue those peaceful and pleasing studies which add respect to the individual, and reflect honor on our country, and by the aid of which instruction can be easily imparted to all classes, rich poor, literate and illiterate.

This brings us to another part of the subject. There are arriving in this country, every year, from 300,000 to 500,000 emigrants. These people come amongst us schooled under European governments, retaining the prejudices of their different countries, and, of course, must have more or less an influence on our times and government. In five years a large portion of these people are admitted to the privileges of citizenship, and without possessing a proper knowledge of our government, our laws, and our history, they become law-makers. If they are ignorant, who is in fault? Not those poor suffering sons and daughters of toil; but we are, who have the power to instruct them, and do it not. If they become the pliant tools of demagogues, who are to blame? Their intentions no doubt are good, no matter what may happen. Now, these people are anxious for information—they want to know all about our laws, history, &c. They come here to be of us, and with us. Why, then, do we not give them a helping hand; and by the establishment of a system of Free Lecture Education, which, while it nourishes and protects these tender plants, that have been raised in our common schools, will, at the same time, instruct and elevate all who thirst after information. I would have, Mr. President, every school house a lecture room; I would have lectures in every market place; I would have a lecture crusade at once begun for a little while; and perhaps it may be too late to turn back the tide of selfishness, sordidness, and venality, which are now sweeping over this lovely land; but which, if stopped in time, by opposing the heavenly influence of education as a barrier to their further progress, will make our country the pride and admiration of all nations. My time, I find is exhausted. I thank you, gentlemen, for your courtesy, and have great pleasure in submitting for your consideration the following resolution:

*Resolved:* That a committee be appointed to report, at the next annual meeting of the Convention, upon a system of Free Lecture Education commensurate with the requirements of the country.

Passed unanimously.

# APPENDIX F.

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## REPORTS ON THE STATE OF EDUCATION.

### OHIO.

Dr. A. D. Lord, of Columbus, remarked that the educational history of Ohio, may be said to commence with its earliest settlement, but time would not permit even a sketch of the early portion of it. A plan was adopted for organizing a college as early as 1802, and from that time forward, colleges and academies had been chartered and organized as the necessities of the country required. Ohio has now twenty or twenty-five colleges in operation, most of which are respectably endowed, provided with suitable buildings, and managed by able instructors. There are also nearly seventy academies, and fifteen or twenty female seminaries, which are generally well sustained. It is an interesting fact that at least three-quarters of a million of dollars had been received or pledged for the endowment of colleges, more than three-fourths of which had been subscribed in the State.

The common school system dates back as far as the year 1825, and has been gradually improving from year to year. In 1838 the whole system was revised and modeled somewhat after that which has been adopted in the State of New York. It provides for the appointment of a State Superintendent, County and Township Superintendents, and City Superintendents, in those places which are sufficiently populous to require their services.

During the last four or five years, great efforts had been made to introduce union schools, and to classify the schools of the larger Cities.



Cincinnati, Dayton, Sandusky, and Cleveland, as well as some other places throughout the State, had thus classified or re-organized their schools.

For the last two or three years there had been but little legislation on the subject of education, its consideration having been deferred in anticipation of the adoption of the new constitution. Something had been done during the last winter; two or three thousand dollars had been appropriated for educational purposes; and towns were authorized to levy an additional tax.

A State Teachers' Association was organized in 1847, since which time its meetings had been attended with increasing interest. Its last session was held in this city, and some four hundred teachers and others interested, were present.

A large number of teachers' institutes have been organized; eighteen or twenty of them during the past year, and they have been attended by twelve or fifteen hundred teachers. A still larger number will be organized during the coming fall.

## PENNSYLVANIA.

Mr. G. M. Wharton said, that he would confine his remarks to the City and County of Philadelphia; as with the schools in them alone was he personally acquainted—and would leave it to others to respond for the State of Pennsylvania generally. He believed, however, that a favorable report could be made, as respected the entire Commonwealth.

A summary of affairs since the last meeting of the Association, seemed to be all that was expected.

During this interval, proper lots had been secured, and several new school houses had been erected. He would mention that some changes had been introduced in their construction. Instead of the one large room, with adjoining small class-rooms, a preference was now had for three or four rooms of equal size, separated by moveable partitions, by means of which, when desired, the entire space could be thrown into one apartment. The inconvenience of small class-rooms with their crowded classes, and of the loss of space caused by the withdrawal of the greater portion of the scholars from the large room during the recitations of the several divisions had been very sensibly felt—and the new plan of building appeared to cure both these defects. The difficult subject of ventilation and warming had also received special attention; and the apparatus which had been successfully used for these objects in Boston, had lately been introduced into some of the school houses in Philadelphia.

An increase, which was much required, had been made in the salaries of the assistant teachers.

The night schools had been in operation a portion of the year, with very happy results. These schools had originated from two motives—one, to afford the means of instruction, at a convenient hour, for adults who stood greatly in need of it, and could not spare the time for study during the day from their laborious pursuits,—and the other was, to assist in the preservation of order in a very populous town, by withdrawing from the temptations induced by idleness and destitution of personal comforts, a numerous class, who were driven under the influence of these temptations into turbulence and riot. The system of night schools was yet in its infancy, but could not fail to do good.

The High School for boys, and the Normal School for the education of female teachers, continued in a vigorous and flourishing state. The former was filled to its entire capacity of about 500 pupils. The graduates of both the schools were much in request for the situation of teachers throughout the State.

The expenditure for public school purposes in the City and County of Philadelphia was about \$412,000. Of which, \$27,000 came from the treasury of the Commonwealth, and the residue, \$385,000, was raised by taxation from the citizens of the County. This very large sum of money contributed to the education of 47,000 pupils, under the care of 970 teachers; supplying besides, almost the entire stationery and books for the pupils. In addition to the numerous rented rooms, used chiefly for the primary schools, there were 54 large school houses belonging to the public, and all well filled with attendants.

It was well known that the population of Philadelphia had very rapidly increased. Its present number was 410,000. In 1840, it did not exceed 250,000. It was a matter of interest to know whether the growth of numbers in the public schools corresponded proportionably to that in the whole community; and the friends of public education examined the point with considerable interest, particularly as much of the increase in population was known to arise from unusual immigration. It was gratifying to discover, after an examination of the subject, that while in 1839-40, the common school pupils amounted to 18,800, or about one-thirteenth of the population; in 1850, the proportion stood as more than one-ninth: showing, not only the enlarged demand for public school instruction on the part of the people, but also, that the accommodations furnished by the proper authorities had been sufficient to meet this proportionate increase of numbers.

The general condition of all the schools, both as respected their discipline and the efficiency of the instruction imparted, was satisfactory.

## RHODE ISLAND.

Mr. E. R. Potter, Commissioner of public schools in the State of Rhode Island, made a statement of the condition of education there. Of Brown University, he said it was unnecessary to speak, as it had already been a subject of remark. The school law had recently been revised, and he had no hesitation in saying that the new law was a great improvement upon the old. It provides for State and Township Superintendents. The State Superintendent is a judicial officer, having authority to settle any difficulties that may arise between township schools or trustees. Each district receives a certain portion of the public money, as a district, without reference to its size or means, and then receives an additional portion, in proportion to the number of pupils in actual attendance upon the school. Nearly all the villages and wealthier districts in the State are already provided with convenient school houses, of approved construction, and in the matter of school architecture there is a constant advance.

The law encourages the establishment of union schools, and Teachers' Institutes are supported by the State. Appropriations are also made for the education of the deaf, dumb and blind.

Rhode Island is better supplied with school libraries than any other State in the Union. She has a population of 140,000 inhabitants, and her school libraries contain between 90 and 100,000 volumes.

## INDIANA.

Prof. C. Mills, of Wabash College, reported unfavorably of the past condition of public instruction in Indiana. It cannot be said that they have free schools in that State. It is true they have a seminary fund, arising from fines, forfeitures, and other sources, but it had disappointed the friends of education.

Some four years since numerous petitions were presented to the Legislature on the subject. As a result, a convention was called at Indianapolis. This was in session two days, and it appointed a committee to draft an address to the citizens of Indiana. Subsequently the question was submitted to the people, whether free schools should be established or not. Of 140,000 votes, 78,000 were in favor, and 42,000 against it. Counting by counties, there were 61 in favor, and 29 against. From this expression of public sentiment, the Legislature felt authorized to enter on more efficient action, and at its next session enacted a law submitting the question to the people of the counties. The next year the vote stood 63 in favor, and 27 against the establishment of free schools. Last year the opposition vote was still less, and

this year it has been very greatly reduced. From these indications the friends of education are much encouraged for the future.

An important feature has been incorporated into the new constitution of the State,—charging the property of the State with the education of the children of the State.

\$1,690,000 has been provided for educational purposes, chiefly derived from the sale of school sections.

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Mr. Bulkley said it was understood that Prof. Read was a member of the late constitutional convention of Indiana, and that he, with others, would be gratified to learn the action of that body on the subject of education, and the provisions relating to it introduced into the new constitution of that State.

Prof. Read replied, I hesitate not to say, that there is no State in which there is at this time a deeper feeling among the people upon the subject of education, than in Indiana. No man could be elected to an office, where the suffrages of the whole people would be required, known to be opposed to free schools. During the last canvass for Governor of the State, both candidates declared themselves the advocates of a system of free schools.

The late constitutional convention adopted the principle, that the property of the State shall be charged with the education of the children of the State. This great principle is a part of the constitution which was adopted on the first Monday of this month, by the unparalleled majority of near ninety thousand votes. It will be the sworn duty of the legislature, "to provide by law, for a general and uniform system of common schools, wherein tuition shall be without charge, and equally open to all." There is in the provision no reservation or qualification. The committee having this subject in charge, reported the section with this qualification, "so soon as circumstances will permit." But the convention was prepared to adopt the free school system at once, and by a vote almost unanimous, ordered these qualifying words to be stricken out.

In the convention, vast sums were voted, apparently as a mere matter of course, and without a doubt being interposed, for the support of common schools. While other subjects cost weeks of stormy debate, every member seemed prepared for immediate action on this subject. Congress had just made to the State a donation of the lands known as Swamp lands, a donation estimated to approach a million of dollars in value. Though the State is greatly in debt, with an impending in-

crease of taxation to meet the interest, this magnificent gift was, by the convention, voted to common schools without an opposing argument, and with as little hesitancy as a vote would be made to pay a door keeper his wages.

The convention took another step. The office of State Superintendent of public instruction is created by the constitution, and is fixed upon a constitutional basis the same as the office of State Treasurer and Auditor of public accounts. It was held to be useless to have a system of general education without a superintending agent to give it direction and efficiency. This was a great step, without which, all else that was done would have been, in my judgment, almost in vain.

Here the question was asked by Mr. Rainey, whether the new constitution of Indiana did not provide for houses of refuge for juvenile offenders.

It does; and here again the convention took the responsibility and voted, not that the Legislature *may*, but the Legislature *shall* establish houses of refuge for the correction and reformation of juvenile offenders; and this is now a part of the constitution adopted by the people.

Upon the whole, Indiana, in its constitutional provisions for public education, has gone as far as any other State.

I have not time to present the reasons why the recent United States census exhibits the State so unfavorably in regard to the number of adults who cannot read and write; but this I can say with confidence, that the educational system will soon be such as to embrace every child and youth growing up in the State.

## NEW YORK.

Mr. J. W. Bulkley reported that the interests of education in the State were on the advance. The principle of free schools had been submitted to the people of New York, and a law establishing such schools had been adopted by an overwhelming majority.

Dissatisfaction having been felt with the law as it then stood, during the last winter the Legislature modified it, but still recognized the great principle of free schools.

New York possesses many valuable colleges and higher seminaries of learning, all of which receive more or less the fostering care of the State. Liberal provision is also made for the deaf and dumb, and blind.

The school library system had not accomplished all that its friends anticipated. This had resulted not so much from any inherent element

of failure, as from mismanagement, and other causes, not necessary here to enumerate.

This State had been the second to establish Normal schools, and their institution was now in successful operation. To meet the growing want of thoroughly trained teachers, a teachers' department had been added to several academies.

Night schools had been introduced into the educational plan of some of the larger cities, especially New York, with marked and gratifying success. Through their aid, many whose daily occupation forbid them to attend school, were enabled to attain at least the rudiments of an education.

The State Teachers' Association was established in 1845, and had been steadily progressing in interest. A better spirit was beginning to prevail throughout the State, and as a necessary consequence, they were beginning to pay their teachers better.

#### MASSACHUSETTS.

Mr. G. F. Thayer reported for this state.

Massachusetts has a board of education of which the Governor is *ex officio* Chairman. The Secretary of this board is the active educational officer of the State, and receives a salary of \$1,500. He has an Assistant, with a salary of \$1,000 or \$1,200. The Legislature, at its last session, authorized the appointment of two Agents, at an expense of \$2,500, whose duty it should be to visit the various Counties of the State, and by lectures and other means to excite an interest in and promote the cause of common schools.

The school fund, hitherto limited to one million of dollars, by an Act of the last Legislature is permitted to accumulate to \$1,500,000. The income from this fund, amounting last year to \$45,000, is divided *per capita*, among the children attending the public schools, between the ages of four and sixteen. The dividend last year amounted to about twenty cents per scholar, a sum not very considerable, but still an encouragement to the people, whose property is taxed for the support of the public schools to the amount of one million of dollars annually.

There are three Normal schools—two for pupils of both sexes, and one for young women exclusively; which are supported at an annual aggregate expense of \$8,000, and are highly successful. So satisfactory is the preparation for teaching made in these schools, that it is difficult fully to supply the demand for teachers that is made upon them.

For the last eleven years the Legislature has granted \$300 a year,

in aid of the American Institute of Instruction, and the grant has been extended to the next four years.

The State Teachers' Association receives \$150 a year; each County Association \$50; and each Teacher's Institute a sum adequate for defraying the expenses of their meetings. The school for idiots receives \$5,000.

Cities and towns are authorized to establish the office of Superintendent of Schools. The Superintendent of the City of Boston receives a salary of \$2,500. This City expends annually upwards of \$300,000 for her public schools.

The public schools are entirely free throughout the State. School committees are authorized to take land for the site of school houses—either with or without the proprietor's consent,—to the extent of a quarter of an acre, at the discretion of the committee.

At the last session of the Legislature, a law was passed empowering towns to imprison inveterate truants as common vagrants. Boston adopted the law, and several of these delinquents are at this time suffering the penalty in the houses of correction.

## MICHIGAN.

Mr. Ira Mayhew stated that Michigan had incorporated into her constitution the principle, that the property of the State should educate the children of the State.

The State University stands at the head of their educational system, and is in fact a *free* school. By the provision of the new constitution, in five years after its adoption, a system of free schools is to be established, when any child in the State may enter the common school, rise through their various grades, prepare for the University, and graduate at any of the three departments, at a cost simply of \$10 matriculation fee.

Provisions were also made for the establishment of State Normal schools, and Institutions for the deaf and dumb, and blind.

The law of the State provides for raising money by *popular vote*, and it was a gratifying fact, that the people have been inclined to vote the largest sums for educational purposes.

No legislative provisions had been made for the support of Teachers' Institutes, but during the past year thirteen Institutes have been held, and nearly 1,500 teachers had attended. So anxious were the people of the different sections of the State to have and to encourage these Institutes, that they had been willing to pay the expenses attending these meetings.

## NEW JERSEY.

Mr. R. L. Cooke remarked, that for the last three years New Jersey has been blessed with a Governor whose whole soul is engaged in the subject of education. By his annual messages to the Legislature, by personal attendance upon educational meetings, both of State and County association, and by the exercise of personal influence, he has done much to advance the interests of education, and secured such action by the Legislature as popular sentiment demanded. In order to understand the difficulties that have stood in the way of the adoption of a thorough system of common school instruction, it ought to be stated that much opposition had in years past been made to the establishment of any general system, by the members of the society of Friends, who in certain parts of the State form a large and respectable body of citizens. This opposition did not arise from any lack of interest in the subject of education, but from the fact that it is part of their religious economy to support their own schools, and from an unwillingness to bring them under the supervision of the State. More recently, however, there appears to be a more liberal state of feeling among them in reference to this matter, and there has consequently been a marked advance in the educational interests of the State.

Prior to the past winter, only \$30,000 was appropriated from the State Treasury for public schools, and the common school law permitted each township to raise by tax *only twice* as much as they received from the State. Consequently, if every township had raised the full amount allowed by the law, only \$90,000 could be raised, or only about 75 cents for each child,—a sum manifestly inadequate for its educational wants.

In addition to this no provision was made for the construction of school houses. With a few exceptions, all the school houses of New Jersey were either private property, or had been built by individual liberality.

A very important modification of the school law was made by the Legislature during the last session. The annual appropriation was raised to \$80,000. Each township was empowered to raise by tax a sum of money, in addition to the State appropriation, equal to \$3 for every child in the township between the ages of five and sixteen. They were also empowered to tax themselves for the erection and repairs of school houses; and above all, any township that desired to establish free schools, might become a corporate body, and raise a sufficient amount of money to carry it into effect.

Probably during no previous year has there been such great and such fundamental advances in education in New Jersey as during the past year, and much of this advancement may be traced to the influence of just such associations as this.



# APPENDIX G.

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## CONSTITUTION

OF THE

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION.

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### CONSTITUTION.

This Society shall be known by the name and title of the *American Association for the Advancement of Education*.

### OBJECTS.

The object of the Association shall be to promote intercourse among those who are actively engaged in promoting Education, throughout the United States—to secure the co-operation of individuals, Associations and Legislatures, in measures calculated to improve education, and to give to such measures a more systematic direction, and a more powerful impulse.

### MEMBERS.

1. (a) All persons enrolled as members of either of the National Conventions, held in the City of Philadelphia, in the years 1849 and 1850, shall be entitled to become members of this Association on subscribing to the Constitution, and on paying an admission fee of \$2.

(b) Also, in like manner and on the same conditions, all delegates from Colleges or Universities, Incorporated Academies, Normal and High Schools, from State, County, or other Associations, established

to promote education, provided that no more than three delegates shall be received from one Association at the same time.

2. All other persons who shall have been nominated by the Standing Committee, and elected by a majority of the members present, may become members in like manner, and on the same conditions.

NOTE.—Those belonging to the above named classes shall be eligible to all offices of the Society.

3. Distinguished Educators and Friends of Education in other countries, may be elected Corresponding Members by a vote of two-thirds of the members present.

4. *Associates for the Year*.—Any person recommended by the Standing Committee shall, on paying the sum of one dollar, be admitted as a member for the year, but shall not be eligible to any office.

5. *Life Members*.—Persons entitled of right to be members, or elected as prescribed by the Constitution, may constitute themselves *Life Members*, by paying at any one time the sum of twenty-five dollars, and subscribing to the Constitution and Rules. They shall be eligible to all offices, and shall be entitled to receive all the published transactions of the Society, free of charge.

#### PAYMENTS.

1. Regular members paying one additional dollar, annually, shall be entitled to receive the transactions in like manner, free of charge.

2. The omission to pay, for one year, shall forfeit the privilege to receive the transactions, free of charge, and the omission to pay for two successive years, shall forfeit membership. Membership may be resumed, however, by resuming payment—but not the privilege to receive the transactions as aforesaid.

#### MEETINGS.

There shall be an Annual Meeting on the Third\* Tuesday in August, to continue for a period of not less than four days. The place shall be designated at the preceding annual meeting, and the arrangements shall be made by the Standing and Local Committees.

#### OFFICERS.

They shall consist of a President, Recording Secretary, Corresponding Secretary and Curator, and Treasurer, to be appointed at the close

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\* Second Tuesday, by amendment, adopted at Session of 1851.

of each annual meeting,\* and to hold, with the exception hereafter noticed, their places for one year.

#### STANDING COMMITTEE.

This Committee shall consist of the Officers for the current and of those for the preceding year, with six other persons to be elected by ballot, who must also have been present at the meetings of the current or preceding year.

It shall be the duty of the Standing Committee to manage the general business of the Association in the intervals between the annual meetings, and it may also sit during said annual meetings. It shall nominate all persons who are to be balloted for as members, and shall recommend suitable candidates to fill the offices of President, Secretary, Corresponding Secretary, and Treasurer, and Local Committee for the ensuing year.

#### LOCAL COMMITTEE.

This shall consist of persons residing in the place where the next annual meeting shall be held. It shall be their duty to co-operate with the officers in making arrangements for such meeting.

#### SECTIONS.

The Convention may, at pleasure, through its Standing Committee, resolve itself into *Sections*, the number and designation of said sections to vary, from time to time, as may be found expedient.

Each Section shall meet by itself, and shall elect its own Chairman and Secretary, who shall be ex-officio members of the Standing Committee, and shall remain in office for one year.

It may also have a Standing Committee of its own: it shall discuss such subjects only as are indicated by the title of the Section—may receive communications—recommend subjects to be investigated and reported on, &c.

#### ARCHIVES.

There shall also be in Philadelphia, a permanent place for the reception of Documents, Reports, and other papers belonging to the Association, which shall be under the care of an officer who shall be elected for the term of five years, and be entitled Corresponding Secretary and Curator.

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\* Annually, by amendment of 1851, instead of "at the close of each annual meeting."

**GENERAL MEETINGS.**

These shall be held on three evenings during the annual session of the Association, to discuss such subjects, or hear such reports and communications as the Standing Committee may designate.

At one of these general meetings reports in brief shall be made by the Chairman of the several Sections of the proceedings therein.

**ORGANIZING ANNUAL MEETING.**

It shall be organized by the President of the preceding year.

The first business in order, shall be the delivery of his Address, The new President having taken his seat, the Association shall then proceed to discuss the number and title of the Sections, if any, into which the Standing Committee shall distribute the members, and to designate the places for their meeting. The Sections shall then proceed to organize.

*An Auditing Committee* shall be appointed at the opening of each annual meeting, to examine and report on the state of the Treasury.

*Alterations.*—No article of this Constitution shall be altered except by a vote of three-fourths of the members present, and without one day's previous notice.

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#### ARCHIVES.

There shall also be in Philadelphia, a permanent place for the reception of Manuscripts, Records, and other papers belonging to the Association, which shall be under the care of an officer who shall be elected for a term of five years, and be entitled Corresponding Secretary and Curator.

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\* See also by AMENDMENTS of 1897, inserted at the close of each ARTICLE.

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## OFFICERS FOR THE YEAR.

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### PRESIDENT.

RIGHT REV. ALONZO POTTER, Philadelphia.

### *Recording Secretary.*

ROBERT L. COOKE, Bloomfield, N. J.

### *Corresponding Secretary.*

P. P. MORRIS, Philadelphia.

### *Treasurer.*

DANIEL S. BEIDEMAN, Philadelphia.

### *Standing Committee.*

GIDEON F. THAYER,	.	.	.	Boston.
DANIEL READ,	.	.	.	Bloomington, Ind.
LORIN ANDREWS,	.	.	.	Massillon, Ohio.
ELISHA R. POTTER,	.	.	.	Kingston, R. I.
J. W. BULKLEY,	.	.	.	Williamsburg, N. Y.
JOSEPH COWPERTHWAIT,	.	.	.	Philadelphia.

### *Local Committee.*

DR. SAMUEL H. PENNINGTON,	}	Newark, New Jersey.
SIDERA CHASE,		
NATHAN HEDGES,		
JOHN WHITEHEAD,		
MARTIN R. DENNIS,		
ISAIAH PECKHAM,		

# LIST OF DELEGATES

FROM

EDUCATIONAL INSTITUTIONS AND ASSOCIATIONS.

SESSION OF 1851.

---

E. A. Adams, }  
W. S. Baker, } State Teachers' Association, Connecticut.  
Henry Barnard, }  
Rev. Thomas Adams, }  
O. P. Brown, } Geauga County Teachers' Association, Ohio.  
F. J. Thomas, }  
P. V. Veeder, Teachers' Association, Allegheny County, Pennsylvania.  
Josiah Hurty, Green County Teachers' Association, Ohio.  
Lorin Andrews, Stark County Teachers' Association, Ohio.  
John Mayhew, }  
J. A. B. Stone, } Michigan State Association.  
Samuel Burston, }  
D. E. Gardner, Washington County School Association.  
J. H. Agnew, Michigan University.  
A. D. Lord, Board of Education, Columbus, Ohio.  
W. D. Huntley, }  
John Patterson, } New York State Teachers' Association.  
N. J. Hopkins, }  
G. McMillan, Superintendent of Blind Asylum, Columbus.  
Rev. Thomas Corlett, Knox County, Ohio, Teachers' Association.  
Samuel W. Bates, }  
Samuel Swan, } Institute of Instruction, New York.  
Charles Hutchins, }



Daniel Reed, Indiana University.  
 Harlow B. Hill, }  
 E. F. Merwin, } Trumbull County Teachers' Association.  
 H. W. Johnson, }  
 A. Mahan, Cleveland University, Ohio.  
 Rufus King, }  
 B. Storer, } Cincinnati Board of Education.  
 C. B. Aspinwall, }  
 George Willy, Board of Education, Cleveland, Ohio.  
 Thomas Whelpley, } Monroe County Association, Michigan.  
 Erasmus Boyd, }  
 Samuel Slade, Teachers' Association, Buffalo, New York.  
 N. M. Elliott, Belmont County Teachers' Association, Ohio.  
 C. E. Pomeroy, } Onondaga Co., New York, Teachers' Association.  
 James Johnnot, }  
 Rev. S. T. Hickley, } Seneca County Teachers' Association, Ohio.  
 V. N. Lester, }  
 Amos Perry, }  
 H. S. Frieze, } Rhode Island Institute of Instruction.  
 A. M. Gamund, }  
 A. D. Wright, } Maumee Valley Teachers' Association, Ohio.  
 A. W. Jewett, }  
 G. R. Hand, Cincinnati Teachers' Association, Ohio.  
 Ira Patchin, Grammar School University, New York.  
 A. B. Ivins, } Philadelphia Teachers' Association, Pennsylvania.  
 Asa Jones, }  
 Rev. Dr. J. T. Brooke, } Kenyon College, Ohio.  
 Rev. Samuel Smith, }  
 J. N. Walker, Allegheny Association of Teachers, Pennsylvania.  
 Wm. Carter, Principal of Moscow Seminary, Ohio.  
 G. S. Farnham, Syracuse Teachers' Association, New York.  
 Geo. Graham, President Western Academy of Natural Sciences, Cincinnati, Ohio.  
 S. N. Sanford, Licking County Teachers' Association, Ohio.  
 T. H. Lynch, President of Indiana Female College, Indiana.  
 Professor W. Brand, Franklin College, Indiana.  
 A. F. Waldo, Bellgrove Female Seminary, Ohio.  
 C. Mills, Wabash College, Indiana.  
 W. Britain, Superintendent of Schools, Adrian, Michigan.  
 J. Booth, Crawford County Teachers' Association, Ohio.  
 David Anderson, Columbiana County, Teachers' Association, Ohio.  
 J. R. Giddings, }  
 Geo. Roberts, } Teachers' Association, Ashtabula County.  
 P. R. Spencer, }  
 Rev. W. H. Beecher, Chillicothe, Ohio.

D. S. Beideman, }  
 Geo. M. Wharton, } Controllers of Public Schools, Philadelphia.  
 N. Nathans, }  
 Joseph Cowperthwait, Girard College, Philadelphia.  
 Robert L. Cooke, Essex County Teachers' Association, Newark, N. J.  
 Professor E. N. Hartshorn, Stark County Teachers' Institute, Ohio.  
 Wetherell Peterson, Public Schools, Salem, New Jersey.  
 Rev. Samuel Finley, Chillicothe Female College.  
 Edmund B. Fairfield, Michigan Central College.  
 D. W. Hearn, Public Schools, Chillicothe, Ohio.  
 Professor S. L. Coulter, Teachers' Association, Beaver, Pennsylvania.  
 P. L. Grim, Teachers' Association, Beaver, Pennsylvania.  
 Rev. L. N. Freeman, } Chillicothe Female College.  
 Seneca N. Ely, }  
 Jas. D. Dunlap, }  
 Ira B. Gara, } Erie County, Pennsylvania, Educational Association.  
 A. H. Caughey, }

### LIFE MEMBERS.

Rt. Rev. Alonzo Potter, D. D.,	Philadelphia,	1850
Joseph Cowperthwait,	Do	"
John Biddle,	Do	"
George M. Wharton,	Do	"
James Crissy,	Do	"
H. Cowperthwait,	Do	"
Robert Lindsay,	Do	"
Joshua B. Lippencott,	Do	"
Charles Desilver,	Do	"
L. Johnson,	Do	"
John L. Goddard,	Do	"
T. K. Collins,	Do	"
S. Morris Waln,	Do	"
T. G. Hollingsworth,	Do	"
Greer B. Duncan,	New Orleans, La.,	"

### CORRESPONDING MEMBERS.

Rev. Egerton Ryerson,	Toronto, Upper Canada.	1850
Prof. Henry Hertz,	Lausanne, Switzerland.	"

## MEMBERS' NAMES.

## MAINE.

David S. Holman, . . . .	Milo,	1850
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## MASSACHUSETTS.

Gideon F. Thayer, . . . .	Boston,	1850
Calvin Cutter, . . . .	Warren,	"
Samuel S. Greene, . . . .	Boston,	"
William D. Swan, . . . .	Do	"
D. Forbes, . . . .	Do	"
Samuel W. Bates, . . . .	Do	1851
Samuel Swan, . . . .	Do	"
Eben S. Stearns, . . . .	West Newton,	"
Josiah A. Stearns, . . . .	Boston,	"
Lewis M. Cutcheon, M. D., . . . .	Warren,	"
Henry R. Warriner, . . . .	Greenfield,	1850

## RHODE ISLAND.

John Kingsbury, . . . .	Providence,	1850
E. R. Potter, . . . .	Kingston,	"
W. C. Chapin, . . . .	Tiverton,	"
S. S. Ashley, . . . .	Do	"
Amos Perry, . . . .	Providence,	1851
A. M. Gammell, . . . .	Warren,	"
Henry S. Frieze, . . . .	Providence,	"

## CONNECTICUT.

Henry Barnard, . . . .	Hartford,	1850
E. A. Andrews, . . . .	New Britain,	1851
W. S. Baker, Prin. North School,	Hartford,	"
Abijah Catlin, . . . .	Harwinton,	"
L. L. Camp, . . . .	West Meridan,	"
Charles Cartledge, . . . .	Fairfield,	"

## NEW JERSEY.

John Griscom, . . . .	Burlington,	1850
Hon. Daniel Haines, . . . .	Trenton,	"
Robert L. Cooke, . . . .	Bloomfield,	"
Isaac Z. Peterson, . . . .	Nalem,	"
Edward Hagen, . . . .	Jersey City,	"
Samuel M. Hamell, . . . .	Laurenceville,	"

## NEW YORK.

D. P. Lee, . . . . .	Buffalo,	1850
Solomon Jenner, . . . . .	New York City,	"
Lyman Cobb, . . . . .	Do	"
James N. McElligott, . . . . .	Do	"
Joseph McKeen, . . . . .	Do	"
J. W. Bulkley, . . . . .	Albany,	"
F. L. Hanford, . . . . .	Hobart, Delaware Co.,	"
Ira Patchin, . . . . .	Livonia,	1851
V. M. Rice, . . . . .	Buffalo,	"
W. D. Huntly, . . . . .	Do	"
E. C. Pomroy, . . . . .	Syracuse,	"
G. L. Farnham, . . . . .	Do	"
James Johonnet, . . . . .	Do	"
N. P. Stanton, Jr., . . . . .	Buffalo,	"
Nelson J. Hopkins, . . . . .	Owego, Tioga Co.,	"
Charles R. Coburn, . . . . .	Do	"
James S. Wadsworth, . . . . .	Genessee,	"
T. S. Lambert, M. D., . . . . .	New York City,	"
Oliver B. Peirce, . . . . .	Rome,	1850

## PENNSYLVANIA.

P. P. Morris, . . . . .	Philadelphia,	1850
E. C. Biddle, . . . . .	Do	"
John S. Hart, Principal Central High School, . . . . .	Do	"
Felix Drouin, . . . . .	Do	"
Tito Seron, . . . . .	Do	"
Charles Picot, . . . . .	Do	"
Christopher R. Kessler, . . . . .	Allentown, Lehigh Co.,	"
Charles S. James, . . . . .	Philadelphia,	"
Hon. Thomas H. Burrowes, . . . . .	Lancaster,	"
John Simmons, . . . . .	Philadelphia,	"
Benjamin Naylor, . . . . .	Chester Co.,	"
Hector Tyndale, . . . . .	Philadelphia,	"
D. McConaughy, . . . . .	Gettysburg,	"
N. Nathans, . . . . .	Philadelphia,	"
Asa Jones, . . . . .	Norristown,	"
Rev. G. Emlen Hare, D. D., . . . . .	Philadelphia,	"
Rev. Daniel Washburn, . . . . .	Do	"
Henry T. Child, M. D., . . . . .	Do	"
A. B. Ivins, Prin. N. W. Gram- mar School, . . . . .	Do	"

Clinton Gillingham, Prin. Friends'		
Central School, . . .	Philadelphia,	1850
W. H. Hunter, Principal Morris		
Grammar School, . . .	Do	"
Conly Plotts, Principal Harrison		
Grammar School, . . .	Do	"
Bennett Yarnall, . . .	Chester,	"
George A. Piper, Prin. North E.		
Grammar School, . . .	Philadelphia,	"
G. Lewis Stanley, . . .	Do	"
Pearson Yard, . . .	Do	"
B. F. Hancock, . . .	Norristown,	"
William Elder, . . .	Philadelphia,	"
Thomas Fisher, . . .	Do	"
Evan Pugh, . . .	Oxford, Chester Co.,	"
Lyman Coleman, M. D., .	Philadelphia,	"
J. P. Wickersham, . . .	Marietta,	"
H. Aymé, . . .	Philadelphia,	"
W. H. Dillingham, . . .	Do	"
William Whitall, . . .	Do	"
Alfred L. Kennedy, M. D.,	Do	"
Dr. E. W. Gilbert, . . .	Do	"
John Jackson, . . .	Darby,	"
Wm. Mayburry, . . .	Philadelphia,	"
J. A. Kirkpatrick, Assistant Prof.		
Central High School, . .	Do	"
George Emlen, Jr., . . .	Do	"
William Biddle, . . .	Do	"
James Rowland, . . .	Do	"
Andrew Comstock, . . .	Do	"
Daniel R. Brower, . . .	Phoenixville,	"
Wm. Vogdes, Prof. Central High		
School, . . .	Philadelphia,	"
Henry M. Fine, . . .	Do	"
E. C. Markley, . . .	Do	"
J. M. Thomas, . . .	Do	"
James J. Barclay, . . .	Do	"
John S. Richards, . . .	Reading,	"
C. D. Cleveland, . . .	Philadelphia,	"
George H. Burgin, M. D.,	Do	"
Joseph Parker, . . .	Do	1851
J. A. Walker, . . .	Allegheny City,	"
P. V. Veeder, . . .	Pittsburg,	"
Rev. Nathan Stern, . . .	Norristown,	"
D. S. Beideman, . . .	Philadelphia,	"

Hon. John Galbraith, . . .	Erie,	1851
Walter Chester, . . .	Do	"
Hon. J. B. Sutherland, . . .	Philadelphia,	"
Hon. James D. Dunlap, . . .	Erie,	"
R. E. Peterson, . . .	Philadelphia,	"
Rev. J. W. Nevin, D. D., . . .	Mercersburg,	1850
Isaac A. Pennypacker, . . .	Phoenixville, Chester Co.,	"

## OHIO.

T. Rainey, . . . . .	Cincinnati,	1850
Andrew L. Bushnell, . . .	Do	"
J. Tuckerman, Superintendent Common Schools, . . . .	Orwell, Ash. Co.,	"
M. Diehl, . . . . .	Springfield,	"
Lorin Andrews, . . . . .	Massillon,	1851
Albert D. Wright, . . . .	Perrysburg, Wood Co.	"
Homer U. Johnson, . . . .	Braceville, Trumbull Co.,	"
C. C. Giles, . . . . .	Pomeroy,	"
Darwin E. Gardner, . . . .	Marietta,	"
Hon. Bellamy Storer, . . .	Cincinnati,	"
Asa Mahan, Prest. University of	Cleveland,	"
G. R. Hand, . . . . .	Cincinnati,	"
Josiah Hurty, Sup. Union School,	Xenia,	"
Asa D. Lord, M. D., Supt. of Public Schools, . . . .	Columbus,	"
George Graham, . . . . .	Cincinnati,	"
Hon. Samuel Galloway, . . .	Columbus,	"
George McMillen, Blind Institute,	Do	"
Rufus King, . . . . .	Cincinnati,	"
Nathaniel M. Elliott, . . . .	Mt. Pleasant, Jefferson Co.,	"
George Willey, . . . . .	Cleveland,	"
Elias Longley, . . . . .	Cincinnati,	"
Rev. Thomas Carlett, . . . .	Fredericktown, Knox Co.,	"
J. W. Booth, . . . . .	Bucyrus,	"
Frederick Aug. Waldo, M. D., .	Cincinnati,	"
William Carter, . . . . .	Moscow,	"
Nathan P. Seymour, . . . .	Hudson,	"
Rev. Samuel Findlay, . . . .	Chillicothe,	"
O. N. Hartshorn, Prest. Union Seminary, . . . . .	Starke Co.,	"
W. C. Anderson, . . . . .	Oxford,	"
Alfred Newton, . . . . .	Norwalk,	"
L. E. W. Warner, . . . . .	Chillicothe,	"
William Travis, . . . . .	Youngstown,	"
Erastus Chester, . . . . .	Hudson,	"

W. L. Harris, Ohio Wesleyan University, . . . .	Delaware,	1851
P. R. Spencer, . . . .	Geneva,	"
Jehu Brainard, . . . .	Cleveland,	"
D. W. Hearn, . . . .	Chillicothe,	"
Joseph M. Hayes, Prin. N. F. Seminary, . . . .	Norwalk,	"
Kent Jarvis, . . . .	Massillon,	"
W. W. Rickey, M. D., . . . .	Cleveland,	"
Wm. N. Edwards, Prin. Classical Academy, . . . .	Dayton,	"
E. Hosmer, Prin. Young Ladies' Institute, . . . .	Cleveland,	"
James A. Briggs, . . . .	Do	"
A. A. Smith, G. R. Institute, . .	Austinburg,	"
INDIANA.		
Prof. Caleb Mills, Wabash Coll.,	Crawfordville,	1851
Prof. Daniel Read, . . . .	Bloomington,	"
Prof. W. Brand, . . . .	Franklin,	"
ILLINOIS.		
Edward W. Brewster, . . . .	Elgin, Kane Co.,	1851
D. C. Lockwood, . . . .		1850
MICHIGAN.		
Samuel Newbury, . . . .	Jackson,	1850
J. Holmes Agnew, Prof. Lang. Michigan University, . . . .		1851
Rev. George Duffield, . . . .	Detroit,	"
Ira Mayhew, . . . .	Monroe	"
Francis W. Shearman, State Sup. of Schools, . . . .	Marshall	"
M. S. Hawley, Prin. Union Sem.	Ypsilanti,	"
Samuel Barstow, . . . .	Detroit,	"
Nathan Brittan, . . . .	Adrian,	"
DELAWARE.		
J. P. Walter, . . . .	Dover,	1850
Samuel Alsop, . . . .	Wilmington,	"
R. B. McDonnell, . . . .	Do	"
MARYLAND.		
W. R. Creery, . . . .	Baltimore,	1850
J. Bartlet Burleigh, . . . .	Do	"
Dr. John F. Monmonier, . . . .	Do	1851
Rev. J. N. McJilton, . . . .	Do	"

## LOUISIANA.

T. Allen Clarke, . . . .	New Orleans,	1850
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## VIRGINIA.

T. Hume, . . . .	Portsmouth,	1850
R. E. Rogers, M. D., Professor University of Virginia, .		"

## DISTRICT OF COLUMBIA.

Zalmon Richards. . . .	Washington,	1850
Prof. Joseph Henry, Smithsonian Institute, . . . .		"

## ASSOCIATE MEMBERS.

## SESSION OF 1851.

## NEW YORK.

Oliver Arey, . . . .	Buffalo.
Samuel Slade, . . . .	Do
Jesse Ketchum, . . . .	Do
John Patterson, . . . .	New York City.
Andrew Hicks, . . . .	Scott, Cortlandt Co.
Silas Betts, . . . .	Syracuse.
M. A. Dwight, . . . .	New York City.

## PENNSYLVANIA.

Rev. John Peck, Allegheny Institute,	Pittsburg.
John Gregory, . . . .	Do
S. L. Coulter, . . . .	Beaver.
P. L. Grim, . . . .	Do
John M. Pugh, M. D., . . . .	Philadelphia.
George W. Vaughan, M. D.,	Do

## NEW JERSEY.

Wetherill Peterson, . . . .	Salem.
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## OHIO.

Hon. Joshua R. Giddings, . . . .	Jefferson.
Ira Kelly, . . . .	Cleveland.
Prof. S. G. Armor, . . . .	Do
Enoch Woolman, . . . .	Damascoville.
Mortimer E. Holt, . . . .	South Charleston.
Henry O. Sheldon, . . . .	Berea.



C. B. Aspinwall, . . . .	Cincinnati.
George Crawford, . . . .	Do
George Roberts, . . . .	West Williamsfield.
Rev. John C. Hart, . . . .	Hudson.
Hon. Samuel F. Vinton, . . .	Gallapolis.
William P. Clark, . . . .	Medina.
Ira Tracy, . . . .	Streetsboro.
S. N. Sanford, . . . .	Granville.
D. F. De Wolf, . . . .	Norwalk.
Joseph S. Edwards, . . . .	Mount Health.
Rev. Lucius Smith, . . . .	Middlebury, Summit Co.
James McCormick, . . . .	Cincinnati.
E. W. R. Lord, . . . .	Columbus.
James McKinney, . . . .	Richland.
Rev. Gideon B. Perry, . . . .	Cleveland.
Rev. John J. Brooks, . . . .	Gambier.
Rev. Thomas M. Smith, . . . .	Do

## MICHIGAN.

Thomas Whelpley, . . . .	Brest, Monroe Co.
John S. Dixon, . . . .	Howell, Livingston Co.
A. S. Welch, . . . .	Jonesville.
Edmund B. Fairfield, Michigan	
Central College, . . . .	Spring Arbor.
Harry Miller, . . . .	Richland.
O. Hosford, . . . .	Olivet.
Rev. S. A. Baker, . . . .	Leoni, Jackson Co.

## INDIANA.

Thomas H. Lynch, . . . .	Indianapolis.
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## ILLINOIS.

G. L. Little, . . . .	Peoria.
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## WISCONSIN.

P. G. McConville, . . . .	Cedarburg, Sheboygan Co.
Rev. W. L. Parsons, Normal In-	
stitute and High School,	Milwaukie.

## KENTUCKY.

William Tuft, Jr., . . . .	Lexington.
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## LOUISIANA.

Joshua S. Leggett, . . . .	New Orleans.
Rev. Alexander F. Dobb, . . .	Do

# PROCEEDINGS

OF THE

## SECOND SESSION

OF THE

# AMERICAN ASSOCIATION

FOR THE

## ADVANCEMENT OF EDUCATION,

HELD AT

NEWARK, NEW JERSEY,

August 10th, 11th, 12th & 13th, A. D. 1852.

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PHILADELPHIA:  
E. C. & J. BIDDLE, No. 6 SOUTH FIFTH STREET.  
1852.

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**CRISST & MARKLEY, Printers,**  
**Goldsmiths Hall, Library Street.**  
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## PROCEEDINGS OF THE ASSOCIATION.

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THE American Association for the advancement of Education, assembled in Library Hall, in the city of Newark, New Jersey, on the tenth day of August, 1852, at 11 o'clock, A. M., the President, Rt. Rev. ALONZO POTTER, of Pennsylvania, in the chair.

By invitation, the Rev. Dr. Brinsmade, of Newark, opened the session with prayer.

The roll of the permanent members was called, and the Constitution of the Association read.

On motion,

Messrs. W. Travis, of Pennsylvania, J. P. Wickersham, of Pennsylvania, and J. P. Walter, of Delaware, were appointed a Committee to audit the Accounts of the Treasurer.

On motion of the Local Committee, it was

*Resolved*, That the hours for meeting on each day shall be as follows: From 9 to 12½ in the forenoon; from 3 to 6 in the afternoon; from 7½ to 9½ in the evening.

On motion,

The President appointed the Hon. Thomas H. Burrowes, of Pennsylvania; Hon. Joseph McKeen, of New York; and T. Allen Clarke, of Louisiana, a Committee to examine the credentials of delegates, and report upon the same.

A communication was read from the President of the "Newark Library Association," offering the use of their rooms and library to the members of the Association during their stay in the city.

A communication was also read from the "New Jersey Historical Society," offering free access to their library.

These invitations were accepted, and the thanks of the Association returned.

A list of subjects upon which papers might be expected, was read, after which the Association adjourned to meet at 3 o'clock, P. M.

#### AFTERNOON SESSION.

*August 10, 1852.*

The Association met at 3 o'clock, P. M., according to adjournment.

The preliminary exercises connected with the organization of the Association, having been completed, the President then addressed the assembly: \*

*Ladies and Gentlemen,—*

The position in which I find myself is somewhat anomalous. When last year I entered on the duties of my office, being without a predecessor, I was required by the Standing Committee to pronounce the address which properly devolves only on a retiring President. This year, owing to the interposition of the same committee, I retain a post, which, both my own inclinations and (if I do not much mistake,) the clear language of the Constitution require me to relinquish. As I was then without a predecessor, I am now without successor. Yet, so autocratic are the tastes of these gentlemen, and so given are they

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\* The address not having been written, this report of it is necessarily imperfect.

withal to the exercise of "constructive" powers, that they demand of me another address. I yield with such grace as I can command; but I cannot contemplate without some solicitude the consequences to those whom I see before me. Their patience will be taxed by listening to remarks for which I am poorly prepared, and which I shall present with corresponding reluctance.

What shall be the tenor of these remarks? To what object shall they tend? You will expect from me no ambitious display of rhetoric. You have not come here to be dazzled with brilliant declamation, or to be amused with curious speculations. We have all left our homes and pursuits, at the cost of valuable time, and at the sacrifice, to some of us, of more important interests, that we may compass some practical and substantial good for ourselves and others. We have come to have our hearts stirred within us in behalf of what Milton calls "a right virtuous and noble education." We are here that we may have our strength renewed for the duties to which we have been called by Providence or choice; that we may get hints in respect to the precise objects for which we should labor, and the best means of attaining those objects; that we may raise questions which shall occupy our earnest attention while we are together, and which we may carry away with us for more mature consideration hereafter.

In what way, then, can your presiding officer better discharge the duty allotted to him in opening your deliberations, than by offering some thoughts on the present state of education, both in our own land and elsewhere. When Francis Bacon, at the age of sixteen, first directed his attention to the Aristotelian Philosophy, he experienced a profound sense of dissatisfaction. Even at that early age, he could discern that for dialectical purposes—as an instrument for evolving from established or assumed truths, the other truths which might be dependent upon them—it was an instrument of wonderful power. But he saw, at the same time, that it contained no element of progress. It furnished no means by which the human mind could step beyond

the charmed circle of existing knowledge, and make inroads upon the undiscovered continents of truth. In his first work—the *Advancement of Learning*—while he recognises the value of their labors who had gone before him, and discourses wisely of science as it then was, he also “notes as defective” many things which he considered erroneous or insufficient. Would that a second Bacon might arise, who should do for Education now what the first Bacon did for Inductive Philosophy. This subject stands most intimately connected, not merely with learning, but with all civilization and all religion. Happy would it be for the fame of this Association, should some one of its members, or some one who may be inspired by its discussions and labors, be urged to undertake and successfully to achieve a work on the *Advancement of Education*, which shall serve as a guide to those who may come after us. Few works are more needed—few would confer a greater service on mankind. To portray the different methods and institutions of education—to point out what in each is most praiseworthy, and “note in each what is deficient”—to sketch at the same time with clear and bold hand what *might* be done and what should be aspired to—here is a task which might well move the ambition of the wisest and most generous lover of his kind.

I shall not venture to hint at what should constitute the humblest rudiments of such a work. But, as it becomes the duty of each of us, when he appears here to offer his humble contribution to the object of our Association, and as that object is the *advancement* of education, I may be forgiven, if—speaking (as Burke says,) with the “freedom of history,” but yet in all kindness and courtesy, I undertake to put my finger upon some of the unsound places in our systems of instruction and training. I shall endeavour to “note some defects,” and at the same time to suggest some specific undertakings, towards which our infant society might profitably direct its labours.

Every enlightened friend of education and of humanity must have a two-fold wish: *First*, That the number of those who

enjoy the blessings of scholastic culture, may be increased—*Second*, that that culture may be improved both intellectually and morally.

It is most important that the *area of education* be enlarged; that it embrace within the sphere of its beneficent influence many who are now given over to neglect and ignorance. Much has been already achieved in this way. There was a time when the blessings which flow from the well regulated school, were regarded as a prerogative for the favored few. From three to five-fifths of the rising population of ancient Greece and Rome were without them. Even among that people, favored of the Most High, there were, 'till after the era of the great captivity, no schools for the mass of the people. So it was during the middle ages—and so, alas! it has been in lands that have boasted of the inheritance of intellectual and religious freedom, in more recent times. Let us be thankful that a brighter day is dawning on the millions in Christian lands, whose lot is toil. There is no clearer proof of the slow but sure advance of the great democratic principle, than the fact—that the School, the common and public school, which dispenses to every hamlet and household the elements of instruction and moral culture, is now regarded as the incontestable right of the whole people—that the mere circumstance that a child is born in any land which calls itself Christian, involves the privilege of being placed, through the medium of the primary school, in contact with the foundations of all law, philosophy, literature and religion. Every where, even under the most absolute despotism, that School stands a living and most significant appeal in behalf of the rights of the human soul—a protest loud and impressive against the insidious encroachments of tyranny. Absolute princes may think, that by controlling the studies of these schools, they will be able to mould the minds and hearts of a people to their own purposes, and for a time they may seem to succeed. Be assured, however, that in this age, a people who read, and who, with the power of reading, are urged to exercise the faculty of thinking, hold in



their hands a lever by which they can raise the mightiest and most massive despotism from its place, and topple it into ruins. In the prevalence of common schools and common school education, we have a sure pledge that the progress of a large and generous Christian liberty—though arrested at times and at times, apparently reversed—is still a fact—a law of Providence.

But while we rejoice that this light shines down into valleys that long lay in darkness, let us not forget that there are multitudes of the young whom it still fails to reach. In every country—but in our own and in our fatherland, more even than where there is less of civil liberty—there are vast numbers who pass from their cradles into the busy world, and thence down to their graves, with none of the training that comes from a well ordered school;—there are still greater numbers who enjoy this training for an inadequate period. It seems to be a sad but inevitable result of the existing arrangements of society in large towns, that there should be a stratum too low to be reached by our common school system, as it is now worked. If reached at all, it must be through the voluntary and well directed efforts of an enlightened, self-denying charity. How many are there, in our cities, who care not for their own or their children's future—who are mindful only of what can minister to the lowest wants or the most unhallowed propensities—who are either unable to give opportunities for education to their offspring, or who dread the stern rebuke which will come forth from a child's enlightened conscience, when he returns from the influence of purer associations. Take those who, in Europe, are called the "dangerous" or "vagrant" classes. In London alone, according to Mayhew's *Work on London Labor and the London Poor*, (a work of simple truth, but with more than the interest of fiction,) there are no less than thirty thousand of this character; and think you that what is truth in London is not, to some extent, aye, and to a frightful extent, truth in New York—truth in Philadelphia—truth in Boston. Suppose you that causes which are operating in the great cities of Europe are powerless here? The evil is

gigantic, and it threatens consequences that merit the consideration of every reflecting mind. It can be met in part, it seems to me, through Associations like this. To what subject can they direct their thoughts more worthy of regard, than the rescue of these little ones from the destiny that otherwise awaits them? Let me, then, commend the matter to your deliberate consideration. How shall they, who in the language of the Germans, are "due to school," be brought to school? The absolute monarchs of Europe are at no loss for means. They march, if necessary, a platoon of soldiers; they lay violent constraint on both parent and child. But these are measures hardly compatible with our institutions, or the spirit of our people. For the present, at least, the work must be devolved on private beneficence; and is there any quarter, from which the call to it can go forth more properly than from a body like this, representing as it does, to some extent, the *educational heart* of our continent, and seeking to know where its members can go, in the name of God, and of humanity, to do good works?

There is another direction in which the area of Education needs to be extended. There are those who have been in our public schools, but who have been prematurely withdrawn. There are others, past childhood, who have just reached our shores, who are hardly able to read, and who are without means of securing more instruction. How many are there in our manufactories and workshops who ought to be under scholastic tuition? How many who make night hideous with their turbulence, that ought to be opening their minds and improving their hearts at good evening schools? When the Roman youth took to himself the manly gown, he did not go forth at once to a world of license; he went from the scene of domestic and school training to the forum or the camp, where he was passed through a severe course of discipline, specially adapted to his future profession. But with us, the young pass directly from school to encounter life's fiercest temptations. Here, then, is a field for our benevolent action. Let us inquire, whether means cannot be devised

for detaining the young longer at school. Let us encourage efforts which are now making to supply those who leave, with supplementary care and instruction. You have heard of *Evening Schools*. It has been my privilege to visit them; to witness the order and diligence of the pupils, and to admire the untiring, self-sacrificing zeal of the teachers. No one can have seen what I have seen, without feeling that the general introduction of this class of schools into our cities and large towns, is one of the greatest strides made in our day, in behalf of education.

Voluntary evening classes have also been established, where those among laboring youth, who love knowledge, assemble at their own expense, and receive lessons in drawing, chemistry and other branches. Then, again, courses of lectures are provided. Would that these lectures were always adapted to their purpose—that they imparted substantial information and promoted a taste for profitable reading or thinking. But it must be admitted, and when we consider the amount of misdirected talent which is at work in this department, it is a subject for deep regret, that this is not always, nor even usually the case. They have given us an example in England, in this department, which merits our unqualified praise. Under the auspices of the British Institution, the Geological Society, as well as through other means—the first men of that land—her Faradays, her De la Beches, her Sedgewicks and Lyells devote themselves to the instruction of her humblest artisans. Their lectures are rich in information—they are admirably adapted to the capacity and real wants of the working population and the consequence is seen in a crowded attendance, and in a most intelligent and lively interest. Hitherto, popular lectures in this country have attracted but a small proportion of those by whom they are most needed. Has not the time come when we should strive to pay the debt, which, in this respect, we owe them? Is it not full time that our artificers, our apprentices, our laboring men, with their families, should have places opened to them, where they can find food for their highest faculties where they can gain the im-

pulse which comes only from the best minds. They are tired of charlatanism. They know, in their souls, that life is too serious a thing to be trifled away. In their inmost hearts, they are hungering and thirsting for real knowledge—and be it ours as individuals, and as a Society, to contribute our part towards satisfying their demands.

I have thus said something in regard to the extent of the area over which education ought to spread itself; let me now say a word in regard to things which I deem mistaken in the existing state of education.

It seems to me, that one of our greatest wants is that of a truly docile spirit, of a spirit which inclines us to learn from any and every quarter, which does not esteem itself too wise to be instructed by any nation, of any age. A spirit of large and liberal eclecticism is needed in education, as it is, perhaps, in connection with other matters. I well know the inventive turn of Americans, the amazing amount of original genius that there is in this country. If you put a machine or a process of manufacturing before a genuine American, what is the very first question he asks himself? It is not "how can I use this;" but, "how can I *improve* it?" This confidence in our own resources, has wrought wonders in the line of arts and industry; wonders in every line of liberal research; yet after all, the first requisite for improvement, is that we know something, and a great deal, too, of that which has been done by others. From a lack of this knowledge, the same process or machine has been invented over and over again, by minds which, in about the same state of progress, were struggling to meet a want which they felt to exist. Had these men been content to send to Washington to discover what had been already patented in the same line of art, they might have escaped the toil, the disappointment, the heart-burnings, and the final bankruptcy which too frequently follow the career of the original inventor. The same remark applies to education. While we have ample scope for the exercise of our inventive and improving powers, our efficiency would be

greatly increased if we were more familiar with the methods which have been practiced in former ages, and with those which are practiced now in other countries. A report, or memoir, upon the existing state of education, not merely here or in our fatherland, but on the continent of Europe and throughout the world, would be extremely serviceable. There is something to be learned from every nation, even from those despised barbarians, the Chinese. There are, for instance, two principles which lie down at the very basis of their political and social system, which might, without any serious injury, be incorporated into our own; I mean the importance attached to the parental and filial relations, and the prominence given to moral, as compared with intellectual and physical culture. Something may be learned, in short, from each and every system. Could we bring these different systems together, analyze each to its constituent parts—dissect it as an anatomist dissects his subject, until we come to the central organ, which governs its movements, we should find none either among those now existing, or among those celebrated in history, that has not something in it worthy of our profoundest study; none but has principles,—exaggerated, abused, it may be—yet principles which, when combined with those that characterise other systems, would supply that, which in harmony of parts and living power and efficiency, would be another and a better system than any yet dreamt of in our philosophy.

Then there are systems consigned by the ruthless hand of time to oblivion, but which possessed a firmness and vitality that enabled them to mould the hearts of great nations, and fire them with a patriotism which carried them triumphantly to the sway of the world. Who is prepared to stand up and reveal to us the heart of the great Athenian system of education? How was that system formed which made its possessors the masters of their age, and which still continues to wield through their works of art and literature, a royal sceptre over our intellects and

our hearts. Think you not that America can learn something from such men as Aristotle and Socrates—as Plato and Xenophon? In addition, then, to a report on education as it now exists, we desire greatly to see an elaborate treatise on education as it has been; education as it was in republican Rome; education as it was in noble and heroic Sparta; education as it was in imperial Rome, and in still later lands and days. I submit to you, ladies and gentlemen, whether here is not a proper sphere for our enterprise; whether “*education as it is*,” and “*education as it has been*,” be not two subjects worthy of the toil and the patronage of this Association.

We are told that Thucydides was once present at the Olympian games, when he heard a man, his senior in years, but his inferior in ability, read for the delight and instruction of the crowds gathered from all parts of Greece, the pages of a yet unpublished history. There was magnetism in that young heart, or rather, in that reader, and to the emotions which then thrilled through his frame, are we indebted for the best model of ancient classic history. Is there no young Thucydides here? Will there be none at future meetings of our Association, who can be reached by the influence of our example; who will feel the historic fire kindling in his soul, and who will seek by toilsome study and careful and clear analysis, to qualify himself to bring and lay upon your altar, this historical contribution—so much needed—to our great work?

I will venture to note another thing as wanting in the present state of education, and that is, a work on its true *philosophy*. We are to hear a paper on this subject, I am told, and it rejoices my heart to be assured of the fact, from one of the first minds of our land. Under such circumstances, it may seem to be great presumption on my part, if I venture to indicate the stand-points from which the theme should be surveyed. But there are two from which I greatly desire to see it discussed;—they may be called the *divine* and the *human*, or the *providential* and the *anthropological*.

What is man's life? Is it not a school? Is not that the noblest and truest view which you can take of it? A school in which the wisest and the greatest of school-masters is dealing with us as with dear children, where He is gradually training us by the influence of art, of letters, of religion, of civil institutions, of companionships and sanctuaries, to the full station of men and women in Christ Jesus. Now, on what principles is that school conducted? What are the steps and gradations through which, under His guidance, a child is led forward to knowledge and virtue. If we could examine the great school problems merely in this one light, we should learn much in regard to many vexed questions about instruction and discipline. For example, we have heard it said that we are to use no corporal punishment; are never to degrade and debase a child by the application of that brutal instrument—the rod. But when we look to the great school of Providence, do we not find that there the teacher applies his discipline not exclusively to the mind, that sometimes He descends to the degrading task of applying it to our bodies, lacerating them with pain and sickness, and thus imparting salutary lessons to our minds and hearts. Now what is wise for God, cannot necessarily be foolish for man. I am no advocate for the indiscriminate use of the rod; I loathe it;—but when I hear men, in the face of this great revelation of heaven, undertake to forbid its use, charging mothers upon their responsibility never to resort to it even when all other appeals have failed, that even then, they must not though the salvation of their child depends upon it, apply the rod—I tremble for the little ones whose mothers can listen to such folly.

Another question which has vexed teachers and parents in our day, is whether emulation ought to have any, the least place in school discipline. It is one of those easy and vulgar instrumentalities which inferior minds naturally have recourse to; let it be watched, then, and guarded against abuse, but let no man tell me that it is in the power of any education to overturn or to improve the economy of God in the constitution of

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the human soul. There I find that principle; I find that the Creator uses it, and for the most beneficent purposes. I find that the All Wise, less fastidious than his creatures, is willing to employ manifold instrumentalities, the humble as well as the noblest, in order to form a character in which the elements shall be so gently mixed, that nature can stand up and say to all the world, "this is a man."

There is a theory of education again, (started I think by Miss Edgeworth,) the principle of which is that you must require nothing of a child which you cannot vindicate to his own judgment; that you are never to exact from his will, obedience to any rules which you cannot explain to his understanding. This is rationalism "with a vengeance." It not only recognizes the right of private judgment, but the right of child judgment; aye, and the right of *baby judgment*, too. It is erecting the judgment of every child who comes into this world, into a remorseless idol, to which must be sacrificed your own judgment, your own convenience, the order of your family and the darling prospects even of your child; all because you cannot convince him that it is best to deny himself. Is self-denial grateful to any human heart until we have been trained to noble deeds and noble thoughts? But above all, let us not be wiser than God. In his school I see continual demands made upon our faith, appeals from our reason to our trust in Him. We know that he is true and wise and good, and we therefore yield to his mandates, and bow submissively to bereavements which break our hearts, but which we still feel will stand vindicated to our enlarged and enlightened judgment in a future and a better world. O! then, for some book on the philosophy of education, written in the light of God's providence, interpreting every one of its principles by the course of that wisest and best of all instructors and disciplinarians.

But there is another stand-point from which it seems to me that the philosophy of education might be viewed to advantage;



that is, *its connection with the philosophy of human nature*. I would take the subject that is to be operated upon, the being that is to be developed and formed by the process of education, and in his own nature, I would seek for knowledge to enable me to perform the task aright. I would endeavor to ascertain what he is in his totality, in all the principles of his complex being. There I find that he is not only spirit, but body likewise ; and whatever system overlooks either the one or the other of these elements in his constitution, is necessarily imperfect. We should consider the relation between body and mind ; we should ascertain how that relation can be employed to the best advantage. And when we come to man's intellectual nature, to his imagination, for example, we are to remember that here is a most important constituent of that nature, that it has been given to us by the Creator, not to be neglected, not to be repudiated and branded, not again to be unduly fostered ; but to be disciplined and trained, to be educated and unfolded, to be placed in its proper relation to the other powers of the soul. Not only should it be addressed in education and in literature, as it is by God everywhere, for the purpose of giving interest and pleasure ; but it should be employed to a much greater extent than it now is, as a means of reaching the reason, the judgment, and above all, the affections. We find it thus used in the Bible. Take the precept, "Thou shalt love thy neighbor as thyself." and let the question once asked, "Who is my neighbor," be answered in general terms, "every one whom you can benefit." How cold and lifeless such a precept so explained, when placed beside that matchless parable, "the good Samaritan !" That picture speaks not only to our heads, our understandings, but it speaks powerfully to our hearts, giving us conceptions of the glory and beauty that there is in doing good even to an enemy, and preparing us to feel in all its force, the injunction, "go thou and do likewise."

We shall find, in this way, that the imagination has not only

its part to perform in after life, but is also to be used in the nursery and in the school-room. It has what may be denominated *a school function*.

Another advantage in surveying the subject of Education from the anthropological point of view, would be to bring into strong relief, some other faults which prevail in our modes of teaching and discipline. I shall enunciate what I suppose will be recognized as truth by every practical educator, and every intelligent parent, when I say that *we teach too much and train too little*.

When you desire a boy to become a shoemaker, you do not send him to listen to lectures on the science and art of shoe-making, but you set him down upon his bench, with leather and last, and you make him sew, and sew, and sew,—botchingly at first, but better and better as he repeats his experiments, until he is able to produce a finished, well made shoe. So far as relates to true excellence, and especially to moral excellence, we may preach 'till doomsday without securing it, unless the knowledge be applied again and again in practice, until its exercise becomes habitual.

The Chinese have sixteen moral lessons which, twice in every moon, they cause to be read aloud in the presence of the whole empire. Here is teaching, in one sense, most wisely. It shows a due regard for the value of repetition. O! that we had a book too, written upon that subject. We have got past repetition, and that is one reason why we are almost past remembering. But what is more to my purpose is the fact, that the Chinese go on and see that in the family and state, these lessons are acted upon. The consequence is seen, we are told by Davis, in the most orderly, industrious and best satisfied people that are to be found in the world. These, certainly, are not the highest graces we could desire to see in a civilized community, but then there would be no great harm done were we, in this land, trained to be a cheerful, an industrious, and above all, a contented people.

There are various other topics to which I intended to advert, but I must not forget, that what I now do without law, I shall

next year be required to do by law, and I may as well be economical, therefore, of my materials.

Ladies and Gentlemen, I think I have shown that there is work enough for us to do, and work which is worthy the best efforts of this Association.

We come here, I trust, for the purpose of being aided in the performance of our several duties ; of being animated to do the precise work assigned to us by our great MASTER. "If the Prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when He saith to thee, "**wash and be clean.**" We should all be glad, doubtless, to **achieve** some splendid work for Education; but this is not given to **most** of us to accomplish. But we *can* wash and be clean. Each one of us *can* clear up his views of what education is, and **what** it may be; and each one *can* labor to reduce his best conceptions to practice. We can come here with the lofty purpose, **which** may animate the humblest as well as the highest; which **may** warm and enlarge the heart of the kitchen-maid as well as of the prince upon the throne; the purpose so to walk daily in the sphere in which we are placed—so to perform the work assigned us by Providence, that when we shall have passed from earth, there may be written upon our tombstone, these few words—"*He hath done what he could.*"

On motion of Judge DUER, of New Jersey, it was

*Resolved*, That the Standing Committee be instructed to take such measures, as they may deem most effectual and proper, to obtain from the Congress of the United States, the appropriation of the future instalments of the surplus revenue, for the benefit of the Common Schools in the several States.

The Committee on Credentials made a report in part.

The Standing Committee reported the names of the following gentlemen as permanent members of the Association, who were unanimously elected.

John C. Cresson, Philadelphia.  
 Wm. M. Gillespie, Union College, Schenectady.  
 E. B. Huntington, Meriden, Connecticut.  
 Wm. Smyth, Owego, N. Y.,  
 Isaiah Peckham, Newark, New Jersey.  
 John Grant, Newark, New Jersey.  
 George Spencer, Utica, New York.  
 Samuel H. Pennington, Newark, New Jersey.  
 C. H. Anthony, Albany, New York.  
 John Whitehead, Newark, New Jersey.  
 Hon. Wm. A. Duer, Morristown, N. J.  
 Alfred Greenleaf, Brooklyn, New York.  
 Wm. Y. Brown, Beaver, Pennsylvania.  
 Benedict Starr, Newark, New Jersey.  
 Thomas N. Page, Newark, New Jersey.  
 Anson J. Upson, Hamilton College, Clinton, N. Y.  
 John D. Philbrick, Boston.

Mr. WM. TRAVIS, from the Auditing Committee, reported that they had examined the Treasurer's Report, comparing his Accounts with the accompanying vouchers, and found them correct. There remains in the Treasurer's hands the sum of \$293 90.

R. L. COOKE, of New Jersey, from the Committee appointed at the last meeting of the Association, read a report on "The Defects, the Difficulties and Necessities of Female Education."\*

After the reading of the Report, remarks were made by Bishop Potter and George B. Emerson, of Massachusetts. When,

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\* See Appendix A.

the hour of adjournment having arrived, the discussion was suspended, and the Association adjourned to meet in the Central Methodist Church, at 7½ o'clock.

#### EVENING SESSION, AUGUST 10TH.

The Association met in the Central Methodist Church, at 7½ o'clock, and was addressed by the Rev. Dr. B. SEARS, Secretary of Public Instruction, in Massachusetts, on the cultivation of Taste and Imagination.

At the close of the address, remarks were made by the President, after which the Association adjourned.

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### SECOND DAY.

#### *Morning Session.—August 11th.*

The Association met at 9 o'clock, and was opened with prayer by the Rev. W. KENNY, of Newark.

The minutes of the preceding day were read and approved.

The Standing Committee reported an Order of Exercises for the day. The following gentlemen having been previously nominated by the Standing Committee, were unanimously elected permanent members of the Association:—

George B. Emerson, Boston.	Wm. J. Whitaker, Boston.
Wm. D. Ticknor, Boston.	Rev. Wesley Kenney, Newark.

The subject of Female Education was resumed, and the discussion continued by Messrs. John Kingsbury, of Rhode Island; Wm. Smyth, of New York; R. L. Cooke, of New Jersey; George B. Emerson and Rev. Dr. B. Sears, of Massachusetts.

On motion of Mr. THAYER, it was

*Resolved*, That the remarks of members, in the discussion of the subject, be limited to ten minutes.

The discussion was then continued by J. Johonnot, of New York; James Henry, of New York; Dr. A. D. Lord, of Ohio; C. Plotts, of Pennsylvania; G. F. Thayer, of Massachusetts; and Bishop Potter, of Pennsylvania.

Mr. E. B. HUNTINGTON, of Connecticut, offered the following resolution, which was adopted.

*Resolved*, That a Committee of three be appointed, to report to the Association next year, on the capabilities and practical extent of existing modes of Female Education.

The President appointed the following gentlemen on this Committee.

E. B. Huntington,	- - -	Meriden, Conn.
Geo. B. Emerson,	- - -	Boston, Mass.
Dr. Asa D. Lord,	- - -	Columbus, Ohio.

On motion of G. F. THAYER, Esq., of Boston, it was

*Resolved*, That a Committee be appointed to prepare a report, to be laid before the Association at its next meeting, on the present state of Education, both *elementary* and *collegiate*, throughout the world; embracing in said report, the peculiarities of the Systems of Public Instruction, and Methods of Teaching and Discipline, adopted in different countries.

#### COMMITTEE.

Rev. B. Sears,	- - -	Massachusetts.
Hon. Henry Barnard,	- -	Connecticut.
Hon. Thomas B. Burrows,		Pennsylvania.
Prof. Wm. M. Gillespie,	-	New York.
Greer B. Duncan,	- - -	Louisiana.

*Resolved;* That another Committee be appointed to make a corresponding report on the systems of Education which were prevalent during the Middle Ages, and the periods which preceded and immediately followed.

## COMMITTEE.

Prof. D. Read, - - - - - Indiana.  
 Prof. C. D. Cleveland, - - - Pennsylvania.  
 Prof. John Kingsbury, - - - Rhode Island,  
 Prof. J. H. Agnew, - - - Michigan.  
 George Spencer, - - - - - New York.

P. P. MORRIS, Esq., of Pennsylvania, read a report\* on "Schools of Design for Women," accompanied by the following resolution, which was unanimously adopted.

*Resolved,* That this Association has heard with pleasure of the establishment in this country of Female Schools of Design, or Schools of Ornamental Art, as they are sometimes called, beholding in them one of the legitimate fruits of general rudimentary education, and looking upon them as important instruments in opening up proper fields for the exercise of female industry and talents, and as laying the foundation of intelligent independence, in the industrial pursuits of the country.

Prof. W. J. WHITAKER, of Massachusetts, made some observations on the subject of the report.

Association adjourned.

## AFTERNOON SESSION, AUGUST 11TH.

Association met at 3 o'clock.

A communication from Professor J. Henry, of the Smithsonian Institute, was read, expressing regret that circumstances prevented his attendance at this session of the Association.

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\* See Appendix B.

S. Chase, Esq., Principal of the Newark Wesleyan Institute, invited the members of the Association to visit that institution during the recesses. The invitation was accepted.

Prof. W. J. Whitaker, Principal of the Boston School of Design for Women, read a paper on drawing, as a means of education.\*

Remarks were made on the subject of the address, by Messrs. T. Fisher and Evan Pugh, of Pennsylvania, Dr. J. N. McElligott, of New York, and Prof. Haldeman, of Pennsylvania.

The Standing Committee reported the names of the following gentlemen, who were elected permanent members :

S. S. Haldeman, Columbia, Pa.  
 Alfred Crease, Roxborough, Philadelphia county.  
 John Lynch, Circleville, Ohio.  
 James Henry, New York.  
 James H. McBride, Roxborough, Philadelphia county.  
 D. Y. Van Norman, New York.  
 J. D. Mendenhall, Bristol, Pennsylvania.  
 Samuel I. Clark, Newark.  
 Joshua Bates, Jr., Boston.  
 A. S. Welch, Ypsilanti, Michigan.

Adjourned.

#### EVENING SESSION, AUGUST 11TH.

The Association convened according to adjournment, at 7½ o'clock, the Rev. Dr. Sears, of Massachusetts, in the chair, in the *absence* of the President.

George B. Emerson, Esq., of Boston, delivered an address on

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\* See Appendix C.



"the true function of Text Books," after which the subject was farther discussed by Dr. A. D. Lord, of Ohio.

Adjourned.

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### THIRD DAY.

#### *Morning Session.—August 12th.*

The Association met at 9 o'clock, the Rev. Dr. Sears in the chair, and was opened by prayer by the Rev. Mr. Snyder, of Newark.

The minutes of the preceding day were read and approved.

On motion of N. Hedges, of Newark, it was resolved that in the discussion of all questions before the Association, the remarks shall be limited to ten minutes.

On motion of Mr. Thayer, of Boston, the hour of 11 o'clock was fixed for the election of officers.

The Standing Committee presented an order of exercises for the day.

On recommendation of the Standing Committee, the following gentlemen were elected members of the Association :

Sidera Chase, Newark, New Jersey.

Capt. F. W. Moores, U. S. N., Newark.

Dr. H. B. Wilbur, New York.

The Association was then addressed by the Rev. D. Washburn, of Pennsylvania, on "the progress of civilization as illustrated by history.\*"

The discussion of the topic suggested by the lecture, was for the present postponed.

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\* See Appendix D.

The following gentlemen having been recommended by the Standing Committee, were unanimously elected permanent members :

T. D. P. Stom,	-	-	New Britain, Connecticut.
D. N. Camp,	-	-	do do
P. W. Robertson,	-	-	Troy, N. Y.
Wm. Roberts,	-	-	Philadelphia.

The hour having arrived, the order of the day was taken up, and the Association proceeded to the election of officers.

The following gentlemen having been recommended by the Standing Committee, were unanimously chosen officers of the Association for the ensuing year :

PRESIDENT.

PROF. JOSEPH HENRY, Washington City, D. C.

*Recording Secretary.*

ROBERT L. COOKE, Bloomfield, New Jersey.

*Treasurer.*

JOHN WHITEHEAD, Newark, N. J.

*Standing Committee (elected by ballot).*

DR. ASA D. LORD,	-	-	• - Columbus, Ohio.
PROF. WM. M. GILLESPIE,	-	-	Schenectady, N. Y.
E. C. Biddle,	-	-	- Philadelphia.
WM. D. SWAN,	-	-	- Boston.
WM. TRAVIS,	-	-	- Newcastle, Pa.
PROF. CALEB MILLS,	-	-	- Crawfordville, Ind.

On recommendation of the Standing Committee, the city of Pittsburg, Pa., was selected as the next place of meeting.

The following gentlemen were appointed a Committee under this resolution.

E. R. Potter, - - - - - Rhode Island.

Lorin Andrews, - - - - - Ohio.

J. D. Philbrick, - - - - - Massachusetts.

The Association then took a recess of five minutes.

At the close of the recess, a lecture was delivered by Dr. JOHN H. GRISCOM, of New York, on the importance of the study of Physiology.

On motion of J. W. BULKLEY, of New York, the following preamble and resolution was adopted.

*Whereas* it is important to secure the composition of able and thorough works, on the History, the Philosophy, and the best Methods of Education: *And whereas* it has been found by experience, that one of the best means of securing specific treatises, is to offer premiums, to be assigned by competent judges to the most meritorious competitors.

*Resolved*, That a Committee be appointed to consider and report upon the best means of raising a fund, to be entitled the "Premium Fund," and to be applied, under the direction of the Standing Committee, to the object above named.

The Chair appointed upon this Committee.

J. W. Bulkley, - - - - - of New York.

E. C. Biddle, - - - - - of Pennsylvania.

A. Greenleaf, - - - - - of New York.

The following gentlemen were nominated, and elected members of the Association :—

Lester Wilcox, - - - - - Brooklyn, New York.

John Joyce, - - - - - Philadelphia.

Rev. John W. Irwin, - - - - - Morristown, New Jersey.

Martin R. Dennis, - - - - - Newark, New Jersey,

Robert Foster, - - - - - Bloomfield, New Jersey.

Charles M. Davis, - - - - - Bloomfield, New Jersey.

The Association then adjourned to meet in the First Presbyterian Church, at half-past 7 o'clock.

### EVENING SESSION, AUGUST 12TH.

The Association met in the First Presbyterian Church, Rev. Dr. SEARS in the Chair.

Prof. A. J. UPSON, of Hamilton College, then addressed the Association, on the "English Language in America."

The address was followed by remarks suggested thereby, from Prof. Haldeman, of Pennsylvania; Prof. W. J. Whitaker, of Massachusetts; and Capt. F. W. Moores, of New Jersey.

Adjourned.

## FOURTH DAY.

### *Morning Session.—August 13th.*

The Association met at 9 o'clock, Rev. Dr. SEARS in the Chair.

The Exercises were opened with prayer, by the Rev. Dr. STEARNS, of Newark.

The minutes of the preceding day were read and approved.

On recommendation of the Standing Committee, the following gentlemen were elected permanent members.

S. L. Sawtelle, Frederick City, Maryland.

Nathan Hedges, Newark, New Jersey.

Rev. Wm. Bradley, Newark, New Jersey.

D. W. Warren, Philadelphia.

Stephen J. Sedgwick, New York.

Leonard Hazeltine, New York.

The order of Exercises for the day was reported by the Standing Committee.

J. W. BULKLEY, Esq., of New York, was called to the Chair.

The Association was addressed by Dr. ASA D. LORD, of Ohio, on the value of Education to the Industrial Interests of the country.

On motion of P. P. MORRIS, Esq., it was resolved, that when the Association adjourn this morning, it adjourn to meet in Pittsburg, Pennsylvania, on the *second* Tuesday of August, 1853, at 11 o'clock, A. M.

On motion of Mr. Morris,

*Resolved*, That the thanks of the Association are hereby tendered to the citizens of Newark, for their generous hospitality extended to the members of this Association ; to the authorities of the Central Methodist and First Presbyterian churches, for the use of their respective buildings ; and also to the various literary associations, railroad companies, &c., which have afforded facilities to the members.

*Resolved*, That the thanks of the Association are specially due, and are hereby tendered to the "Newark Library Association," for the generous appropriation of their building, free of charge, to the use of this Association during its sittings.

Mr. W. D. SWAN, of Massachusetts, presented a report on School Attendance, offering at its close, the following resolution, which was adopted.\*

*Resolved*, That a committee of three be appointed to report

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\* See Appendix G.

at the next annual meeting, how far compulsory education by the State is desirable.

The chair appointed upon this committee,

W. D. Swan,	-	-	of Boston,
J. W. Bulkley,	-	-	of Williamsburgh, N. Y.,
P. P. Morris,	-	-	of Philadelphia.

The discussion of the subject of school discipline being the order of the day, was resumed, and remarks were made by Rev. G. Emlen Hare, D. D., of Philadelphia; Alfred Greenleaf, of New York; Hon. Ira Mahew, of Michigan; Rev. S. Newbury, of Ohio, and W. D. Swan, of Massachusetts.

At 11 o'clock Prof. S. S. Haldeman, of Pennsylvania, addressed the Association on the true method of teaching Etymology.\*

JOSEPH McKEEN, Esq., of New York, presented the following preamble and resolutions, which were unanimously adopted.

*Whereas*, A suitable commemoration of the worthy who pass out by death from our midst, is peculiarly appropriate; and *whereas*, the late John Griscom, LL.D., of Burlington, New Jersey, who was one of the founders of this Association,—a gentleman venerable from his age, wise from his experience, and universally respected for the agency which he has exerted in the cause of education and philanthropy,—has died since the last meeting of the Association, therefore

*Resolved*, That this Association sympathize and condole with the family and numerous friends of the deceased, and desire to record our high respect for his memory.

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\* See Appendix H.

*Resolved*, That the Secretary of the Association be requested to communicate this preamble and these resolutions to the family of the deceased.

Mr. A. GREENLEAF, from the Committee appointed to consider the subject of a premium fund, reported as follows :

“The Committee to whom were referred the preamble and resolution on the subject of raising money for the creation of a “PREMIUM FUND” for the best treatise on the ‘history, philosophy, and the best methods of education,’ would respectfully report, that they consider the plan one of great importance to the best interests of education. They believe that if the subject be properly laid before the community, subscriptions may be obtained, which will enable the Standing Committee to make liberal offers for the best treatise or treatises on the subjects specified.

They believe, also, that the Standing Committee is the proper body to carry the resolution into effect, therefore

*Resolved*, That the preamble and resolution be referred to the Standing Committee, with power to act.

Mr. W. Y. BROWN, of Pennsylvania, offered the following resolution :

*Whereas*, A complete education embraces the development of the whole man,—his physical, mental and moral nature ; and whereas, the development of the latter is of equal or greater importance than either of the others ; therefore *Resolved*, That the bible should be read daily in all the schools of our land, and the pupils instructed in the general principles of christianity.

After some discussion by Messrs. P. P. Morris, J. N. McElligott, S. Newbury, John Whitehead, James Henry, Joseph McKeen, and W. D. Swan, the resolution was laid upon the table.

The Standing Committee recommended the recommitment of

those subjects upon which reports were expected, but were not presented, to the respective committees, to report at the next annual meeting of the Association.

The recommendation was adopted, and the following subjects were recommitted :

1. School Libraries,

Hon. E. R. Potter,	-	-	-	Kingston, R. I.
Prof. D. Read,	-	-	-	Bloomington, Ind.
Ira Patchin,	-	-	-	Livonier, N. Y.

2. Normal Schools,

Hon. H. Barnard,	-	-	-	Hartford, Conn.
“ S. Galloway,	-	-	-	Columbus, Ohio.
T. Rainey,	-	-	-	Cincinnati, “

3. Free Lecture Education,

B. Sears, D. D.,	-	-	-	Boston, Mass.
James Johnnot,	-	-	-	Syracuse, N. Y.
J. McCormick,	-	-	-	Cincinnati, Ohio.

4. Grades of Schools,

Rev. D. Washburn,	-	-	-	Philadelphia.
J. P. Wickersham,	-	-	-	Marietta, Pa.
Sidera Chase,	-	-	-	Newark, N. J.

5. Uniformity in the items and forms of Reports by State and Local Superintendents.

Hon. S. S. Randall,	-	-	-	Washington City.
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6. The modes in which the Association can best promote the interests of Education in Common or Public Schools.

E. C. Benedict, Esq.,	-	-	-	New York City.
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7. The Philosophy of Education, and the importance of Moral as well as Natural Science,

Prof. J. Henry, - - - Smithsonian Institute.

8. The relative value of Mathematics and Languages, as gymnastics of the mind,

President Wm. H. Allen, - Girard College, Phila.

9. The relations of Ignorance to Crime, and the comparative cost of Crime and Education,

O. B. Pierce, - - - Rome, N. Y.

On motion of Mr. J. P. Wickersham, it was *Resolved*, That a Committee be appointed to inquire into the proper mode of pronouncing the Latin and Greek languages, and report at the next meeting of the Association.

The chair appointed

Prof. A. J. Upson, - - - Hamilton College.

Geo. B. Emerson, - - - Boston.

Dr. J. N. McElligott, - - - New York.

Dr. H. PEET, President of the New York Institution for the instruction of the Deaf and Dumb, addressed the Association on the subject of Deaf Mute Instruction.

The hour for final adjournment having arrived, the minutes of the morning session were read and approved.

After a few closing remarks from the chair, the Association adjourned to meet in the city of Pittsburg, Pa., on the second Tuesday of August, 1853, at 11 o'clock, A. M.

# APPENDIX A.

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## REPORT ON FEMALE EDUCATION,

READ BEFORE THE ASSOCIATION

BY R. L. COOKE, OF NEW JERSEY.

In discussing the subject referred to this Committee, it is deemed expedient to adopt the order suggested by the resolution under which we act. "Resolved that Female Education,—its defects and difficulties, and its necessities, be referred to a Committee of three, to report to the next Annual Meeting of the Association."

The difficulties, defects, and necessities, of female education, are then, the three points presented for consideration; but as the relation between the defects and difficulties of any Educational System is very intimate, usually mutually aggravating each other, we may with propriety consider them as forming one topic.

On no subject, so extensively and so vitally important, are there more seriously conflicting views, more pertinaciously maintained, than on that of education. Every one professes to understand it in all its phases,—almost every one considers his own views of the means of its attainment, and its end, as correct, no matter what may have been his opportunities for arriving at just conclusions; whether his days have been spent in the shop, the counting house, or the study.

This fundamental difference of sentiment upon what are frequently the essentials of an education, in its true sense, may be stated as the foundation of most of the difficulties attending the perfection of any educational system, or at least the attainment of any great degree of uniformity therein—whether designed for males or females—and this is specially true of female education.

Probably none are more ready to learn—more ready to attach proper value to other's experience—more ready to make use of knowledge thus acquired, than practical teachers—those who have made the science of education the study of their lives, and best know the difficulties with which it is surrounded, yet there exists even among them scarcely less diversity of sentiment and practice, tending to fix and perpetuate those difficulties.

Although many of the defects of our modes of education are from their nature common to males and females, they are not less deserving of our attention than those which more exclusively pertain to female education, we therefore first occupy a few moments in giving a hasty glance at a few of them.

1. No notion is more prevalent or more erroneous than that education consists chiefly in the acquisition of such knowledge as may be obtained from books, or the devotion to scholastic pursuits of a given number of years, variable as the caprices of men, the result of which is to be the treasuring up in the mind of a certain number of facts, historical, physical and intellectual, &c. Almost all our educational arrangements are made to conform to this idea. Children are sent to school, six hours each day, for a period longer or shorter according to the respective capacities of their mental faculties for absorption. While there their time and their minds are fully occupied in committing to memory the various text books of science, often with very little reference to their practical application, and most teachers are satisfied if their pupils succeed in retaining the facts thus gathered up, or in the language of the school room, "if their lessons are learned." From the School House they are transferred to the Boarding School, the College or the University, to follow out substantially the same course, until they graduate, and their education is complete. In our estimate of the intellectual character of an individual, we seldom take into account the training that may have been received outside of the school room, which, in truth, may be of far greater intrinsic value than that which has been received within, or at least may have imparted to it every thing that was requisite to render it practically useful.

This error is not confined to the uneducated. It influences in a great variety of ways many, I may say without disparagement, most educators in the discharge of their daily duties. Let me illustrate. One teacher aims to impart instruction mainly by lectures, familiar conversations, &c., making the text book quite a secondary matter, sometimes even discarding hard study altogether, as an unnecessary waste of time in this day of progress. This is an exceedingly delightful way of acquiring and imparting knowledge—delightful to the *Pupil* because it throws the *drudgery* of study upon the teacher, while it gives him only the results; to the *Teacher*, because it relieves him in a great measure from the task—oh how irksome!—of hearing ill learned lessons, or of urging forward indolent scholars. It is no wonder, therefore, that this plan is po-

pular with many, and readily usurps the place of any other that requires a personal and patient application of the mind to the acquisition of knowledge. The evil effects of such training are not at first apparent; indeed, it promises fair and abundant fruit. A pupil of ordinary intellectual quickness, by such means will soon store up a great variety of facts on various subjects, which having been presented to the mind in a popular form, can be brought forward for immediate use, and present an appearance of erudition more specious than real; but as the memory has been cultivated almost exclusively, while other and more important mental faculties have been suffered to remain dormant, when *that* fails, as it most assuredly will, the mind proportionably relapses into its original ignorance, while the golden opportunity of acquiring proper habits of study and of thought has forever passed away. Of course we shall not be understood as objecting to the introduction of lectures, either formal or familiar, in any educational course, they are highly important, and in some branches essential to the greatest success, but they should be made subservient to the text book, and should never be permitted to interfere with those severer studies, which, while they add to our stock of knowledge, are calculated also to induce habits of thought, and the power of mental concentration.

Another teacher, with a laudable desire to relieve his young charge from irksome labor, and to push them forward rapidly in their course, is ever ready to assist them by working out the solution of an arithmetical problem here, or translating a line of *Cæsar* or *Virgil* there, relieving them of all their difficulties with indiscriminate but misjudged kindness. Pupils thus aided never think of attempting to master a difficulty, their ready resource is the obliging teacher, who they know, from frequent experience, will save them from the trouble, and the consequence is a total loss of self reliance, for which no new acquisition of knowledge can sufficiently compensate.

As a necessary consequence of this mistaken notion of the means and ends of education, increasing the difficulties of which we are speaking, may be noticed the amazing multiplicity of school books, which descend upon us like the locusts of Egypt, like them too, becoming insufferable plagues, and eating up our substance. This evil is two-fold, resulting in the first place from the immense variety of the books put forth, and in the second place from the defective principles upon which a great majority of them are constructed. *Most* of the authors of these school books, I am not willing to endorse them all, have prepared them from a mistaken idea that the public good demanded them, that the interests of education were suffering for want of them. Could the history of these contributions to science be recorded, it would doubtless read somewhat on this wise:—A man well prepared for its duties, engages in the business of instruction. More than usually prepared, perhaps, in some one particular branch, say, for the sake of illustration, arithmetic—he commences the instruction of a class in that department with unusual enthusiasm, making use

of the text book then enjoying popular favor. When the class has finished the book he is not satisfied with the result; something is lacking to bring his pupil up to the standard of excellence that he has assumed. Conscious of faithfulness on his own part, he concludes that the deficiency is chargeable solely to the text book that has been used. He immediately discards it, and adopts another, with a similar result. He now begins to give form to his own ideas on the subject, and to write out his own plan, supplying by his manuscript the deficiencies noted in the text books that he has used. His manuscripts grow upon his hands, until eventually they attain the size and the completeness of an entire treatise. With the use of these he is enabled to train his pupils according to his heart's desire, and with pardonable complacency, to present them to the world as arithmetical prodigies, rendered so by a system exclusively his own. Pitying the hapless condition of other teachers, who are toiling on under the disadvantages that he has so happily overcome, he is seized with a benevolent desire to relieve their distress by extending to them the benefits of his labors, and the result is the appearance of a "New and Complete Arithmetic," which, in his estimation, ought to banish all other arithmetics from the schools.

This book, so perfect in all its parts—so admirably adapted to the school boy's wants, is, perhaps, adopted by another teacher, equally anxious with the first to produce thoroughly trained mathematicians, with high hopes of deriving "aid and comfort" therefrom. To his surprise and mortification, he finds that with it, he is unable to accomplish all that he expected,—his pupils make no more rapid progress under the new system than they did under those that had already been discarded. He in turn is compelled to depend upon his own resources, and like his predecessor, finally produces another book. In this way the work of book making has steadily progressed from small beginnings, until it has attained an importance of which few form any conception.

The great mistake of these authors often lies not so much in the manner in which they treat their subjects; for, doubtless, in their own hands respectively, no other system could be made to work as well; but in supposing that what fills their ideas of perfection must necessarily be the standard for every one else, forgetting that the mental idiosyncrasies of men are as varied as their features, and consequently no system that human ingenuity or learning can devise, will meet the wants, or fill the conceptions of all.

But the *multiplicity* of school books is not the most serious evil with which we have to contend. As has already been intimated, many of them are constructed upon fundamentally defective principles. We doubt not that the application of the power of steam so extensively to the practical purposes of life—the consequent wonderful increase in facilities for intercommunication both by sea and land, by means of steamboats and railroads, enabling men to count time by hours and even minutes, in the transactions of business, when formerly they were

compelled to reckon by days, has exerted no inconsiderable influence upon our modes of instruction; an influence that has been far from happy. Like our fathers in the days of the Revolution, though in a very different sense, we have become literally "minute men." Our motions are regulated by the clapper of an engine bell. We must not only *travel* fast, but we must *think* fast, or we fall behind the spirit of the age. *Progression* is the great watch-word of the day; *rapidity of execution* the great end to be attained, in all things—education has formed no exception to the general rule; knowledge must be attained with a degree of rapidity, approximating, in some measure, at least, to that which characterized everything else, otherwise time could not be afforded for its attainment at all. Teachers began to dream of a royal road to learning, by which their own labors might be lessened, and their pupils borne onward to the goal for which they aimed, with magic speed and ease. To aid in the accomplishment of this pleasant dream, these book-makers have stepped forward and proffered their assistance; every branch of science has been simplified, and reduced to the unaided comprehension of the feeblest intellect, so that it has even become a question with some, whether they cannot do better "without a master" than with; every study that has any disciplinary tendency upon the mind, that requires the application of thought, or demands mental effort, has been emasculated until the learner has nothing left for him to do, but to let knowledge, such as it is, pour into his mind with scarce an effort, 'till its capacity is satisfied.

As well might the man whose sunken chest and nerveless arms, demand vigorous exercise to strengthen them, complain of his iron dumb-bells, because they were heavy and required an irksome effort to use them, and exchanging them for a pair of cork, expect that they would equally profit him, as the scholar, desirous of rendering himself worthy of the name, might hope to become so by the use of most of the text books of the present day. Even in our male schools, where more thoroughness of training is usually expected, the idea of severe mental discipline is becoming more and more obsolete, at least practically. The true import of education, the *drawing out* of the mind, the bringing up from its depths of thoughts that have there been elaborated, evincing the self-reliance that results from a consciousness of inward power, is, in a great degree, lost sight of, and in its place is substituted a shallow superficial training that lives only on the labors of the past, and shines only by the light that is reflected from a past and brighter day.

In what we have said respecting the authors of school books, and the results of their labors, though we have spoken in general terms, we would not include in the same category, all who have presented themselves as candidates for popular favor. The contributions of many have been creditable to their authors, and have added much to the material and the method of instruction, but a majority of them have

been "*got up*," if we may use an inelegant, though expressive phrase, partly as pecuniary speculation, with little regard to the literary *wants* of the community. Should the whole of such be buried beneath the waters of Lethe, the interests of education would not in any great degree, be prejudiced thereby.

The truth is, book-making and book-publishing has increased to such an extent, that it now overshadows the whole land. It has become merely a matter of dollars and cents, and the amount of capital invested in it is almost incredible. Many publishers employ men to write school books, just as others are employed to write novels, and for precisely the same end—to make money. A subject is selected, no matter what, provided it is likely to be popular; and treated, no matter how, provided too much time is not consumed in its execution. The *end*—the production of a saleable book; the means—a skilful, facile subservience to popular prejudice.

The practice of sending children, particularly girls, to school at too tender an age, before either the body or the mind is sufficiently developed to be profited thereby, is an evil of no small magnitude. With many mothers it is a matter of pride to teach their children to read at as early an age as possible. A reputation for peculiar intelligence or smartness thus acquired for her child, is too flattering an unction to a mother's feelings to be easily resisted. The little victim is entrapped on all occasions, into learning a letter. Her very play-things are fashioned according to the various shapes that the alphabet assumes. Whenever the father, for a few moments' recreation, snatches up her darling, instead of tossing her in the air in joyousness and glee, helping her to give vent to the exuberance of her spirits, in nature's own way, the chances are ten to one that he will point to some painted block, on which is inscribed some literal hieroglyphic, and attempt to induce her to lip its name. The child's daily attainments are duly chronicled and paraded before admiring friends, until her little mind is impressed with the idea that learning to read is the great business of her life. When at length this end has been attained, she is of course prepared for the school-room, and thither she is sent, as soon as her tottering limbs can bear her there, without any reference to her age or her physical capability of enduring confinement, and every inducement that parental solicitude can suggest, is held out to quicken her in her intellectual progress. The effect of this anxious desire for the development of precocity, is doubly pernicious; first, in stimulating the intellect of the child to an undue degree before it has strength to bear it; and secondly, in neglecting its physical training at the very period of all others of its life, when it needs it most. During the years of infancy and early childhood, the *body* should be the most anxious source of solicitude to the mother; the development of *its* powers—the establishment of *its* health—the bringing into vigorous exercise all its faculties, should be her ceaseless aim.

The *mind* will not suffer by this training ; it is not in the meantime lying dormant ; if it does not learn the things that are found in books, it is learning other things not less important, that strengthen, while they do not stimulate. We venture the assertion that the child who at the age of six or seven, did not know a single letter of the alphabet, will in no wise suffer at the age of twelve, in comparison with others of the same age, provided in the meantime proper attention has been paid to her physical training. The *man*—the *woman*, has to pay the penalty of precocity in childhood. The fires of intellect blazing up in early life, before it has sufficient material upon which to spend itself, speedily burn out ; and if they do not at the same time consume the body, they leave it, in too many instances, a frail and failing tenement, scarcely able to contain the enfeebled, though restless inhabitant within.

As a natural sequence of this early introduction into the school room, we may mention another practical evil, viz. : *that of leaving it too soon*. Probably, in no enlightened country on the globe, are *children* more anxious to be esteemed, or earlier permitted to become men and women, than in our own ; it has been with much truth remarked, "that in the United States there is no such period as *youth* ;" we jump at once from childhood to fancied maturity. Those (of the other sex) who design to fit themselves for professional life, are compelled from the necessity of the case, to prolong their time of study to a period somewhat commensurate with the wants of the intellectual man ; but others hasten to release themselves from scholastic trammels, to leap unfledged into the arena of life, and engage in all its conflicts.

In female education is this evil most apparent and most serious in its consequences. As soon as a young lady has attained that age when she begins to appreciate the advantages of a well stored mind, and the influence that it will secure for her in society ; when she is prepared and inclined to profit most by instruction ; when the soul goes out in anxious yearnings for something that will fill its conceptions and satisfy its desires ; at this important period, the usages of society, perhaps the mistaken eagerness of parents themselves, call her away from her studies, to assume her position in society, soon it may be, herself to become the head of a family, destined to train up other immortal minds, while as yet her own is only just dawning into maturity. The idea that young ladies who have reached this point will perfect their education by the aid of private tutors, or by personal application, after they have given up the duties and the tasks of the school-room, is a delusion that deceives at first, but is soon abandoned. The consequence of this is, that the general standard of female education with us, is low compared with that of England, and, perhaps, most of the countries of Europe ; low in comparison with that of the other sex in our own country ; and it is only here and there that one country arises to assert her intellectual independence, and maintain it by pursuing a course of thorough



mental discipline. It is often objected to this, that woman's sphere and woman's duties are not compatible with high intellectual culture; that the kitchen, rather than the library, is her appropriate domain, but there are not a few examples to which we might point, that give the lie to such a libel upon the sex, for while they take their position among the choice spirits of the earth, they also afford illustrations of domestic virtues which shine not the less conspicuously because connected with high literary attainments. While it is true that woman should be familiar with every domestic duty, it is not less emphatically true that she should be fitted to preside with dignity in the parlor, and intelligently to meet the high and holy responsibilities of the nursery.

And here another evil naturally obtrudes itself upon our attention. While the *time* usually allotted to the acquisition of an education has not been extended, the rapid advancement of science in all its departments, and its increasing application even to the domestic concerns of every day life, *demand* a more extended programme of studies than formerly. It is no longer a mere matter of taste or inclination whether certain studies shall be pursued, that not long since were placed rather in the category of accomplishments than of necessary branches, they must now receive some attention. The consequence is that the studies of pupils are multiplied beyond endurance, and for want of sufficient time all must be carried on together, and all be alike neglected. However important these studies may be, it is useless, it is worse than useless to pursue them unless sufficient time be allowed to acquire an adequate knowledge of them *successively*.

Again, some parents are always dissatisfied with the schools which their children attend, whatever their character may be. If a teacher believes that thoroughness in a few branches is preferable to diffuseness in a great many, and acts accordingly, they think that nothing is accomplished because the *number* of studies is so limited. If, on the other hand, he crowds them with a great variety of studies, there is soon good ground for dissatisfaction because no improvement is made. In a great majority of cases, however, parents themselves are responsible for this lack of improvement by insisting that almost every branch shall be pursued in every department of science, often assigning as a reason that the school days of their children will soon be over, the very reason of all others why their attention should be confined to a few. The children are therefore removed from school, each successively affording no better satisfaction. We have even known parents to start in the education of their children with the avowed intention of having them spend a year in one school to study French, in another to become accomplished in music, in a third to receive the finishing stroke to their manners and morals, in order that they may glean from each respectively those advantages which each is supposed peculiarly to afford. The idea never seems to occur to such parents that possibly their children may be more apt to learn these things that are most objectionable in all, and fail to

acquire those which are most desirable. Few persons are aware of the injury inflicted on the mind of a child by unnecessarily changing the place and consequently the means and modes of its education. Every teacher who is worthy of the name has a method of his own, which it is his aim to adapt to the mental peculiarities of each individual pupil, more or less time is requisite to ascertain what these peculiarities are, but when they are once elicited, he holds in his hand the key to his pupil's character, to her intellect, and to her heart. At this very moment, perhaps, when the teacher begins to bring all his energies to bear advantageously upon the advancement of his charge, who also is now prepared to profit by it, she is removed to another school, when it will be necessary for her to undergo a similar process of breaking in and training. Thus a good portion of her best days are frittered away in making preparations to begin that which she is consequently seldom able satisfactorily to accomplish. Better, far better, would it eventually be in most cases for her to remain in one spot, and, if possible, finish where she began, even under some disadvantages, for like a transplanted tree every removal checks if it does not stunt intellectual growth.

In truth, parents often demand of teachers and of their children much more than they ought reasonably to expect. This is especially the case in boarding schools, and is a fruitful source of dissatisfaction which can not be removed by the utmost diligence and faithfulness. Many a teacher labors under the imputation of incompetency or unfaithfulness when every energy of soul and body has been brought into exercise, and that too with reasonable success, because unreasonable expectations have been excited in the parent's mind, which have not been and never can be realised. "I cannot see," said a mother to the Principal of a certain female Seminary, of whose family her daughter had been a member some five or six months, "I cannot see that my child has corrected all her bad habits since she has been with you. She is almost as careless as she was before. It was to overcome these habits that I sent her from home." "Do you expect, madam," was the reply, "that we are able to undo in five months, what, under your maternal care, it has taken sixteen years to establish? We are not omnipotent; in the short space of time that you have allotted to us we cannot break up habits or overcome propensities which you have not been able in a lifetime either to prevent or to subdue." It was a frequent remark of Prof. Henry, when connected with Princeton College, "that it was many times more difficult for him to eradicate that which had been incorrectly learned, than it was to impart correct knowledge." It is not in colleges only that such experience is recorded.

Once more, and then we will arrest the enumeration of the difficulties and defects of our educational arrangement, as an unavoidable consequence attending the wrong views and practices to which we have called your attention. Female education has not been, and except to a limited extent under peculiarly favorable circumstances, cannot be reduced to

a system, embracing a regular and thorough course of instruction, as in the other sex. Irregularity of attendance, frequent changes of schools, parental caprices, stimulated into activity more readily by the capriciousness of daughters than of sons, and a low estimate of woman's powers and mission, conspire to prevent those who would elevate the standard of female education from making the attempt. Unlike the higher institutions designed for the education of males, the higher female seminaries of our land, with perhaps a few exceptions, are unendowed. Being the property of Associations, or of private individuals whose only income is derived from tuition fees, they are dependent upon popular favor for their very existence, and are from necessity modelled in conformity with popular sentiment, whether right or wrong. Few teachers have the inclination, and fewer still the means, to make any radical innovation upon our present modes of conducting female education, lest, unsustained, their Institutions should fall to the ground, and they be buried beneath their ruins.

Before the education of woman can make any marked advancement, either in mode or in results, it is necessary that there should be in the public mind a more just appreciation of the end for which woman is to be educated. She is indeed to be the superintendent of the domestic arrangements of her family, and the manager of all the concerns of the kitchen; but 'tis not for this alone that she is to be educated; she is to be the centre of the social circle, to preside at her husband's board, and to form the brightest ornament of his parlor; 'tis not even for this, as the highest end that she is to be trained. She is to be the mother of children; to her care is to be entrusted the development of immortal minds; upon her tact, wisdom, judgment and knowledge, does the future destiny of those minds depend, in a far greater degree than the casual observer would suppose, for *this* should she be educated; for *this* should every faculty of her mind, and every susceptibility of her soul be trained to the utmost, for in no other way can she fully meet the high responsibilities of her position. In what such an education consists, and how it is to be attained, are questions that demand more time for their elucidation, than now remains to us; yet we cannot close without adding a few words in reference to the great end of education, equally applicable to males and females.

Education in its true and highest import, comprises the full development of all the powers with which an individual may be endowed, whether physical, moral, or intellectual; so balancing and training them as to produce the most perfect harmony in their actions, of which the individual is susceptible; and this can be attained only by a judicious and persevering application of such means as are adapted to the character and propensities of each. In this sense, education is the work of a lifetime, and commences literally in the cradle—it terminates only with the grave. *Not when freed from the bonds of the body, like the fainter whose ears are torn from earth, the mind*

soars away in an endless flight, and revels forever in the full revelation of those glorious truths of which we catch but distant glimpses here.

As has already been intimated, infancy and childhood should be almost exclusively devoted to *physical* training. Then is laid the foundation of future vigor or decrepitude. By the course then pursued, in a much greater degree than we are accustomed to consider, is the future destiny of the man—of the woman, determined. It may fairly be questioned, whether the eminence of self-made men may not be referable in no small degree, to the fact that the poverty of early life, precluding those indulgencies that would tend to enervate, compelled them to engage in such employments as would necessarily strengthen their physical powers, so that when in after life their intellectual deficiencies began to press upon them, and to rouse them to exertion, they were enabled to grapple with the difficulties that stood in the way of the attainment of knowledge, with a sound mind, in a sound body, and success was consequently inevitable. We believe that it will be found upon examination, that most self-made men are physically as well as intellectually strong.

The connection of the material with the immaterial, in the human constitution, is too intimate, and they mutually suffer too much from each other's frailties, to permit the neglect of the one in order to promote the cultivation of the other. But during this season of physical education, the mind is not at rest. Every passing event adds something to the little learner's intellectual treasures, as well as to his experience. When with infantile glee the child watches the blaze of a lighted candle, he is drinking in facts with regard to the nature of light; and when for a moment his nurse intermits her watchfulness, should he put his finger into that blaze, as a compensation for his suffering, he will not only learn a lesson of experience which will not soon be forgotten, but he will also receive correct impressions of heat and of its connection with light. Thus, in a thousand ways, his mind is gradually filling up even without the aid of books, adding new and richer treasures, as life advances. And here we may add that though early youth is the appropriate time for physical training, at no period of our educational career, can it be with impunity neglected. Could, however, the experience in this matter of the studies and school-rooms of our land be related, it would reveal a sad, heart-sickening tale. Prostrate strength, deformed bodies, stunted minds, disappointed hope, and early graves, would be its mournful burden, as the direct consequence of the neglect of this fundamental law of our being. Ill constructed, ill seated, ill ventilated school-rooms, we believe, have had more to do with rendering the ladies of this country a feeble, sickly race, than any other single cause that can be named.

We sometimes hear of "martyr students," whose minds have worn out their bodies, and consigned them to early dust; but we have no faith in such martyrdom, 'tis too often nothing less than suicide. The

laws that God has implanted within us, as the condition of our being, designed to preserve a just equilibrium between the material and the immaterial, have been wilfully violated; the mind has not yielded its appropriate fealty to the body; the penalty has been a premature grave. But we digress.

The body in childhood having received its due proportion of attention, then comes the appropriate season for intellectual culture, when with every nerve strung, and every muscle fully developed, this youth, like a vigorous wrestler, is prepared to contend with every difficulty, and obtain the mastery. But in this contest, it will not do to fight by proxy; while the teacher should stand by and see fair play, offering a word of encouragement here, and then removing a stumbling-block out of the way, the young mind that desires to secure its own highest advancement, must struggle, and toil, and think for itself, and seize with its own hand the prize for which it strives. The great object *now* should be to acquire the power of *thinking*; the power of abstracting the mind from every thing that is irrelevant; the power of all others most desirable, of bringing every faculty of the soul to bear with concentrated energy upon any subject of investigation, and searching it to its lowest depths. This, however, cannot be attained simply by the knowledge that is obtained from books. Here lies the great educational error of the age. Men seem to think that the great ends of education are attained when they have gathered together an amount of facts sufficient for all the practical purposes of life, and gleaned all the knowledge of the schools. Mistaken notion! They have then only acquired the tools with which they must work; they have only clothed themselves in the armor, and furnished themselves with the weapons with which they must fight.

If the idea that we have advanced of the true import and ends of education is correct, it follows that we are not to look for its full development on this side the grave. The highest attainments of the most cultivated intellects, are only preparatory to an introduction to the only true university, embracing all wisdom, all knowledge, to an initiation into another state of existence, unattainable in time, that shall continue to expand as long as eternity shall endure. But as that existence is to be modified by moral considerations, apart from and independent of the simple cultivation of the mind, it is manifest that moral instruction ought never to be divorced from intellectual, much less ought it to be made subordinate, or be altogether abandoned. Those err most grievously who contend that the school-room is not the appropriate place for that kind of instruction which is peculiarly adapted to our immortal natures; and by this I do not mean simply the cold morality of the moral law, but those glorious truths of revelation being at the foundation of christianity, which take hold of the heart and become, when heartily embraced, fixed principles of life. In order to do this, it is not necessary to teach the dogmas of any sect, or

to insist upon the importance of any forms; there is a platform sufficiently broad for all to stand upon harmoniously, and sufficiently firm to endure when all created things are shaken to their foundations.

The mind *thus* educated, though possibly less richly stored with scholastic lore, can look forward with eager yet confident expectation to a period when all mysteries shall be revealed—when all that is now dark and unsatisfactory shall become as clear as the sun-light; when the increasing developments of an infinite existence shall perfectly fill the longing desires of the soul.

MR. EMERSON, of Boston, said he had been pleased with the paper just read. He differed on some points; but perhaps the difference of residence might partially account for it. He would give the school lecture a good place; it was highly important that pupils should learn how to listen well, and this faculty would be best cultivated by listening to lectures. This power of giving undivided attention to a speaker is of great consequence, and is of much value as a discipline for the mind. Reading well, not prettily, but *well*, is another matter of great importance. To learn how to read a book properly, understandingly, with close attention, with logical acumen, is one of the most important of school acquisitions for ladies. Females have incomparably more advantages for education than males. Girls generally have all their time from infancy to womanhood for purposes of education; boys are drawn into temptation or sent to labor, and have far less time for study and naturally less disposition. The speaker said he would be glad to hear further, and especially from Mr. LORD, of Ohio, upon the subject.

The PRESIDENT called upon Mr. J. KINGSBURY, of Providence, R. I., to address the Association.

MR. KINGSBURY remarked that he found himself in an awkward position—one in which a speech was expected and yet none was prepared. He proceeded, however, to say that the report of Mr. Cooke in its general features, merited his high approbation. In a report, that was full of general truth, there might be important exceptions. One or two of these were pointed out yesterday by his friend Mr. Emerson. He would take the liberty of naming one or two others. It is true that there are defects in female education, which have arisen from the want of richly endowed institutions, wherewith ample means that education might be conducted without fear or favor. It is also true there are private seminaries in our country which can challenge a rigid comparison with endowed institutions in regard to all questions of independence, faithfulness and perpetuity.

Again, the report named as one of the difficulties of female education, the entrance upon high school duties at too early an age; and a consequently greater fault, leaving school too soon. The report might have

added, that between these points of time—the entrance into and the leaving of school—parents often allow their children to be drawn away after other things, so that the short time of attendance is almost useless. Yet a great improvement has been made in some portions of our land within the last twenty years. It would not be difficult to point you to a community where an advance of two years in the time of entrance, and three or four years in the time of leaving school, has taken place; where more young ladies now remain at school till nineteen and twenty years old than there were twenty years ago who remained till they were fifteen and sixteen years of age. But, Mr. President, the question which you brought before the Association yesterday, whether the education of the sexes should be the same, and how far the same, is one of the deepest importance. Errors have sprung up from this very point. It was formerly thought that women needed accomplishments only in order to be educated. Hence many a girl has left school under the impression that she was educated, merely because she could paint the parting of Hector and Andromache, or embroider a weeping willow over the tomb of some friend—or even Napoleon. Are we not, however, liable to a different extreme now, and to suppose that in every respect woman is to be educated as man? Is it not proper to inquire how far the feeling in regard to woman claiming the elective franchise has arisen from this cause? Allow me, Mr. President, to say that the education of the sexes should be the same, so far as it may be necessary to give woman perfect attention, concentration of all the faculties of the mind, and a full command of the reasoning powers; provided that we do not lose sight of that playful fancy, that susceptibility of feeling, of delicate emotion, which are the crowning glory of woman, and without which she could not execute her mission on earth. Allow me briefly to allude to three particulars in which there should be, in my estimation, a difference in the education of the sexes:

*First.* The education of girls should not be so public. Is there no danger, by bringing girls before the public in unnecessary display at exhibitions, of exciting that very feeling which leads women to demand the forum as their sphere of action? The education of girls should be as parental as possible, while at the same time they should have the advantages of that discipline which comes from contact of mind with mind in the school room. I do not mean by *parental*, education at home. Because, if a girl is educated at home, she loses that great lesson by which she is to be fitted to live with those around her, and to shape her conduct wisely in all the duties of life.

*Second.* The imagination should receive a different cultivation. That of girls is more susceptible, more easily misdirected, and when so ends in sickly sentimentality. That of boys is less easily excited, and its extravagant tendencies are readily corrected by the every day realities of life. Now, in what way can we find that counterpoise to the imagination of girls, which boys find in the rough-and-tumble of life?

I answer, in the cultivation—yes, *cultivation*—of common sense. It may be said that common sense is the gift of God. So is the memory; and common sense, whether it be a function or power of the mind, is not less susceptible of cultivation than memory. If due regard, therefore, be paid to common sense, you may educate women in the whole circle of science and literature, and she will never disturb you with her pedantry. The more thoroughly and extensively she is educated, the more fully she will be fitted for all the foreseen and unforeseen duties of life.

*Third.* There should be a difference in the management and discipline. The government which is adapted to boys may be unsuitable to girls. It is more difficult to govern girls than boys; that is, more persons will fail in the government of the former than of the latter. Some suppose that they are so amiable that they need no government. They soon find out their mistake, and then proceed by harsh and severe measures to correct it. Thus proceeding from one extreme to the other, they lose their influence, their patience, and make shipwreck of their school. Let me say, then, that no teacher requires more firmness and decision than he who directs female education. Therefore, he who would aspire to the highest results in female education, should know how to blend firmness and tenderness together, so that neither the one or the other should lead him astray.

Mr. SMYTH, of New York, made some observations on the relative merits of male and female education. He held that females labor under many disadvantages. They have not before them an ulterior aim, a something to live for; and hence the stimulus which the human heart requires, is wanting. They fail not in the world for want of ability, but because society, in its present condition, gives them nothing to aim at. The President of the Association had referred to the question of Education in our Public Schools. The speaker believed, with the gentleman who had read the paper to which the Committee had already listened, that emulation is an instinct of our nature, and we cannot do without it. To meet the evil of which we complain, we must have united education. If we keep the sexes separate, we shall but make matters worse. We have, then, at once a monastery and a nunnery. The speaker urged the importance and necessity of instruction of the sexes in union. There should be education, also, both for males and females, from male and female teachers. He believed that there are departments of instruction in which woman is a better instructor than man.

Mr. COOKE, of New Jersey, remarked, that in advocating a thorough female education, he did not desire to draw any comparison between males and females as regards their intellectual capacities. Each have their appointed spheres, each their appropriate work, for which each requires appropriate and peculiar training.



In determining what should be the elements in a thorough female education, our first duty is to inquire what is the true mission of woman, what the appropriate sphere in which she is to move, and what, consequently, will be the character of the demands upon her talents and energies. When these questions are once settled, we are prepared to mark out her educational course, and then let that course be so thorough and so extensive as to secure to her the same fitness for the proper discharge of her duties as is secured to the other sex in their preparation for the most exalted walks in life.

He thought that the peculiar mission of woman was to *be a teacher*. The school-room is a place peculiarly appropriate for her, but it is not there alone that she is to fulfil her mission. When the school-room is closed, and she enters upon another sphere, and assumes other responsibilities, she is still to be a teacher in a higher and more important sense. To her is committed the culture of the rising generation—in her fitness for this task rest the hopes of the future.

The great aim, then, of the education of woman, is to qualify her for that sphere with which she must, from the very nature of things, be ever intimately connected, and to accomplish this it is necessary that it should be as broad, comprehensive and thorough, *in its kind*, as that of the well-trained man.

MR. GEORGE B. EMERSON, of Boston, followed in a speech of considerable length, particularly in regard to emulation. He deemed emulation to be a natural and universal instinct, which it would be in vain to endeavor to repress or eradicate; but he feared that there was great danger of urging it too strongly; while he would not repress, he would be careful not to stimulate it too strongly; he would rather carefully guide it and give it proper force and direction. In place of a desire to excel he would establish the desire for excellence. Our usual systems of education give too little exercise to the faculties of the mind; its faculties are virtually repressed. He referred to the faculty of government on the part of a teacher; he thought that if one found himself not properly qualified in that particular, he ought to turn aside into some other profession or calling. And in the exercise of this authority there should be at the same time an appeal to the affections, in order to convince the student that authority was not exercised for tyrannous purposes, but for the highest good of the individual. The speaker thought that many of the plans of treatment adopted for boys were altogether unfitted for females. He further discussed the effect of a proper degree of kindness in school discipline, and enforced the idea that children should be made to realize that whatever of severity might be administered, was for their ultimate benefit and happiness. He urged that teachers should make the child know that they loved her, that they sought no personal benefit, but the real welfare of the pupil. He would diminish materially the periods of time allotted to certain studies; as in arithmetic, where many of the

processes usually studied might be dispensed with to advantage. But if a girl had much time to devote to study, he would give her a clear knowledge of mathematics, if for no other purpose, to regulate and discipline the mind. Of course he did not expect every woman to measure the earth and compute distances of stars; these higher branches of geometry might be left to the other sex. He was impressed with the paramount importance of a careful study of Physiology. If that important science is to be studied and thoroughly understood by any one, it should be by that being who stands at the portals of Creation and brings into existence and rears to maturity the human race. He would have every female thoroughly versed in the true principles of Physiological science, to know all that can be known of the laws of life, of physical culture, of proper training of the body. He would further require that female education should be perfect in the matter of understanding and teaching a perfect system of morals, based upon the Word of God. If any one can sow the good seed of morality in such a manner and at such times as to produce righteous fruit, it is the mother; she teaches with a power that no one else can possess, no one else can command. He closed by repeating the points he had made, and urging their importance.

Rev. Dr. SEARS, of Boston, was the next speaker. He would view the matter of Female Education, both from the Divine and the human point of view. He scarcely knew any subject which required so much knowledge and practical talent. The good book says of woman that she is to be a keeper at home. She is also to be the mother and teacher of the race. These points have been discussed, and he would pass them over. But she is to be the companion of man—the presiding genius of the social circle. He thought we need not discuss whether the rights and privileges of women and men are equal; these matters were foreign to the objects of this Convention. So long as the two sexes keep in their appropriate spheres, man will always give to woman more than she could even ask in an independent condition. Let her lean upon the love and the gallantry of man, and she will need no new rights and privileges. The speaker proceeded to depict the absurdity of making females the persons to hear all the details of crime and iniquity in our Courts, and the effect of such mental experience on the part of those we love to look upon as angels. How delightful to see females struggling for office in the dirty field of politics; to see, in the language of Addison, “a pair of stays ready to burst with sedition.” [Laughter.] But we find a radical difference in the natural strength of male and female; man alone is formed for greater and enduring strength. There is also a wide difference in the natural minds of either sex. There is certainly a peculiar feminine tone in the mind of woman, of which man never partakes. Though the minds of both are approached by the same means, there should be a differ-

ence of treatment. Men are prone to seek the higher and more abstruse pursuits of science. He thought that woman should study things more in concrete exhibition—man might pursue the more abstract investigations. Woman's quicker perceptions fit her more for observation than for research. But there are many difficult problems to be solved, in regard to the relations of the sexes, and in solving these we must have in view a high sense of the truths and influences of Christianity. He referred to the degradation of woman in early times, her idolization in the middle ages, or the days of chivalry, of her remarkable devotion to education in the sixteenth century. In that latter time, there were more learned (not better educated) women than now. There were more who understood Latin, Greek, Arabic, &c. But they were not well educated. They figure well in history, but did they make good wives? He thought it would be hard to show the affirmative. He referred to the scholastic attainments of certain women of Germany, in the sixteenth and seventeenth centuries. In France, under the old regime, woman had a higher position than anywhere else. He was sorry to say that we now have some women who ought to be men, and some men who ought to be women. These French female politicians, were the means of destroying the family circle, the home. Look at the result. The home fell, and all other institutions followed in its train. In England, at the same time, woman was treated as an inferior being, openly and undeniably so.—There, it is said, she made her home a paradise, but let me add, a paradise without a soul, an Eden of the body only. Ignorance was universal; scarcely any of the noble ladies of England could write a note without desecration of grammar and logic; and she knew just enough to listen to compliments and read loose plays. But the necessity of education had been felt, and now no one disputes the right of females to knowledge. Here, in America, woman has a nobler sphere, a grander opportunity for development; here, she must and will be educated in a liberal and noble manner. It may be that we, glorying in our freedom, have made too high a standard—that we are tending toward the making of woman a merely intellectual being; perhaps we must retire slightly from this high standard; our progress must recognize not alone intellectual, but moral and physical education, to make her the thoroughly educated companion of man.

Mr. JOHNOT, of Syracuse, spoke substantially as follows :

*Mr. President :—*

Before proceeding to speak of distinctive female education, it is necessary to settle the question in regard to the great end of all education. Without examining the various theories which have been advanced, I will define the objects of education to be co-incident with the great objects of life itself, viz. : development.

Education may be divided into two kinds, the elementary and general, to develop all the powers, and the professional and special, to fit us for the various duties of life. First, we must make the man, and then from the man we can derive the professional man, the artisan, or mechanic. We must not lose sight of the proposition that we wish above all to develop all the powers of the whole man, and that the *business* of life is only a modification of the man so developed. Acknowledging these first principles, it is not difficult to decide upon the character of the education to be extended to females. The first duty is to develop all her powers, and make her a woman, and then she is fitted for any position which it may be her lot to fill. If she is specially educated for a wife, mother, or nurse, without first developing her nature, a failure may be surely expected.

The distinguished head of Genesee College, in a lecture upon this subject, happily remarks, that "When it is said, as it is often unwisely said, that the end of female education is to fit her for the responsibilities of a mother, because in the providence of God she is liable to be a mother, the saying is not a philosophical one. For the same reason, and with as much propriety, we should educate her to be a grandmother."

In regard to the different studies to be pursued by the different sexes, the same writer remarks:

"It cannot be said that a common system of education will tend to destroy the proper distinction of sexes, making the woman too much of a man, and the man too much of a woman. Those who advocate this opinion, forget the universal law, that it is not the aliment on which an organism feeds, by which its specific difference from all other organisms is produced, but that the difference is in the organism itself. Out of the same goodly air from which the infant extracts its soft and delicious breath, the bloated blow-snake manufactures death. If you send your dairy to a mulberry orchard, they will not fail to bring home milk; but if the inhabitants of the cocoonery go out to their leaf-laid tables, though they feed exactly upon the same substance, each one of these nature's manufacturers, produces nothing but his little ball of silk. If a lady and gentleman sit down together at the same board, they may divide a biscuit if they please, into equal parts. The one part that is eaten by the woman, goes to the formation of woman's flesh. The other part which is eaten by the man, goes to the formation of the flesh of man. The product is therefore quite different, though the aliment is the same. In like manner you may supply the materials of study in exactly the same way to two individuals of different sexes, and in the one case you will have as the product of the same nourishment, the exquisite delicacy and grace of the female, and in the other the more massive and stubborn proportions of a man. Supply what you will, the mind of each individual, whether male or female,

will work over and mentally digest and assimilate the intellectual food according to its own organization, purposes and wants."

Now, Mr. President, to me, the idea of withholding from females the better-half of science and literature, because it is beyond her sphere, is an absurd one, and believing that woman's mental powers should be developed through precisely the same course of study prepared for males, I must enter my protest against the belittling system which has here been advocated.

Dr. LORD, of Ohio, said that the friends of female education in Ohio arranged for a Convention of Teachers, which was held at Sandusky, in July. Very much the same subjects were discussed as are now on the tapis here. He hoped to hear the question how far males and females should pursue the same course of study more definitely settled. Their Convention had arranged committees to make reports upon several prominent points in regard to female education. He gave a short account of the number and condition of exclusively female schools in Ohio. He invited friends of education to attend the next meeting of the Ohio Association.

The PRESIDENT, in closing the discussion, asked one or two questions in regard to the true vocation of woman. Some say her vocation is teaching; but perhaps this definition smells of the shop. Dr. Sears adds that she is not only to teach, but to be the companion of man. Matrimony is evidently a "ruling" idea with all the gentlemen here. The speaker would ask whether "housekeeping" and "property-keeping" might not be in the true sphere of woman. He asked whether to cultivate the faculty of common doings was not truly important to woman. He did not agree that woman's highest purpose of education should be to prepare for marriage. He believed woman was made to be an angel of mercy, a heart consoler, to bind up the broken spirit. He spoke of his own observation of the treatment of daughters—of their lounging in the parlors while the mother is slaving in the kitchen. These girls are taken by husbands who desire some beautiful toy, and are all unfitted for the responsibility which follows. Men are so much engrossed in business that woman ought to be capable of taking care of the house; in case of the death of the man, to assume the charge of an estate and manage the interests of her posterity. He suggested that such education should be secured to females.

# APPENDIX B.

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## REPORT ON SCHOOLS OF DESIGN,

READ BEFORE THE ASSOCIATION

BY P. P. MORRIS, OF PHILADELPHIA.

At a meeting of the Association, held in Philadelphia in the year 1850, a "Plea for History," and a memorial touching "A School of Design for Women," were referred to a Committee to report to the Convention what, if any, steps should be taken by that body in the premises. The Committee reported that "it was inexpedient at present to express an opinion upon the subjects submitted to them," and were discharged. At a meeting of the Standing Committee, at Newark, on the 26th of May last, held for the purpose of preparing business for the Association, the question of schools of design was again introduced by Mr. Barnard, when it was Resolved, That a paper should be prepared setting forth the claims of schools of design, especially schools of design for women, to the attention of educators generally, pointing out some of the advantages that may be expected to flow from them.

I was requested to prepare the paper, and with some reluctance agreed to do so, the subject being entirely aside from the usual current of my thoughts and occupations—but the perusal of certain documents and reports laid before the House of Commons, (kindly furnished by the lamented Mrs. Hill, late the directress of the Philadelphia School,) together with a personal inspection of that School, and conversations with gentlemen largely engaged in manufactures, who testify freely to the great usefulness, present and prospective, of that institution, have placed me in possession of facts, the presentation of which would seem to be sufficient at once to arrest the attention and secure for the schools the hearty co-operation of all friends of education, of those more

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particularly interested in the general diffusion of taste and refinement as social and moral purifiers, and of those who look primarily to the material independence and prosperity of the country.

My duty will be best discharged by setting forth in a few words the object of schools of design, the mode of conducting them, and the success which has attended them where already established. These three points I shall endeavor, briefly, to set forth in the following statement—The object of "Schools of Design," or "Schools of Ornamental Art," as they are now called in England, the end to be attained, is the improvement of decorative art, or the introduction of taste, as well as of dexterous manipulation, into the workshop and factory, so that what is made shall neither be servile imitations of works already produced, or whimsical incongruities unlike any thing either in heaven or earth. "Decorative art," says a writer quoted in the *Edinburgh Review* for October 1849, in an article headed "Schools of Design," "like architecture, has a double end to answer; it has to serve some purpose of man's physical life, and, at the same time to convey an impression of beauty. It may be assumed, that unless it does the former it cannot do the latter permanently. The consciousness of the unfitness of an object for its purposes, soon vitiates the pleasure derived from its beauty. In having this double object, decorative art resembles nature, who seems, as far as we understand her, always to provide for the existence and comfort of her creatures by means which are in themselves exquisitely beautiful, and seldom lavishes upon us effects of beauty which do not also answer some other end. It would, then, occupy a very high place as compared with other art, were it not for the infinite inferiority of the human artist, whose limited means frequently compel him to purchase utility by the sacrifice of beauty, and who is obliged, when he wishes to attain the latter in purity, to pursue it alone. Nature, however, does not do so, and the decorative artist, if he would succeed at all, must watch and diligently learn the means which she uses to produce this double effect." Upon which the reviewer observes, "These remarks are in themselves sufficient to show what a great amount of labor the education of an ornamental artist involves; and if to the necessity of giving him the power, first, of correctly imitating what he sees, then of discerning beauty in the works of nature, then of analyzing the causes of that beauty, and then of applying the principles on which nature works to the materials he is called upon to decorate, we add the necessity which also exists of instructing him in the capabilities of those materials, and again of making him acquainted with the history of decorative art from the earliest times, and with the conventionalities adopted at different periods, the magnitude of the task is such as might well alarm us."

This is all very true, but if it alarms, it should at the same time suffice to convince us that no great proficiency, as leaders in the industrial arts, is to be attained without such education—without it we

must be copyists, not designers, and be content with acknowledging the superiority of some people better instructed than ourselves, in the theory of art. It is their early attention to this subject (for national schools of design were, under the direction of Colbert, established as early as the reign of Louis the fourteenth,) which has given to the French people the character they have in the department of taste, and which has induced other nations to recognize them as the leaders of fashion. There are at this time, as I am credibly informed, not less than ten thousand children of the working classes, in constant daily attendance on these schools in Paris. When we compare this with our own condition, or that of England, can we wonder that the Parisians are recognized as the arbiters of taste.

About eighteen years ago, the subject was introduced to the Parliament of Great Britain, and the importance of proper instruction in the arts of design to the manufacturing prosperity of the nation, made so apparent, that the government established a School of Design at Somerset House, in 1835, which has been followed by Provincial schools in most of the important towns of England and Ireland. I have before me the report from the Government School of Design, presented through the Board of Trade, to Parliament, and printed by order of the House of Commons, on the 15th August, 1850. The principal report, as well as the report of the provincial schools, abound in evidence of their growing importance in the eyes of the manufacturers.

The following extract is from the report of the Manchester School, for the year 1850: "The school is undoubtedly gaining in the estimation of the manufacturers. In fact, the practical effects of the school upon the manufacturers of the town, are making themselves manifest in a way which may waken the interest of the most indifferent, by showing that good art possesses a money value. In the case of those manufacturers who produce goods to compete with the French manufactures in the American markets, attention to design has at all times been indispensable; and previously to the establishment of the schools, they were under the necessity of employing foreigners, not only to sketch their designs, but also to draw out their patterns, at great expense, and under the disadvantage of much uncertainty.

"Those manufacturers who have had the intelligence to understand the manner in which the schools would become available, are now able to produce with certainly better patterns, at far less cost, by means of their own apprentices pursuing their studies in the school; the apprentices at the same time obtaining higher wages than were ever paid to artisans of the same class before. Many of these young men, as they acquire experience and knowledge of their business, are exhibiting much talent as designers, in the strict sense of the term. So limited, however, is the supply of good draughtsmen, that the same manufacturers are still obliged to be content with inferior patterns for the markets where they are saleable, for want of hands to execute the



better sort. There may, nevertheless, be discerned upon very common goods, a superiority of drawing unknown in such articles previously to the establishment of the school."

The English schools are common to male and female pupils, but a difficulty seems to exist there, in regard to the employment of females, which is highly discreditable to those who entertain it, and nothing like which, I believe, is to be anticipated in this country. The report from the schools of Stoke and Hanley, (the Potteries) uses this language:

"There is the usual difficulty to be reported in the maintenance of the female classes in these schools,—whatever reasons may be put forward for the failure of these classes, the real and sufficient cause is in the enmity and jealousy of the male artisans and the oppressive regulations with respect to the employment of females in the manufactories. It is to be hoped that the prizes now offered to the female students, may have the effect of stimulating their exertions; and it is satisfactory to record the declaration of one of the principal manufacturers, on the occasion of these prizes being offered. That he hoped to see the restrictions placed on the efforts of the female sex, removed! Much as it is to be desired that this declaration might be a prelude to extending among the females, employments so congenial to them as many of those connected with the decoration of porcelain, and for which the schools could not fail to qualify them rapidly, it is probable that no female classes can be established permanently, until young men, receiving their education in the school, shall have displaced the existing generations of artisans, and with them some of their habits and prejudices. This, like other results of the School of Design, can be effected by time alone, but, in the meanwhile, no exertions ought to be spared to keep the female classes alive, until circumstances become more favorable to their increase and efficiency."

This jealousy of female labor, is an exceedingly repulsive feature in the character of the English operative, and one which has not, I believe, tainted our more chivalrous people—yet, the same effect is produced here by the narrow circle in which the woman seeking to support herself is obliged to move, and the numbers who are driven by necessity within that narrow circle, *there*, by competition, reducing compensation to a point startling to think of.

The first movement in the United States, on the subject of Schools of Design, was made by Mrs. Peter, of Philadelphia, in the year 1848, and was due to an intelligent sympathy with the position of such of her countrywomen, who from reverses of fortune or otherwise, were under the necessity of supporting themselves. The limited range of occupations open to women, and the inadequacy of remuneration in most of those open to them, struck her very forcibly. The assertion of woman's rights (to use a common form of expression,) in conventions, she felt was not the true method of relief. But she

thought she saw in the cultivation and exercise of those faculties and powers in which her sex excel, avenues to independence and proper remuneration for their labor consistent with their native delicacy and modesty; avenues, too, which were as yet unoccupied by the other sex.

She began with a class of some twenty young women, who were instructed in drawing, and in the application of that art, to the various branches of industrial pursuits, in which it is an absolute requisite. As the class advanced, it was found that to carry out the plan as it should be, was too heavy an undertaking for a single patroness. Mrs. Peter accordingly addressed a letter to the Franklin Institute of Pennsylvania, inviting their co-operation and patronage of the school established by her. The Institute, after a consideration of the subject, on the 20th of June, 1850, *Resolved*, That a school shall be and hereby is established by the Franklin Institute of the State of Pennsylvania, for the promotion of the mechanic arts; for the instruction of women in the arts of design, and in the various practical applications thereof. This resolution was accompanied by a plan for raising funds and of organization, which having been adopted, the school was formally opened at No. 70 Walnut street, Philadelphia, on the second of December, 1850, and the school established by Mrs. Peter, merged in it.

From the first annual report of the Committee on the School to the Franklin Institute, I extract the following statement of the order of studies—

“The school consists of three departments.

First, Drawing, from its elementary principles, through the course of copies from prepared studies, to original compositions, and the application of coloring and shading by crayons and pencils, so as to produce complete pictures.

This department is specially under the charge of Mrs. Hill, the Principal of the School, and now contains thirty-two pupils.

Second. The Industrial Department, in which the applications of drawing, shading and coloring, to the art of design, are taught. In this department original sketches for designs in calico printing, paper hangings, oil cloths, carpets, furniture, &c., are prepared and offered for sale. Applications are also received from manufacturers and others, for the preparation of designs from sketches, or ideas furnished by such applicants, so that particular branches of trade, or special tastes, may be consulted with the best promise of advantage or success. Designs and patterns prepared in the school are secured under the copyright law of the United States, which, to the extent that the law gives any security, will protect those who purchase designs from the school in the entire property in such designs, and tend to avoid piracy of the patterns by others.

The pupils in this department evince much taste and skill, and all that is now wanting to give it activity and entire success, is a full supply of orders from our extensive manufactories, which will stimulate

the talents of our pupils to the production of original designs, or combinations of existing patterns, equalling any that may come from foreign countries.

This department, as before stated, is now under the charge of Mr. Thomas W. Braidwood, and contains sixteen pupils.

Third. The Department of Wood Engraving and Lithography with six pupils. In these branches the pupils have made very satisfactory progress, and in the orders for work there has been a good degree of encouragement. Here, as well as in the Industrial Department before noticed, there is abundant room for the display of original talent and taste.

Independently of the constant demand for wood engraving, for the illustration of works treating on the arts and sciences, and on natural history, there are great outlets for labor in this branch in the embellishment of our periodical literature, and the Committee anticipate that all the pupils who may perfect themselves in the knowledge of these arts, will command constant and well paid employment."

I may add that the pupils of the School have the privilege of attending the lectures and exhibitions of the Institute, and of visiting and inspecting the cabinets of models, minerals, and specimens of the arts and manufactures, and the use of the library, free of charge.

Every facility and advantage is afforded to the school by the Directors of the Academy of Natural Sciences, and the Academy of Fine Arts. The pupils are admitted, without charge, to the collections of these institutions, as well to copy as to inspect, and the owners of private gardens are very liberal in supplying specimens for the use of the school.

Since the establishment of the Philadelphia School others have been opened in New York and Boston, with prospects equally flattering. Perhaps more so, as I understand they began in both those cities by raising an ample fund for permanent endowment, whereas the Philadelphia School is still unfortunately dependent upon annual subscriptions for its support.

Personal inspection of the Philadelphia School has convinced me of the great advantage even to one accustomed to the use of the pencil, of a few months well directed instruction by a practical and accomplished industrial artist. And the pecuniary results of the experiment thus far have been such as to stimulate the industry and attention of the pupils to a high degree—by the plan pursued, whenever a piece of work is purchased, or ordered, the successful artist receives three-fourths of the sum paid, while one-fourth is retained by the school as a proper return for the materials and other advantages furnished by it. It was my intention to have produced for the inspection of members of this body some specimens of pattern drawing done by the pupils. They had been promised to me by Mrs. Hill, the excellent, accomplished and efficient head of the school. But the terrible tragedy which has lately taken

place on the Hudson has deprived the institution of her invaluable services. Had her's been the only life lost on that melancholy occasion, the occurrence would still have been one to be deplored with no common degree of sorrow.

The American Association for the Advancement of Education cannot be indifferent to the success of this great branch of their subject. To train and exercise the powers of the mind for the benefit of the individual and of the community of which he is a part, is the object we have in view. If there be, as there surely is, this department of industry undeveloped in our country, and which is peculiarly adapted to the capacity of women, no better service can be rendered to the cause of humanity, than to open the way, and point out to them how it is and where it is that they can exercise to the best advantage, those finer faculties which God has given to them in more general perfection than to man. The branch of education here urged to favorable consideration and encouragement, is important no less to the community than to the individual, no less in a national than in a social point of view. As an instrument of social improvement it stimulates and encourages while it chastens our love for the beautiful and graceful, and brings into active exercise all those faculties which conduce to the perception and right understanding of the proprieties and amenities of life—and while it holds out remunerative, and at the same time fitting employment for the fairer part of the human family, it is calculated no less to endow them, and through them, society at large, with the additional grace of cultivated and refined tastes.

In the broader or national point of view, the education sought to be imparted by these schools is more important than tariffs or any other partial scheme which can be devised by legislatures. As long as our manufacturers proclaim the superiority of foreign tastes and foreign looms, by producing nothing but imitations of fashions set abroad, we may be sure that the world will take them at their word, and even though they produce a better article, will still prefer the foreign. Our climate, the productions of our forests and our plains, will suggest to educated industrial artists, improvements adapted to our position and wants, which, when once suggested, will soon supersede the hack-nied and oftentimes inappropriate decorations borrowed from other lands. The sure path to independence, as a manufacturing people, is to perfect ourselves in all those arts, which enter into the idea of a complete master of the business. The result is as certain as the growth of the grass after the summer shower.

In every view which may be taken of them, schools of design, and especially female schools of design, appear to be highly deserving of the attention and countenance of all enlightened friends of education, and it is believed that a little active exertion at this time will go far to secure the field to female laborers.

# APPENDIX C.

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PAPER ON

## DRAWING, A MEANS OF EDUCATION.

READ BEFORE THE ASSOCIATION

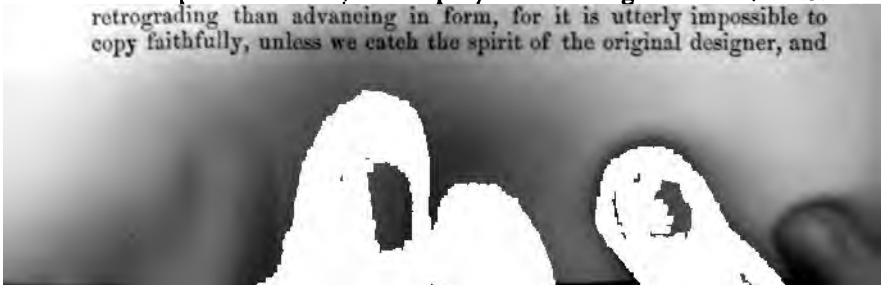
BY PROF. W. J. WHITAKER, OF BOSTON, MASS.

In considering the subject of our present lecture, it is not necessary to premise that every person who wishes to learn to draw, requires all the talent and varied powers requisite for an artist.

This narrow view of the matter has led to the mistake of making drawing a somewhat exclusive study, or what is generally termed an accomplishment, and as it is frequently taught, it scarcely deserves even that name; for it gives no power to the mind, but simply trains the hand to mechanical productions and mechanical skill.

It is too often made a mere dead letter, instead of a living, active principle, and in place of enlarging the mind and prompting the heart to investigate nature and her beauties, it is considered sufficient to copy the thoughts of others, without attaining the power to express a single one of our own, or to delineate faithfully the simplest object placed before our eyes. Such is not drawing.

Suppose that the old masters, whose works we so much admire for their truth and beauty, had been mere copyists of the dead past, or remote antiquity, would it have been possible for the sublime productions their minds and hands have brought forth, to have been given to the world? Never! But instead of these, we should have had innumerable pictures, statues, and temples, all resembling each other, rather retrograding than advancing in form, for it is utterly impossible to copy faithfully, unless we catch the spirit of the original designer, and



the power is not given to all, any more than the poet's dream of beauty, or the nice analytic power of the man of science.

In speaking of methods of imparting instruction in this, to me, delightful art, I advocate no individual's exclusive one, nor do I deny that there is merit in all, but I would have drawing taught universally, and in a manner that should be at once natural, truthful and productive of the highest good to all who may undertake to learn. How this is to be accomplished, remains to be shown. How others, who have reached high eminence in art, have accomplished it, let them tell for themselves; of Claude Lorraine, it is said "He studied nature from sunrise to sunset." John Van Haysan, "He painted everything after nature, and was so exact as to watch the hour of the day when his model appeared to the greatest perfection." Murillo, "He was a faithful imitator of nature, always true and natural." And of the illustrious Gainsborough, it is said, "He would return to his studio from a country ramble, with pockets laden with stores from nature's treasure-house—stores? Yes, 'frightful weeds,' 'ugly misshapen stones,' and 'leaves withered and dead,' but he saw in them beauties, and laid them up either for future use or imitation."

We may not all acquire the great powers of these great men, but shall we scorn a part because we are incapable of grasping the whole? Shall we refuse to write because we cannot be Shakspeares or Miltons? Refuse to study mathematics because we can be neither Newtons or Franklins? Deny our love of country if we cannot prove ourselves Alfreds or Washingtons? Never dare to speak because we have not the eloquence of a Clay or a Webster? Such reasons are absurd. We must take our talents as they are, God given, use them with the highest hopes, cultivate them for the noblest purposes, and with lofty aim, and if we never reach it, what then? The winged arrow drops ere it can reach its destination, and shall we, beings gifted with immortality and created for eternity, be less than this? No, it may not be. We all aspire to more than we can reach, and if we could reach that height which now appears perfection, we should look so far beyond it then, that the perfection of our present hour would seem only perfect in its imperfections.

That art has been admired and cultivated by all countries and all people, none can deny, as we have undeniable proofs of the truth of such an assertion, in the works they have left behind them. That the study has sometimes preceded writing, it would be no hard matter to prove. Nay, it stands on the monuments of Egypt, Nineveh, and Mexico, a living proof of this statement. It has in times long since past away, been the very means of symbolizing language and imparting instruction, and it still stands in the hands of the teachers of the rising generation of the present times, a powerful instrument of progression, if rightly used. It has been said that this is an age of illustration, and with much apparent truth; for we have pictorial books of

art and science, pictorial magazines and papers, and pictorial illustrations of invention in the various branches of industrial skill and human enterprise.

We use art everywhere, in the temple, the school-house, the dwelling. In the articles of daily use and daily wear in the household, and who thinks a house furnished if it is without a picture? Then, if it is of such importance as to belong to the every occupation and sphere of human life and activity, should it not be cultivated, and with the nicest care? Should it not be universal, that all may be enabled to appreciate the beautiful, and made capable of being impressed and elevated by it?

But the common objection is, that all have not the power to learn. Before we accede so much, let us endeavor to ascertain what drawing is, and what powers are requisite to enable us to use the pencil or crayon with facility enough to illustrate such lessons as may require it at our hands.

*First*, What is drawing? Not what it is usually supposed to be, simple delineation of copies placed before the pupil. But it is the art of representing truthfully, any real object we see, or can remember to have seen, or can imagine, on a flat surface. To represent any object drawn by another, thus copying only from a flat surface, will never enable any one, unless gifted to an extraordinary degree, to delineate the smallest natural object, or to express by this means, any thought, however simple.

But if it is cultivated in the right way, it will give to the person acquiring such a knowledge, (and that not necessarily a very extended one,) the power to draw from nature—to delineate the flower, the bird, the tree or shrub, the well remembered haunts of childhood, the forms of all things loved, and besides, it will lead to a closer investigation of all around us in this garden of God; it will expand the intellect, and open up the deeper feelings of the heart, it will gift with energy those who pursue it, and afford many a pleasant hour to the mind when weary and worn with the heavier duties of life.

Next, the powers required to attain a knowledge of the art of drawing.

First, A willing, persevering mind; secondly, a knowledge of geometric form, and lastly, sufficient patience to enable one to begin at the beginning, and go on as nature prompts.

From the seed to the gum, the gum to the young plant, and so on through the various stages of being, until maturity is reached. I know full well this does not agree with the popular notions of the necessary requirements, which include talent and genius, and all the other excuses for hard work, that the lazy mind is capable of inventing, but I have no faith in these things, and have found in a life of sometimes hard and painful experience, that everything can be accomplished by industry and perseverance; what there is not genius for,

labor can do right well, and this, nobody doubts. Genius may have invented railways and steam engines, but labor, *glorious, earnest labor-worship*, makes the roads and puts the machines in motion on them. Talent may have applied steam to transport ships across God's mighty waters, and explained how the swift electric current might pass along little wires from one end of the land to the other, conveying thought and transacting business; but it was *work, skill, industry*, that made them available, and so we might enumerate how genius conceives the picture and the statues, how it supplies thousands of ideas to mankind, but we shall always have to conclude the chapter with the good old proverb, "Orate et Laborate," and in our day, we especially want to remember the prayer—the labor we seldom forget.

But in what respect is Drawing of consequence to the Educator? I was asked this question not many days ago, and answered as I was told, in true American fashion, by asking another. In what respect is it *not* of importance to the Educator? Where can the line of its utility be drawn?

Take Geography, Botany, Natural History, Geometry, Natural Science, Geology, Architecture, it goes into all these, and you cannot do without it. Who does not know that anything described is imperfect, if it is not also represented. This every Teacher is well aware of, from the exaggerated ideas children form of objects they have only read of; there is not one child in a thousand, that by reading of the little Island of Britain, can form the most distant idea of its real size, appearance or grandeur;—and it is a well known fact, that Europeans who come to America, have the most absurd notions of what sort of a place it is. The pictures they have in their minds are too ludicrous to describe, and too well known to need description from me. But if the means of knowledge, that faithful delineation can present to the mind, was made bountiful use of, these errors could not well exist. Again, we speak to children of Tropical plants, which they cannot get a sight of at the time needed, and how many get a truthful idea of their luxuriance and beauty? but if the Teacher can step to the black-board, and faithfully portray the objects spoken of, naming at the same time their extent in height and breadth, do you not think the impression is not only likely to be more correct, but also more enduring?

All things that tend to elevate the character or forward intellectual progress, are worth our most earnest consideration, and while I may speak strongly in favor of Art, I would by no means elevate it unduly. Education is like the human frame, made up of many members, and all I claim for the member now spoken of, (as I am prepared to prove it is,) is its proper place—it has not yet had it, but it shall be no fault of mine if it does not find it. It has been hitherto the addendum to Education, not part of it—a patch put on, not part of the whole garment—but it is time it became incorporated into our educational systems, and was looked to as an essential to sound instruction, and not



placed among the things that may or may not be learned, according to the whim or humor of the individual.

The faithful Teacher knows full well how vast a power it gives to him to conjure up living realities before the young mind, to incite generous criticism, to awaken thought, to create a love for the abstract sciences, to infuse into the innocent soul of childhood, bright hopes and happy thoughts, to hang as it were, a silver cloud of beauty over life, and make the remembrance of our early days a picture that shall soothe the rough and troubled ways of manhood, and soften down the asperities of declining years, and cause our exit from this glorious world, to be a foretaste of the more glorious one beyond.

This may be called dreaming, but it is the dream of waking hours to me; the blest remembrance of my early days, it is the light of home, the smile my mother wore when she sent me forth with kiss and blessing on my mission in the world—and with the growth of years I find, thank God, there is no decline.

Art is still my mistress, and a faithful one, for she woos me forth to nature, and makes the heart bound light with love for all things, because they are beautiful and good.

The trees are still as pleasant, the grass as green, the flowers as fragrant, and the streams as musical, as when my mother told me, "flowers were so beautiful, because he who made them was so, too."

I love art because it surrounds me with beauty, but for other reasons likewise—I can and do dream often, and frankly confess my fault, and hope never to be rid of it; but it is useful, it aids Education, it assists science, it forwards commerce, it glads the heart, it brings to us the loved faces of distant friends, it decorates our homes, and makes our temples glorious—it places the fountain on the green lawn, and plants the glorious trees, to give refreshing shade. It is the breathing forth of the innate forces of the inmost soul, the expression of a spark divine—a living, longing after goodness, and that goodness throned in beauty.

It should be common, because all love it—and it would not, as it is often said, injure any by being so, but would answer the best ends of life, the commoner it grew.

Where, say some, would be your designers if all could draw? They would be more in demand than now, and for this reason, we like beauty of the highest order we can possibly appreciate, and by all learning to draw, it would only elevate the standard of Design, and that which now passes current for beauty, would then be cast aside as not beautiful, or treasured, as it should be, to show the growth of human skill.

Design would be more in demand because it would cheapen, and it would be as profitable to the Designer, because it was in demand. But the Artists, where would they be? Where they should ever be, when they are true to their mission on the earth. In the highest realms of holy thought, painting for God and immortality—not pan-

dering to bad taste, or painting to live, but living to paint! We should then see a revival of the days of Angelo, Raphael and Guido, a renewal of the sublime in Religion and History, a picturing of scenes that should elevate and bless every beholder—pictures that should exalt and not degrade—arousing feelings of holy awe, and an acknowledgment of the presence of God in their works. Men whose lives should beam forth from the canvass in their pictures like living things, awaking thought that blesses, not degrades—things fit for men to look upon, without coming away with polluted eyes and unhallowed thoughts.

Fear not for the Artists! They have no fears for themselves! There is not one in this wide world who does not thank God from his very soul, for every effort made to advance the cause in which he labors.

Therefore we may strive to use Art, and make it every body's property, and if it accomplishes no higher end than fitting the Artizan and Mechanic, to better understand the works their hands produce, it will not be in vain. While speaking of its utility in the industrial productions of our country, let me endeavor to show its commercial importance to this land.

America is becoming every day more and more a manufacturing country—that its progress in this department has been rapid, no one will be foolish enough to gainsay, because it would be *untrue*, and therefore *unjust*.

Now what is the reason, or is there any, why it may not become especially in some departments, one of the first if not the foremost in the world? Cotton grows here, and is therefore cheaper and more available as a commercial commodity, than it can be on the other side of the Atlantic. It is manufactured, and in many instances manufactured with great care and skill, but it is not, as yet, as much in demand beyond our own shores—what is the reason? Surely the raw material is not improved very much by a transit over the ocean—therefore it cannot be that. But it is for other reasons, widely different from cost, or weaving, or peculiarity of country—it is simply from the character of the design made use of in printing. I have strong feelings about this, and they cannot be said to be very selfish, when a desire is expressed to see this, my adopted country, shine in Art and manufacture both.

She has all the right sort of stuff in her composition to do it; and do it she must.

Her children are as tasteful as the French, and, thank God, much more reliable; they have French taste and Anglo-Saxon earnestness of character; they have everything to aid them in nature, and the only thing wanting is the determination to make use of it. I would not see the worn-out designs of France and England always used here, for they are out of harmony, and consequently out of taste.

Europe has one Flora, and America another. That which is known, and perfectly correct in taste and design on one side of the Atlantic, may be as perfectly unknown and incorrect in taste and design on the other. I would not be understood to desire an exclusiveness of application in this respect, but I would have the design of this country nationalized. I would have it adapted to the wants of the community and the necessities of the climate. I would have those things used in design that are known, and therefore more likely to be appreciated than those which are quite unknown, and unappreciable for that reason.

But these things cannot be brought about by talking. True—but talking is essential to promote action, and that action, once commenced, only needs direction to do its work faithfully and surely. Academies of Art and Schools of Design are not the prime movers, as is sometimes thought in this direction, it must begin lower than this, it must commence with the educator and his pupils in the Primary Schools. There is the place to sow the seed, its use must be demonstrated by practical example, the mode of training must be efficient to be successful. And I will here cite one instance that occurred in the City of Roxbury. A lady came to me to have some talk about Drawing, and brought her folio with her; she showed me specimens of her work in Monochromatic Drawing, and they certainly were very finely executed. She stated she had learned to draw from nature, and, on further conversation, she told me she did not understand perspective or its laws. I asked her if she could draw a little card basket of India work that stood on the table. She admitted that she could not, and I would not admit, as a consequence, that she could draw from Nature. Now, such cultivation in Art is not only useless, but worse than useless, it is positive waste of time and labor. It is making a great show of nothing. Yet I do not want even to disparage this, although I would not use it. There are times when it may be useful—there are times when certain effects are wanted to be produced in haste, then by one who knows how to do it in the right way, but has not the time, it may be made use of to advantage. So of copying, it is not only good, but absolutely essential, but not when commencing to learn. The first thing, it appears to my mind, to be done, is to attain a power of execution, combined with original thought, and by such means a niceness of perception, a clear critical taste, a careful development of power is attained both for the eye and the hand, and this is requisite to all who want to be able to draw well.

Sir Joshua Reynolds says of copying, "I consider it as a delusive kind of industry, the student satisfies himself with the appearance of doing something, he falls into the dangerous habit of imitating without selecting, and of laboring without any determinate object; as it requires no effort of the mind he sleeps over his work, and those powers of invention and composition which ought particularly to be called into action, lie torpid, and lose their energy for want of exercise."

The opinion of such a man is worth something, and it is not only the opinion of Reynolds, but of every true artist in the world. One of my old teachers, writing a month or two ago, tells me not to refrain from drawing from Nature, and says that I shall achieve more in one lesson from her than all he ever gave me himself. I do not quite endorse his saying, but admit freely the necessity of that he recommends. If we cannot procure such teachers as we could desire, we can go to Nature, her tuition fee is very low, she is never absent when needed, and never teaches anything that has to be unlearned, which is more than can be said of the best teachers among us. One thing I would mention particularly, to guard those who desire to learn from making the sad mistake of paying much money for literally nothing, in the form of "Perspective in One Lesson," or "The Art of Sketching from Nature in Ten or Twelve Lessons." It is false to say it can be done—it is mockery to attempt it. There are no more "Royal Roads" to Drawing than to "Geometry." That Drawing in all its branches has been miserably shrouded in the dirty rags of conventional custom, I hope I have more regard for the truth than to deny—but that it can be learned in any number of set lessons is impossible.

All may learn, but some much quicker than others. Some have more power of execution, some keener perception, some greater taste, others more earnestness, time and other things at their command.

The only way I know of is to pursue it steadily, to go forward with care, to be sure of having accomplished one thing before another is attempted, and then no mistake will be made.

How far may we go, is a very common inquiry, and the only requisite answer is, to that which seems to you the end of the chapter. With some it never begins, and consequently, has no end at all. With many the end is the beginning, for they commence, and then lay it down forever. With others, who are earnest, the end is with life—there are perfections beyond our most sanguine perfectness, but that surmounted shows how much a mole-hill the mountain was we last passed over—and these are the true spirits, the men and women whose enthusiastic love of the beautiful and true, incite them to exertion. They accomplish a line, and so from step to step, until the flower and landscape, the figure and the group are drawn—and then opens up their own imagination, and a rich harvest, indeed, is found—then every book is filled with pictures, and every sheet of canvas beams with high art—shapeless blocks of marble possess the statue's form, and only want the cunning hand to make the things appear as they are mirrored in the mind. The daily walk becomes a field of interest, and we walk the world with open eyes, and see beauties we had never dreamed of—life wears a new face, and love, earnest christian love, peeps out from the eyelids of the heart, until we indeed "Read sermons in stones and good in everything."

There is one thing, that were Drawing universally taught, would be

mightily improved, I mean Architecture. This is, of course, in a crude state, as it must ever be in new countries. The beautiful villages of New England and the other states, show how much love of taste there is among the people, and one thing much delights me in going about, the great cleanliness and neatness of the cottages and dwellings, not only of the rich and great, but of the humble poor. But these will not always satisfy the increasing wealth and power of this great nation. She will need an Architecture, and I trust she will be independent enough to make a style for herself, and not be content with an imported one, and for this reason. The climate of America *needs* a different style of building altogether to that of the Old World. The summer has more intense heat, and the winter more cold and snow, than most parts of Europe; therefore such a style as would be suitable to England, France or Germany, or Italy, would be unsuitable here. True, modifications of the many styles might be introduced, but this does not satisfy the patriotic mind. It needs something original and in good taste. For instance, we want our dwellings so arranged that they may be close and warm in winter, open and cool in the summer, and Europe has nothing adapted to such a purpose.

We want the verandah and piazza to ward off the winter snows and summer heats—we want them tasteful and strong, and adapted somewhat to the situation in which they may be placed, and we do not want to adopt or to borrow—we want them our own, our country's, and not another's. In my ideas of what the Architecture of this country should be, I am borne out by the late lamented A. J. Downing of Newburg, and here let me offer a just and honest tribute to the memory of one whom it has been my good fortune to know. Mr. Downing's own house is one of the finest I have seen in America, and its internal arrangement corresponds with its external appearance and situation, at once tasteful, elegant and grand, and the life of its inmates corresponded with the beautiful order and arrangement around them. Mr. Downing was a christian, a perfect gentleman in manner, an artist and a scholar; and America owes him a large debt of gratitude for his services and example. The days I spent beneath his roof, will ever be like a bright star in the firmament of my existence, and I bless God from the deepest recesses of my soul, that he has given us such men and such families, so young and so devoted, not only to pursue Art, combined with industrial skill, but who, by their lives, exalt their profession, and are exalted by it. The memory of the just is written on the eternal records of Heaven's high chancery, but their acts and words are the guiding stars of the destiny of the races that follow them. May he find a happier sphere in the world he has now entered, and may all who knew him, pray earnestly and devotedly, "Lord keep his memory green."

Mr. Downing has done much to improve the Rural Architecture and Horticulture of his country, and the best remembrance we can

show, and the most grateful tribute the nation can pay him, is to follow in the career he had so nobly and so earnestly entered upon.

One other thing in connection with Architecture. It is oftentimes regretted that the models of the Old World are not here to guide us in pursuing it. Is it to be lamented? I certainly think not; for the scenery of this land and the circumstances of its growth, do not require any such aids. If we turn our eyes to antiquity, and investigate the growth of the Arts and the nations, long, long since passed away, we shall find they were original thinkers, and cared not to borrow styles that had preceded them, but studied them only to strive and rival them in beauty and grace. Grecian Architecture is of a different stamp altogether to the Egyptain, and the Roman is unlike either in many respects, but that each has striven to improve upon the other, cannot be doubted. Each style bears, also, the peculiar stamp or mould of the character of the nations to which they belong. The Egyptain, massive, lofty and overbearing. The Greek, easy, flowing, and almost voluptuous. The Roman, beautiful, but stern and unbending; and so with the Architecture of the Feudal times—it is massive, heavy and dark. The middle ages also gives its peculiar characteristics to its buildings; they were gloomy, solemn and mystic, and who that knows the history and description of those times, cannot trace these things for themselves. But are these the moulds in which to cast the models of this land? No; for its circumstances are entirely different.

We have no bloody remembrances to bar out, no despotic tools to immure, no religion that seeks to shut up within gloomy walls its followers, and we walk abroad without fear.

And nature, she too wears a different face—her trees are loftier, her sky more serene, her atmosphere clearer, and this should be taken into account in adopting any thing to place in her midst. If we follow the plan of the great Designer of the universe, we cannot fail to go right, that the ancients did it, is certain, as investigation will prove. Of this I will give a single illustration from the temples of Egypt. What is the reason they were carried up so high? Simply, that the air might circulate more freely, and not become heated to any great degree when made use of. Where was their model? In the o'er-arching canopy of Heaven; and they were wise in adopting it.

But an objection is often started, that these studies take all a man's life. It is true in part, but it is also true that they are for the most part commenced very late in life, instead of being, as they ought to be, incorporated with the earliest lessons in our schools. From a want of as much elemental knowledge of these things as might be taught in one hour, a week, for a single year, the most absurd errors are daily committed in almost every branch of manufacture where decoration is made use of, and after all, our advances in literature, art, science and manufacture, it is time such mistakes were corrected.

I do not want, after all that has been said, to make all men and women, either artists, designers or architects, all that needs be done is to give them as much knowledge of the art of drawing, in connection with other things, as will enable them to detect blunders when they are made, so as to prevent them being perpetuated. All are not adapted for the professions mentioned, and therefore, would not of themselves choose them. I have heard it said that it fosters conceit, but I must confess that I never saw a solitary instance to substantiate the truth of the statement.

The skilled laborer is generally the most modest, and who does not know that the educated man always, without exception, pursues his path of duty with a higher purpose than the uneducated? The reason is apparent—the one goes on his way a minister of progression to mankind, feeling a responsibility for the end that is by his labor to be achieved; the others consider only the quickest way to earn the most money with the least possible trouble.

Education in any department, never yet lifted a man above labor, but on the contrary, it dignifies it in his eyes, because he feels its origin is Divine.

There is not, however, the slightest danger of many, if of any, at all falling into the career of artistic studies, even though drawing should become common as household words. To those who think the artist's is a pleasant, easy, downy path, all I have to say is, let them *try* it for a year or two, and if they have not the patience of Job, combined with high-souled enthusiasm, they will soon "faint by the way," for instead of smooth and verdant paths, they will find rude, craggy, unknown ones, in place of roses, briars and thorns, in lieu of pleasure, poverty, scorn, contempt, repeated failure, blighted hope even when the fair star seemed brightest, and it will be only by religious faith and trust, and earnest prayer, they can be borne through the many trials, to the temple where sits enthroned in smiles, Success.

But there needs not be this in our way, if we are content with small things because we are not strong enough to grasp the large ones.

To be enabled to draw the objects around us, to sketch from nature, and even to take the portrait of those we cherish in our heart of hearts, needs not these trials, it needs only steady perseverance, and that for comparatively a limited time; and if it can never be used to advantage in the utilitarian sense of this work-a-day world, it may at least serve to make us love beauty, and from the love of it to its possession, is not a very wide step.

I look back upon the past, and see the glorious martyrs of art shutting themselves out from the world, that they may, in the quiet communion of their own studios, feel more deeply the spirit of holiness resting around them. I behold their works and wonder not, for I feel that God was with them.

I love beauty, and admire the worshippers at her shrine, because I feel that the beautiful is of God, that we can only fully appreciate it

when we commune with him ; then the world is for a time shut out, and the spirit takes possession within. I may not accomplish what they accomplished, but I have learned to believe that beauty permeates the whole universe, is present everywhere, in nature and in art, in the recesses of the solemn forests and the silent glen, looks forth from the gorgeous flowers of the South, and beams from the lowly weeds of the North ; in ocean's roar and in the rippling brook ; in the sacred music of the cathedral worship ; in the merry laugh of childhood ; in the homes of the nobly great, and of the honest poor. In the study and the field, above, below, around and in us ; it is God's free gift to all his creatures ; it is a talent lent, of which strict account will be required. It is often slighted, because common, when it should be prized for the self-same reason.

That the love of art is universal, is apparent in every household in the land ; the poor picture, the broken vase, the road-side grasses, the summer flowers, all attest its truth, and where shall we not find them ? In the hut of the Indian, in the palace of the king, and in every place between, shall we find some display of taste, some mark of beauty, some silent tribute to its power.

Then is not this a reason for its culture ? But it is only ornamental ! So are flowers, and yet who loves them not ; who does not delight to see them grace his table, be he high or low. Who loves not bright gems ? but they are ornamental, too ; but their beauty and purity are their recommendation.

Who despises modesty and virtue ? None ! But they are looked upon as the brightest *ornaments* that grace the human mind ; and so we might enumerate much that is ornamental, and by its being so, prove its utility.

Art is to Education what flowers are to a field ; it garnishes and relieves it—it gladdens and beautifies at the same time, and in the eye of utilitarianism, when there is so much danger of making labor, not worship, but the worshipped, not prayer, but the God,—anything that is likely to counteract such a tendency, should not be neglected, and the general study of Drawing would, in some degree, aid in the development of ideality and mind, instead of mammon and utility.

To each Teacher before me I would say, if you cannot use it yourself, at least encourage it in your pupils, and should you find among their number, any who display great aptness for it, show them that it must not be studied in isolation, or be used for impure purposes ; if they incline to the grotesque or brutal, endeavor to direct to a higher purpose and a holier aim ; if they love nature, encourage them to imitate her, but never allow them to outrage the works of their Creator, without correction.

Do not puff them with the idea that Genius can accomplish every thing, but let them see that genius is a power, a gift of Divinity, but it must be combined with something else to render it what it should be, useful to themselves and mankind.



Let them pursue without profaning—point out a purpose at which to aim, and let it be steadily followed, keeping within the bounds of, and “never over-stepping the modesty of nature.” Thus mingling with the great stream of intellectual progress, adding to it as the rivulet adds to the “mighty father of waters,”—not muddying the stream, but, by its clearness, purifying that which was already pure.

Not exalting any part over the other, but combining all in one harmonious whole, rendering the education of our youth what it should ever be, ennobling in its tendency and effect.

In conclusion, I shall quote the words of one of America's own Poets—who has taken a lofty view of the matter.

### ODE ON ART.

CHARLES SPRAGUE.

When from the sacred garden driven,  
Man fled before his Maker's wrath,  
An Angel left her place in Heaven,  
And crossed the wanderer's sinless path;  
'Twas Art! sweet Art! new radiance broke  
When her light foot flew o'er the ground,  
And thus, with seraph voice, she spoke:  
“The curse a blessing shall be found.”

She led him through the trackless wild,  
Where noontide sun had never blazed;  
The thistle shrunk, the harvest smiled,  
And Nature gladdened as she gazed.  
Earth's thousand tribes of living things,  
At Art's command to him are given,  
The Village grows, the City springs,  
And point their spires of Faith to Heaven.

He rends the oak, and bids it ride,  
To guard the shores its beauty graced;  
He smites the rock,—upheaved in pride,  
See towers of strength and domes of taste.  
Earth's teeming caves their wealth reveal,  
Fire bears his banner on the wave,  
He bids the mortal poison heal,  
And leaps triumphant o'er the grave.

In fields of air he writes his name,  
And treads the chambers of the sky;  
He rends the stars, and grasps the flame,  
That quivers round the throne on high.  
In war renowned, in peace sublime,  
He moves in greatness and in grace;  
His power subduing, space and time,  
Links realm to realm, and race to race.

# APPENDIX D.

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## ABSTRACT OF A PAPER

READ BEFORE THE ASSOCIATION

BY REV. D. WASHBURN, OF PENNSYLVANIA.

Mr. WASHBURN commenced by saying that, notwithstanding the assurance from Mr. Emerson, and that, too, on the authority of Bacon, that the world was mainly indebted to young men for its great progressive impulses in education, still he preferred to listen to such older men as Mr. E. and the Right Reverend President. It was with great diffidence that he proceeded to lay his first offering on the altar of the American Association for the Advancement of Education.

In presenting his subject with a view to disclosing *the Career of Civilization*, the speaker alluded to the difference of opinion concerning the origin of mankind. But without entering upon the discussion of that point, he assumed it as settled, among the wisest and best of men, that no account of the universal Genesis is more entitled to confiding credit than that recorded by Moses.

There was the first authentic history. It alone was reliable as primeval record. Its statements relative to creation and the fall of man being received, and its account of the subsequent prevalence of sin with the consequent deluge, being accredited, we may take our position by the Babel of Shinai, to note and ponder the unfolding problem. Here are gathered the survivors of the flood, but soon to be scattered. From that strange confusion of tongues, with its deep philosophy, we may follow the separating bands. Shall we fail to perceive the unsteady, tottling step of humanity as guided by natural affection under patriarchal rule, towards that which we term civilization? Babylon and Nineveh, in Asia, and Meroë, far up among the Ethiopian branches

of the Nile, each in its own way, might be seen performing their allotted part. And slowly that religious influence which was beginning the career of man's improvement, moved like the sluggish waters of the Egyptian river, towards the Mediterranean. For if it reared the gloomy magnificence of India and China, it doomed them to a dreary monotony of physical and spiritual despotism, which only now, and very reluctantly, acknowledges the superiority of European civilization.

Placing ourselves, then, in the midst of those out-going pioneers, we may see how they strive in utter unconsciousness of what they are achieving. Do they see far down the vista of futurity, that the struggle must never end till mankind regain their lost happiness? Do they feel themselves the heralds of an heavenly attainment? Do they realize how slow and painful the task "*revocare grandum superasque evadere ad auras*?" Do they know that an invisible power will conduct this grand drama of earth to a glorious consummation? And can they anticipate that three thousand years after them, the sons of learning will dwell upon the representation of their incipient labors with somewhat of that sympathy which Æneas felt when standing with his faithful Achates, in the temple of Juno, he saw pictured on its walls the bloody battle and its heroic characters of a far-off shore?

But this great historical painting has not yet been wrought.

Here and there detached portions, of more or less perfection, lie scattered along the way.

The age calls loudly for the great artist who has time, talent, inspiration and means, for both conceiving aright this magnificent design, and expressing it on the living canvass.

This occasion, however, will only allow us to glance at the summa vestigia verum—only a bird's-eye view of the elemental streams from their orient source, till, singly great, and unitedly irresistible, they commingle in American civilization.

Such a panoramic view must, of course, be so extremely rapid as to forbid any protracted dwelling upon particulars, however interesting.

Our purpose only contemplates such a bold sketching of outline as shall disclose that *human history is a grand and yet unfinished system*.

Taking the elemental constituents of our nature as *physical, intellectual and spiritual*, Mr. Washburn proceeded to trace, with peculiar discernment, their separate development, and subsequent tendencies to combination.

After sketching the first manifestations of the intellectual among the post-deluvians, the speaker alluded to the Persians, and proceeded thence to trace the progress of this element, the intellectual, as it passed from Meroë through Thebes and Memphis, and uniting with the Indo-Phœnician, culminated in Greece.

Radiating, said he, from the sacred books of the land of Pharaohs, gleams of light had already glanced, from the temple-top of Cretan Ida, upon the stalwart form of the wild Pelasgian.

Awakened and interested by its morning gleams, the blind old Maconian, startled by the fearful shout that rolled up from the tumbling walls of Ilium, commenced his ecstatic song of the wrath of Achilles. The proud Grecian, whose eye had hitherto kindled only in the fierce conflict, where himself acted a conspicuous part, listens with wrapt delight to the passionate rhapsody which recounts the exploits of heroes and the gods. Thought is excited—wild and passionate, undoubtedly, yet verily thought. By degrees their public gatherings from the crowd around the Thespian cart, up to the applauded contest of the Olympic games, lose somewhat of their grossness, as there grows around them, brighter and brighter, a splendid halo of intellectual light.

There, in "thoughts that voluntarily move harmonious numbers," the poet breathes the sentiments of love, the goodliness of virtue, and the lofty deeds of heroism. Years afterward the simple and child-like Herodotus, under the special guardianship of the lovely nine, and the artistic, yet circumstantial Thucydides, record the varied events of history. The orator, on the *βήμα*, or in the *αγορά*, touches the passion-strings of an imaginative throng, "with all the omnipotence of words," increasing, if possible, their idolatrous devotion to the State. Painting on the glowing canvass, and sculpture in the breathing marble, bespeak the well-trained hand, the practised eye, refined taste, and bold conception. Socrates tarries in the marble city of Minerva, commending all manner of virtues, reverence, honesty, temperance, industry and chastity, and having cited the ever-instructive example of the tempted, but triumphant Hercules, receives his thankless reward in the poisoned cup. With an eye steadily fixed on his departed master, Plato soars far away above his fellow-mortals, till almost seeming to have caught a glimpse of the twilight dawn of a better day, soon to be ushered in by a bright particular star in the east.

These are the men at whose departure history records, verily the *Intellect* has done its best for sin-stricken humanity. While yet truth, sorrowing, adds, in the language of Coleridge: "Philosophy flitted across the night of heathenism like the lanthorn fly of the tropics, a light and an ornament to itself, but alas! only an ornament to the surrounding darkness."

Whence, then, cometh a better element?

To this the speaker proceeded to respond by reviewing the historic chart, and tracing, with nice delineation, the introduction, progress and final high manifestation of the *spiritual* element. The Bible and History coinciding through all, he had no difficulty in pursuing the pathway of this other and indispensable element of civilization. From Shinai and Chaldea through Egypt and by Sinai, it led through deep baptisms and painful sufferings to the marvellous love of God, manifest in the flesh. To this beginning of the Christian Era these two elements of all true civilization, the intellectual and the spiritual, were separately

traced. The question of their uniting leads to further investigation, when the inscription upon a heathen altar, "to the unknown God," is seen, arresting the attention of one who presented a beautiful combination of these very elements. Paul, the scholar and the christian, standing on Mars Hill, kindles a light in presence of the Athenians, a light touching at once the Author of creation and the destiny of man, a light, illustrating the character of the one and the duties and privileges of the other, such as Demosthenes had never seen. But the seat of empire had passed over to the banks of the Tiber. Rome worships in the temple of Mars, and Minerva receives the homage of few. Rome's eagle hath stretched its wings over half the earth, but the fierce bird is drunk with the blood of millions. There are few who have garnered the rich fruits of Grecian intellect for consumption or for seed, and their number is still less, who in the midst of avarice and ambition and sensuality, are ready for the reception of the better element.

Grecian polity, running on into Roman citizenship, had doubtless opened a way for the reception of Christianity, but their mythological religion, however much it had lost of the mysterious influence which it had in the valley of the Nile, was still deeply interwoven with their most cherished institutions.

When it was endangered, all the darkest passions were roused to violence. Hence the tragic terror of those evil days—the mob's wild shout and the lion's roar over the dying Christian! And, we are ready to ask, what is this bloody and boastful empire to contribute for the promotion of human welfare?

Where shall we look for a reply if not to the long-wrought civil law partially inscribed on the twelve tables transmitted and condensed by Tribonian into the Code and Pandicts of Justinian, and so standing out amid imposing monuments and trophies of a conquered world, prepared for the service of Christianity? This was a product of the Roman national life, whose use is yet untold. But after years of torture and suffering, the votaries of the new religion, having organized an ecclesiastical body, are seen striving amid the solemn mockery of the royal purple, to place their chosen chief on the imperial throne. Alas! for the aim—is this all? True, the intellectual element had found a Cicero and Horace and Tacitus, and a holy fervor has inspired Tertulian and Origen and Chrysostom, but still to the eye that comprehendeth all, there is something wanting.

To determine this want is next the requisite. To this end the speaker surveyed with rapidity the salient points of the era, and said:—

Who knows wherefore the hordes of the northern forests are wandering to and fro, and warring with each other?

Be assured they have their mission to fulfil. Their career is accordingly traced, till they stand commingled, rudely, yet vitally, with the powers that were. They might seem to represent the physical element—liberty with a vengeance—personal independence that needed to come

in contact with the achievements of intellect, and aspiring enterprise, that wanted, also, the spiritual of Christianity.

These were the elements whose conflict threw a pall of darkness over continental Europe. A thousand years can scarce unite them.

The religious principle represented by the Christian church, and the others, as represented by Charles Martel, Charlemagne, and Feudalism, or acting through them, were successively touched upon, while in the institutions of chivalry, and its effects, the conflicting principles seemed almost blending.

Thence, over the sea of human life, the eye was guided to catch, with philosophic ken, the tendencies of its restless currents, till at length, their commingling tide is "taken at its flood."

The Moor and the Northman, the Bible and the School, Roscelin and Abelard, Petrarch and the art of Printing, Charles V. and Francis I., the Church and Luther, Kepler and Galileo, the Italian Medici and the Free Cities, all are summoned as to a telegraphic testimony. Catching thence the verdict of History, that not on the continent was to be the *first* vital union, the speaker arrayed another people who taught to bear prosperity and adversity by the varied fortune of their struggles with the Danish invaders, had yielded to the Norman conqueror as if to practise the lesson imposed on Cedric the Saxon, in that inimitable story of Ivanhoe. Here again, from the accumulated evidence of both past and present, the time and place were clearly shewn of a "splendid approximation toward the harmonious union of all the elements of civilization."

"The very year that the revived religion was assuming 'a local habitation and a name,' the myriad-minded Shakspeare was born, Sir Francis Bacon was three years old, and their sovereign was winning, from improving millions, the affectionate title of the good Queen Bess."

"Well might the world look up with admiration at this most nearly perfect union it had ever yet beheld, of *faith reformed, law renewed, and knowledge revived.*"

But now, as if no time or opportunity was to be lost, another witness, even the "New World," stands at the tribunal of history.

Without an attempt to rehearse the graphic account of this consecutive testimony, one or two statements only shall be cited, and the conclusion briefly given.

"The rarest union of prudent, intellectual foresight, tempered fervor of religion, and earnest love of liberty, stands out in the bold relief of WASHINGTON, to guide the little van-guard of American nationality through the dark storm-night of septennial warfare, up to the glad sunlight of perennial victory. And as if warned by heaven to teach his people that true national, as well as individual life, con-

sists in the union of *intellect, religion and freedom*, he combines in the unity of his first cabinet, the most worthy exponents of these three elements of civilization, Alexander Hamilton, John Jay, and Thomas Jefferson."

\* \* \* \* \*

"Far enough, then, from vain-glorying, humbled rather with a sense of untold responsibility, *can* we, not merely as Americans, but as *men*, can we feel that the spot on which we stand to do or die is other than peculiar, and peculiar, too, with privileges? Is it not a vantage-ground at once commanding and awful?"

\* \* \* \* \*

Here, at last, every part of our nature is brought into action, and left free for confluent development. Is not this the result of a well-ordered concurrence along the eventful past, a superhuman provision of air, earth, fire and water, such as no other continent can boast, and the conciliation of antagonist forces in the adoption of a constitution wisely adapted to the government of a people from every clime, kindred and nation? \* \* \* \* \*

\* \* \* \* \* If this theory of the philosophy of history, thus imperfectly, because from the necessity of the occasion all too rapidly sketched, be true, what a flood of light is let in upon those dark places in the record of the past, which have bewildered some of the brightest intellects of the world! Its very simplicity is its strongest commendation. Such a view of historic truth, once thoroughly received by the generous mind of Gibbon, could his vigorous pen have wrought an impress so cheerless and desponding? Could the gifted Hume have recorded such lessons of fatalism and misanthropy? The more the mind dwells upon it, more and more, it is confidently believed, will this hypothesis reveal its possession of the true electric chain. No fact disclosed by the Neibuhrs, the Champollions or Humboldts, conflicts with it. Every conclusion of philology and science but confirms it. And probability hails it from the investigations of the scholar, the philanthropist and the christian. Here, indeed, the first prophecy after the deluge, uttered with humiliation in an hour of weakness, seems fulfilled by the enlargement of Japheth dwelling in the tents of Shem, and holding Canaan in bondage.

And why may not far more glorious fulfilments be anticipated in a land rich with yet uncovered treasures, and teeming with every requisite of climate, soil, and physical formation? Very peculiar and wonderful, it is true, is our connexion with a people of whom it is prophesied, "Ethiopia shall soon stretch forth her hands unto God." And so near are we brought to the cradle of the race in the circling career of civilization, that heathen Chinamen on our "gold coast" have been permitted to rear their temple as it were a standing reminder to nominal christians, that there is a covetousness which is idolatry. But

humiliating lessons are sometimes wholesome, and their influence is none the less salutary, whether upon individuals or nations, when summoned to their highest enterprises.

To us we seem to hear the voice of history distinctly summoning the American people.

Awarding to other nations and kindreds their full share in the achievements of the past, we may challenge the best on earth, to a noble emulation in the working out of what is yet to be.

Such, gentlemen of the Association, is the interpretation of the teachings of history, which is humbly submitted to your consideration. It shrinks from no severity of investigation. It deprecates only the condemnation of neglect. It invites the educator, the scholar and the philanthropist, divested only of prejudice, to probe and examine it without reserve. Let them question the muse of history till convinced that no answer can even be tortured from her to conflict with this interpretation.

I speak to many practical teachers, who know, from painful experience, how very difficult it is for their pupils to discern anything in history but an aggregation of isolated facts. They may learn, indeed, from text books, the arbitrary divisions of ancient and modern, but any dependent relationship in this or that, any unity of design in all human history, is not perceived. From myriad earnest hearts, I hear the prayer of Ajax, "O give me light!" To all such, universal history is a vast labyrinth without definite beginning, and of manifold mazes. How important then to know, and to be able to disclose to others, that through its darkest places there surely runs a guiding clue, let down from the habitation of Deity, far back in the illimitable past, which, extending round this world of ours and reaching up to the one step lower than the angels, is fastened to the throne.

Gentlemen of the American Association for the Advancement of Education, by the consciousness of my own motives in participating in your deliberations, I am persuaded that you would have the children of another generation grow up, if possible, to the stature of a perfect manhood. To this end you, at least, should understand what is the nett product evolved, thus far, in human history. In all the elementary training of children, and certainly not less in academic and collegiate instruction, the teacher should distinctly perceive both what is desirable and what mankind have already demonstrated to be attainable. While educating the intellect, let it not be forgotten that reason's standard for humanity includes also the physical tenement and its immaterial spirit. To develope these all in perfect symmetry, is the supreme attainment of education. We have all the lessons of history, national, sectional and individual—we have all external facilities, all noble inducements, and a glorious cloud of witnesses,—it were a burning shame not to excel.



# APPENDIX E.

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## ON EDUCATIONAL PERIODICALS.

READ BEFORE THE ASSOCIATION

BY HON. THOMAS H. BURROWES, OF PENNSYLVANIA.

The periodicals in the United States, wholly devoted to the course of Education, are :

1. THE COMMON SCHOOL JOURNAL, 16 pages, 8vo., published semi-annually, in Boston, Mass; commenced Nov. 1838, and now in the 14th vol. William B. Fowle, Editor. Terms one dollar per annum.
2. THE CONNECTICUT COMMON SCHOOL JOURNAL, 32 pages, 8vo., published monthly, at Hartford; commenced August, 1848, and now in the 6th vol. Henry Barnard, Editor. Terms one dollar.
3. MASSACHUSETTS TEACHER, 32 pages, 8vo., published monthly, in Boston. Edited by a committee of the Massachusetts Teachers' Association; commenced in Jan. 1848, and now in the 5th vol. Terms one dollar.
4. JOURNAL OF EDUCATION, 8 pages, 4to., published semi-monthly, at Bath, Maine; commenced Oct. 1851, and now in the 2nd vol.. J. H. Huston, Editor. Terms one dollar.
5. OHIO JOURNAL OF EDUCATION, 32 pages, 8vo., published monthly, at Columbus. Edited by a committee appointed by the Ohio Teachers' Association; commenced in Jan. 1852, and now in the 1st vol. Terms one dollar.

6. RHODE ISLAND EDUCATIONAL MAGAZINE, 16 pages, 8vo., published monthly, at Providence; commenced in Jan. 1852, and now in the 1st vol. E. R. Potter, Editor. Terms one dollar.

7. AMERICAN EDUCATIONIST, 32 pages, large 8vo., published monthly, at Cleveland; commenced in Jan. 1852, and now in the 1st vol. K. Maltby, Editor, and A. D. Wright, Associate. Terms one dollar.

8. PENNSYLVANIA SCHOOL JOURNAL, 32 pages, large 8vo., published monthly, at Lancaster, Penna; commenced in Jan. 1852, as the Lancaster County School Journal, and now in its 1st vol. Thomas H. Burrowes, Editor. Terms one dollar.

There are some other periodicals, whose columns are devoted, in a greater or less degree, to the cause of education, published in various parts of the union, and rendering valuable service. But, as the titles and character of only a few are known, they will not be named here.

The circulation of the periodicals exclusively devoted to the cause of education, is unknown; but it is believed that the allowance of 2000 subscribers to each, is rather above than under the actual number.

These facts show a list of eight periodicals, wholly devoted to education in the United States, with an aggregate circulation of 16,000 copies.

Taking Pennsylvania, which is a medium State in educational rank, as the basis of calculation, it is supposed that in her population of about 2,400,000, there are now at least 14,000 Teachers of all grades, and 10,000 Directors, Trustees and other persons, officially connected with the management of Educational Institutions; making 24,000, or one one-hundreth of her whole population. The population of the United States being, in round numbers, called 24,000,000, the same ratio would show 240,000 as the number of teachers and others officially connected with the business of education in the whole Union. But, throwing off one-half of this last number, in order to be far within the bounds of a safe estimate, there still remains 120,000 persons of this description, to whom educational periodicals naturally look for support, and without a living support from whom, they cannot exist.

The number of educationalists by profession and office being thus at least 120,000, and the number of subscribers to educational periodicals not more than 16,000, it would seem that the ratio of circulation is less than one in eight of those mainly interested, and chiefly intended to be aided.

This state of things naturally gives occasion to the following questions:

Are educational periodicals really so necessary, and calculated to be so beneficial to the cause of education as is generally supposed ?

If they are, why are they not more fully appreciated and better supported ?

What are the best means of causing them to effect their full measure of benefit ?

Are educational periodicals really so necessary, and calculated to be so beneficial to the cause of education as is generally asserted ?

When the mass of mind is to be influenced by mind, that mode of operation is to be preferred which will reach efficiently the greatest number of minds in the shortest time. This agency is, beyond all question, that of the press ; and the iteration of this agency is the periodical press.

A spoken discourse has its attractiveness and its charms beyond a printed one. Whether these are caused by the graces of delivery, the absence of all labor or effort from the hearer, except that of sitting still and being delighted and instructed at the same time, or the somewhat selfish feeling on his part, that he is one of the favored few who are receiving the pleasure and the benefit, it is here needless to determine. But the fact is certain, that the effect is the most unreliable and fleeting of any produced by the operation of mind on mind. For want of that habit, or rather, acquired faculty, of "right listening," which has been so well explained and so properly insisted on before the Association, as one of the best fruits of a sound education, and the production of which, it is feared, will be one of its last fruits in this rapid and impatient generation of ours, spoken discourses, in addition to their fleeting nature, do not always make the same impression on all the minds to whom they are addressed ; or, what is as unfortunate, the main object, the master-idea of the speaker is frequently lost sight of, in the glare of some ornament, or the beauty of a mere illustration.

But *littera scripta manet*, the printed page remains with us. If we do not fully comprehend its meaning at one reading, we can recur to it, or rather, it will come back and back and back again, to us, till it have done its perfect work. At first, too, its beauties may dazzle, or its profundity bewilder ; but there seems to be that peculiar provision in the unperverted human mind, for its own improvement, which causes it, whenever even the inkling of a sound idea is presented to it, never to rest satisfied, but by, frequently, a kind of involuntary action, to labor and stretch forth, and try round, until the whole be realized and the longing satisfied.

Again, as in the case of the speaker often failing, no matter how eloquent, profound or logical, in effecting just the kind of impression on the minds of his hearers that he intended ; so, in the case of the

writer, his first effort may not, even upon review by himself, so clearly express, or so fully convey his sentiments as he designed. Hence the iteration or periodicity of communication between him and his readers, would seem to be an essential feature in this kind of instruction.

But is it possible that the school-master needs instruction? For, if the object of an educational periodical be to afford instruction on matters connected with general education; and if teachers form the greater proportion of their expected readers, it must follow that they are the class intended mainly to be instructed. That this is so, seems strange at first sight, to many. Let them, however, apply for answer to the intelligent, improving, and conscientious teacher; and he will say, yes! I do need instruction. I need to know what has been done by the great masters before my time. I need to know wherein they succeeded, and wherein they failed, and why. I need to know what others are now doing, and how they do it. I need to know what improvements are contemplated; what reasons are adduced for them; what means are suggested to give them form and success. In short, I desire to know my profession, and its condition over the whole land. I want precisely the kind of instruction to be received through the pages of well conducted educational periodicals.

This is the reply of the sensible, improving teacher, and it is decisive. What the other kind of teacher might say, it is here unnecessary to stop to ask. He will be put on the stand in reply to the next inquiry, which is:

If educational periodicals be necessary and beneficial, why are they not more fully appreciated and better supported?

The answer has no doubt been anticipated. It is because the great mass of teachers and directors and trustees, are so careless of their own best interests, as neither to have inquired into the matter, nor discovered the true relation of educational periodicals to themselves, nor even their own true relation to the profession of teaching, and through it to the world. Surely, if they were properly informed on these subjects, or wished properly to inform themselves, they would not merely support, but they would combine and force into existence, all over the land, these most efficient agents of professional instruction, intelligence and distinction.

That they have not heretofore done so, is proof undeniable of the truth of the answer. If there had heretofore been a sufficient proportion thoroughly aroused and convinced on this subject, the necessity for these remarks would not have existed. They would have constituted that resting point for the lever, by means of which, the ancient philosopher felt he could move the earth. That educational periodicals do now exist at all; and that the question is not, shall or shall they not be established? but, why are they not better supported? is also proof that this requisite proportion of thoroughly aroused teachers,

does now exist. Hence it is, that within the present year, the number of periodicals has been doubled, and the general admission and determination seem to be, that they must be supported. This leads to the last, and most important of the inquiries proposed.

What are the best means of causing Educational Periodicals to effect their full measure of benefit?

In the first place: What is an Educational Periodical? It is a publication put forth at regular intervals, and containing matter intended to raise and spread and increase the means of improving the physical, moral and intellectual condition of the youth of any given community. To effect this great object, it must continually present, thoroughly investigate, and attractively illustrate these means. Short of this, it fails.

But, in the second place: Who are qualified to perform this difficult task? Scarcely any one man, however learned or devoted. Its complete performance demands too many varied gifts and kinds of knowledge, both theoretical and practical, to be possessed, with rare exceptions, by any single person. The same writer may, for a time, render such a publication sufficiently interesting and useful, to ensure its existence during that time; but soon, either his sources of knowledge will become exhausted, or his peculiar views obnoxious to its readers; and in either event, the withdrawal of interest and of support must result. It would therefore seem, that a combination of gifts and knowledge is indispensably requisite to continued success. Hence,

In the third place: Of what shall this combination consist? It must consist of the combination of those talents, acquirements and professional experience, which, from their own fulness, will be able to pour out all that is necessary to the wants of those to be instructed. In other words, to be efficient, influential and thorough, it must mainly consist of *Teachers*. The volunteer theorist may, now and even again, strike out and advance an useful idea, or a valuable improvement in the art of teaching and in the management of a school, or in the other details of the educational process; and the communications and aid of such will be, to this extent, valuable, and ought to be sought for. Even the erroneous propositions of well-meaning theorists, will be productive of good, by the truth which must necessarily be evolved in their refutation. But for permanent attractiveness, interest and utility, the Educational Periodical must mainly depend on the Educational Profession.

Finally: What grade of teachers should contribute to these periodicals? As all are to be instructed by the experience of *all*, every grade, from the teacher of the lowest primary school, who may have settled a sound principle of instruction or discipline, or encountered an insurmountable obstacle, to the President of the college, who has, spread out before his view, the broad expanse of mind, with all its

apparent irregularities, wants and difficulties, but with its real harmony and convergence to the same common centre,—instruction of every rank and gift, should combine, to render this medium for mutual improvement, what it ought to be, and what it cannot be, without this general union of effort.

Let the teacher who has never pondered on this subject, only now do it, and attempt to realize the comfort and aid to himself, which such a periodical would produce; and it would seem almost impossible that he should still hold back from receiving and conferring its benefits. The most hesitating on this point, will admit that our accidental meeting with another intelligent teacher, and interchange of sentiment and experience with him, have often proved beneficial. He will also admit, that he goes away improved and strengthened for his work, from every educational meeting which he attends. Then here is an easily attended meeting of mind with mind—a regularly recurring association of opinions and ideas, and a permanent report of both, which can neither be distorted by a wrong, nor lost by a bad memory. And among its best results, will be that of speedily bringing into existence, that actual personal association of Teachers—that professional acquaintance and *esprit de corps*, which are so much needed at the present time. After frequently reading the contributions of others, each will naturally desire to see and converse with them; and teachers' institutes and associations will thus be among the first and best fruits of the periodical.

But it would occupy too much space to attempt to enumerate all the good effects of the educational periodical. They will all be certainly realized, if teachers shall only determine to make those periodicals what they ought to be, and what they alone can make them.

# APPENDIX G.

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## REPORT

READ BEFORE THE ASSOCIATION,

BY WILLIAM D. SWAN, OF MASSACHUSETTS.

The Committee to whom was assigned "the topic of school attendance, including the school age, and the best methods of securing the regular and punctual attendance of children at school," have considered the subject, and present the following

### REPORT.

Children should be permitted to enter the common schools at the age of four years, and to continue in attendance until they shall have completed the course of studies prescribed in them. Your committee would not recommend that children should be sent to school in all cases, at so early an age; but that schools should be provided for those children whose parents have not the means of directing and superintending their early education at home. The children of the poor, inhabiting the narrow lanes and alleys of our large cities, and often living in small rooms and cellars, without proper light and ventilation, can hardly be received into the school-room at too early an age, both for their moral and physical good; but when proper attention can be bestowed upon them at home, a more advanced age would be recommended.

The best method of securing the regular and punctual attendance of children at school, is a subject which has long engaged the attention of practical teachers, and is one of the utmost importance. Most of the teaching and recitations in our large schools, are conducted in classes; consequently, every absence is not only a hindrance to the individual

absent, but it retards the progress of the whole class. All teaching to be effective, must be thorough. The steps to be taken in acquiring an education, must be gradual and certain. Our class-books are so arranged, and the course of instruction is such that no recitation can be omitted without serious injury to the individual or to the school; as the class must wait for him to make up the lessons omitted, or he will experience the want of them in all his future progress.

The cause of these absences may in most cases be traced to the negligence or indifference of parents, and this negligence or indifference arises principally from a want of knowledge as to the extent and magnitude of the evil. Some of them are influenced by their affections, and yield readily to the wishes of their children, granting them permission to be absent for trivial causes, whenever they desire it. Others have not sufficient control over them to compel their attendance. Every experienced and thoughtful teacher has witnessed the baneful effect which these absences have upon the progress of a school, and many have been the expedients adopted to remedy the evil. Much has been, and may be accomplished by a faithful and conscientious teacher, by appealing directly to the children. He should make it unpopular in the school-room, to be absent at any time, without good and sufficient cause. Public sentiment in the school-room is as powerful in directing the actions of children, and may be used with as much effect, as it is in directing and controlling the actions of men in the social and political affairs of life. The teacher should therefore impress it upon the children that he regards absence from school as a serious offence; and every instance of it should be made a subject for investigation and comment. He should endeavor at all times, to interest them in everything which pertains to the reputation and welfare of the school; for it will always be found that those children who are really interested in the studies of the school, will be the most regular and punctual in their attendance. Whenever these means do not accomplish the object, as in all cases they will not, let him appeal to the parents themselves, personally or by letter, and arouse them to a sense of the importance of the subject. Let him call upon all the friends of education through the public press, to aid him in forming and directing public sentiment aright upon this topic, and the evil, so far as it exists among the virtuous and intelligent portions of the community, will soon be remedied.

But there is a large class of children who frequent the streets, wharves and depots of our large cities, that all these influences will fail to reach. They are principally the children of our foreign population, who are for the most part ignorant of the character of our institutions, and of the importance of education to their offspring. The number of them is increasing to an alarming extent. More than 300,000 men, women and children, landed upon our shores during the last year, and there is every reason to believe that the numbers will be



hereafter annually increased, rather than diminished. We would that it were so. May God in his mercy, speed them hither in their flight from oppression, misery and starvation. There is room enough and bread enough, for them all. May we not believe that our heavenly Father intended from the beginning, that this wide and beautiful domain should be the asylum for the oppressed of all nations? That all our free institutions are but a part of his wise designs for ameliorating and improving the condition of man? It cannot be otherwise. What, almost more than human progress has been made even in our own day and generation, in everything which pertains to our moral and social condition. The mountains have been laid low, and the very ends of the earth been brought into communion. Art has usurped the place of nature. Improvements have been designed and carried forward within a few years, which in past times would have required the labor of centuries; and these could not have been accomplished without the patient and persevering toil of our foreign population. Let us not, then, indulge in useless repinings at their coming hither, but let us rather in the spirit of true wisdom and philanthropy, direct them to useful and profitable employment, and furnish their children with the means of education, and even compel them to receive it.

Their descendents with ours, will soon occupy the places we now occupy upon the great theatre of life. All our institutions, civil and religious, are soon to be transmitted to their hands. What a responsibility is here resting upon us. What a responsibility is imposed upon this association. Thousands and tens of thousands of children are growing up in our midst, in ignorance far beyond the reach of moral and religious culture, and daily familiarizing themselves with every species of vice and crime. The records of our Courts bear lamentable testimony to the fearful increase of crime among them, and no one as yet, has raised a voice or lifted a hand to stay the progress of the disease. The clink of the hammer may be heard in all our cities, building anew or repairing and enlarging the jails and prisons for their daily reception, while our legislators and philanthropists seem to have forgotten, or never learned the old and true maxim, that "an ounce of prevention is worth a pound of cure." Who then but this association shall arouse the public to a sense of their danger? We, who are engaged in the immediate duties of public instruction, are more fully sensible of the extent of the evil; of the baneful and withering effect which such children exert upon the morals of every youth in the community, than any other class of persons possibly can be. The merchant is in his counting-room from morn to night. The mechanic in his work-shop, and the husbandman in his field,—all are pursuing their various avocations in pursuit of gain, and pause not to consider the moral leprosy which is infesting even our national character.

Laws must be enacted upon the subject. All children, not engaged in any lawful calling, who habitually frequent the streets and other

public places, should be deemed vagrants, and treated as such. They should be compelled to go to school. In most of the States, our schools are supported by direct taxation upon property. The man of wealth, every citizen in the community, whether he has children to send to school or not, is taxed directly or indirectly for the education of youth; and if he complain, he is told that the support of common schools is essential to a Republic, even for the better security of personal property, and even of life itself. He is compelled to pay his money for the support of schools, and has a right to demand, in return, that every child in the community shall receive the benefit of a good education.

In consideration of these views, your Committee would recommend, that a Committee of three be appointed, to report at the next annual meeting, how far compulsory education by the State is desirable.

# APPENDIX H.

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## ON THE PROPER MODE OF TEACHING ETYMOLOGY.

READ BEFORE THE ASSOCIATION

BY PROF. S. S. HALDEMAN, OF PENNSYLVANIA.

(ABSTRACT.)

As usually taught, the study of Etymology is an exercise of the memory alone, the reasoning powers being left unemployed, and as the chief end of education is to teach the pupil to think, judge and act, every study which admits of it, should be taught in such a manner, as to develope these faculties.

In the old treatises on arithmetic, the answer was supplied to every question, and the pupil was taught to work for this answer, the result of which was, that he could not trust his operations when his necessities required a knowledge of *real* arithmetic, or that which teaches us to work out *unknown* results. ' So in teaching Etymology, the pupil is told not only the more obscure derivations from a root, but even the most obvious ones.

Instead of being taught analytically alone, Etymology should also be taught synthetically; and to do this, the elements of speech, and the laws which regulate their interchange, should be carefully studied, as they vary, somewhat, in different languages. Without this knowledge, we will be likely to mistake a derivative form for a primitive, and refer an English word, to a German or Latin one, which may not be as old as the English form.

The relations of the elements are given in most of the grammars, but in general so incorrectly that they are of no use for etymological purposes. In fact the grammarians have not yet been able to distinguish between *analogy* and affinity. Thus, N is merely *analogous* to M, in its flowing quality, its *affinity* being with B as that of N is with D. When the relations of the elements are understood by the pupils, and illustrated by appropriate examples, the teacher may pro-

ceed to give them a root word, and ask them to run it through its possible changes, reporting the results they may meet with.

Let the word chosen, be the Latin VENENUM—*poison*. Now as the Latin V is the English *w*, and E has its power in *vein*, the first syllable (equivalent to) *wane*, may become *bane*, as *William* becomes *Bill*, when shortened. But the English *tent* and Danish *telt* show that *l* and *n* are interchangeable, so that *baneful* may become *baleful*, a word for which no satisfactory etymology has been assigned.

The lexicographers say that *fine* (a mulct) is allied to *finish*, because a fine finishes a transaction. Yet a child taught upon phonetic principles, who knows that *punish* is allied to POENA and PUNIO, will refer *fine* to the same class. Webster has not found *big* "in any other language," yet it is plainly the Latin MAGNUS and Greek *meas* and *pachys*.

To succeed in deducing etymologies in this manner, the correct pronunciation must be given, as far as possible, to the languages used. If for example we turn the *cay* of FAC-*io* (to make) into *sh*, we get a supposed root *fash*, from which *make* can never be derived; we need not wonder, therefore, that it is not found under FACIO, in those books which teach the pupil to mispronounce Latin.

I have recently tried this mode of teaching Etymology, with perfect success, in a class of five young ladies, each one of whom discovered important etymologies of words, some of which the best lexicographers have failed to elucidate.\*

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\* An outline of this mode is given in my *Elements of Latin Pronunciation*, p. 66, where the word *mug* is deduced from its primitives.

# DISCUSSION

OF

## SCHOOL DISCIPLINE.

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Dr. HARE, of Philadelphia, said he thought a chief error in discipline, is omitting to use the nearer and more obvious method, and resorting to the ulterior. Instead of appealing to the child's sense of right, threats are sometimes used; these threats presuppose and suggest bad conduct, and subject the teacher to an obligation to carry out the promise, when circumstances may demand a very different course. He would not say corporeal punishment should be abolished; but he was opposed to making it brutal or offensively public. Such a work unfits the teacher for his duties, and infuses terrors into the minds of the innocent witnesses. He would have correction private, mild, calm, appealing to the conscience rather than subjecting the mind and body to fear. Another error in discipline, is the great multiplicity of rules adopted in some schools. The child who looks over this long list of rules, thinks he can do anything not therein prohibited. This leads to new rules, and you will never get enough to cover all points. Teachers should rely rather upon the unwritten moral rules in each child's soul. He would depend, also, upon judicious public commendation as a stimulus to good conduct.

Mr. GREENLEAF, of Brooklyn, said the school was a Daguerreotype of the teacher; if the school was disorderly, the teacher is the same. He said punctuality was a most important element of good discipline. He said that his friend John Kingsbury, of Providence, had taught school for twenty-four years, and during the whole period, he had never been behind time but once, and that was to the amount of just *two minutes*, and he tells me to this day, he is sorely ashamed of it. Another element is regularity. In some schools, the first question in the morning was, "Well, what is to be done to-day?" This was a great draw-back to discipline. Further, as an element of discipline, he would give a child something to do; he never knew a child worth anything, who could keep still without something to do. Again, he would impress his scholars with the fact that they would be obliged to

labor in after-life ; he would tell them that they must work, and how ? Would they row the long-boat, or go as captain ? Would they be servants, or masters ? This would show how necessary good scholarship would be. He would not separate the sexes in juvenile schools ; he found them mingled by the command of God, in families, and knew it was right. When he first went to school, he was sent to sit with girls, by way of punishment, but it did him good. These were some of his ideas of good discipline.

Mr. MAYHEW, of Michigan, observed that Providence has so wisely ordered it that it is made man's highest duty, his highest pleasure, his highest inclination, all to point in the same direction. The teacher should persuade his school that what it is their duty to do, it must be their highest pleasure to perform. In the school-room, as throughout nature, there should be no antagonism. Punctuality had been referred to ; Mr. Mayhew deemed the subject highly important. He cited an instance of an exemplary young man who had been under his tuition ; what was true of him, was true of many others to whom the speaker's mind reverted. The great thought he wished to bring out, was the one he had already enunciated, that in the school-room there should be no antagonistic elements.

Mr. NEWBURY, of Ohio, said we had been 'exhorted to imitate Dr. Arnold as a teacher. He asked whether the doctor was correct in using corporeal punishment for the moral offences of swearing and lying. He believed this course would increase the evil. The speaker had pursued a system of bible instruction in such cases. On Monday he gave a question to be answered the next Monday, by a single text from the bible. On one instance, hearing that a boy had used an oath, he used the question, "What says the bible of profane swearing ?" The effect of the necessary reading to answer this question, he believed, cured the boy of his sin.

Mr. SWAN, of Boston, gave a history of the contest at the East, in regard to corporeal punishment. He thought it was settled that we must have sound discipline, at any rate. As to rules, he would have but one ; it should be, "Do right ; do as well as you can." This should be constantly repeated. He would have teachers frequently converse with their pupils upon moral questions. He would have children taught kindness of manner, by the example of the teacher. He did not belong to the new school ; he had been a strong advocate of corporeal punishment. He thought all the diseased sentiment in the community, was the product of a lack of independence, if not of honesty, on the part of teachers themselves. They did not begin right. Stand before your school like a father in his family, and let the children know that you are in earnest.

# CONSTITUTION

## ARTICLE I

### NAME AND PURPOSE OF THE ASSOCIATION.

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#### CONSTITUTION.

*The Society shall be known by the name and title of the American Association for the Advancement of Education.*

#### OBJECTS.

The object of the Association shall be to promote interest among those who are actively engaged in promoting Education throughout the United States—to secure the cooperation of individuals, Associations and Legislatures in measures calculated to improve Education, and to give to such measures a more systematic direction, and a more powerful impulse.

#### MEMBERS.

1. All persons enrolled as members of either of the National Conventions held in the City of Philadelphia in the years 1840 and 1850, shall be entitled to become members of this Association on subscribing to the Constitution, and on paying an admission fee of \$2.

2. Also in like manner and on the same conditions, delegates from Colleges or Universities, Incorporated Academies, Normal and High Schools, from State, County, or other Associations, and from

to promote education, provided that no more than three delegates shall be received from one Association at the same time.

2. All other persons who shall have been nominated by the Standing Committee, and elected by a majority of the members present, may become members in like manner, and on the same conditions.

NOTE.—Those belonging to the above named classes shall be eligible to all offices of the Society.

3. Distinguished Educators and Friends of Education in other countries, may be elected Corresponding Members by a vote of two-thirds of the members present.

4. *Associates for the Year*.—Any person recommended by the Standing Committee shall, on paying the sum of one dollar, be admitted as a member for the year, but shall not be eligible to any office.

5. *Life Members*.—Persons entitled of right to be members, or elected as prescribed by the Constitution, may constitute themselves *Life Members*, by paying at any one time the sum of twenty-five dollars, and subscribing to the Constitution and rules. They shall be eligible to all offices, and shall be entitled to receive all the published transactions of the Society, free of charge.

#### PAYMENTS.

1. Regular members paying one additional dollar, annually, shall be entitled to receive the transactions in like manner, free of charge.

2. The omission to pay, for one year, shall forfeit the privilege to receive the transactions free of charge, and the omission to pay for two successive years, shall forfeit membership. Membership may be resumed, however, by resuming payment—but not the privilege to receive the transactions as aforesaid.

#### MEETINGS.

There shall be an Annual Meeting on the Third\* Tuesday in August, to continue for a period of not less than four days. The place shall be designated at the preceding annual meeting, and the arrangements shall be made by the Standing and Local Committees.

#### OFFICERS.

They shall consist of a President, Recording Secretary, Corresponding Secretary and Curator, and Treasurer, to be appointed at the close

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\* Second Tuesday, by amendment, adopted at Session of 1851.



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OF THE

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION.

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\* Second Tuesday, by amendment, adopted at Session of 1851.

of each annual meeting,\* and to hold, with the exception hereafter noticed, their places for one year.

#### STANDING COMMITTEE.

This Committee shall consist of the Officers for the current and of those for the preceding year, with six other persons to be elected by ballot, who must also have been present at the meetings of the current or preceding year.

It shall be the duty of the Standing Committee to manage the general business of the Association in the intervals between the annual meetings, and it may also sit during said annual meetings. It shall nominate all persons who are to be balloted for as members, and shall recommend suitable candidates to fill the offices of President, Secretary, Corresponding Secretary, and Treasurer, and Local Committee for the ensuing year.

#### LOCAL COMMITTEE.

This shall consist of persons residing in the place where the next annual meeting shall be held. It shall be their duty to co-operate with the officers in making arrangements for such meeting.

#### SECTIONS.

The Convention may, at pleasure, through its Standing Committee, resolve itself into *Sections*, the number and designation of said sections to vary, from time to time, as may be found expedient.

Each Section shall meet by itself, and shall elect its own Chairman and Secretary, who shall be ex-officio members of the Standing Committee, and shall remain in office for one year.

It may also have a Standing Committee of its own: it shall discuss such subjects only as are indicated by the title of the Section—may receive communications—recommend subjects to be investigated and reported on, &c.

#### ARCHIVES.

There shall also be in Philadelphia, a permanent place for the reception of Documents, Reports, and other papers belonging to the Association, which shall be under the care of an officer who shall be elected for the term of five years, and be entitled Corresponding Secretary and Curator.

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\* Annually, by amendment of 1851, instead of "at the close of each annual meeting."

## GENERAL MEETINGS.

These shall be held on three evenings during the annual session of the Association, to discuss such subjects, or hear such reports and communications as the Standing Committee may designate.

At one of these general meetings reports in brief shall be made by the Chairman of the several Sections of the proceedings therein.

•  
ORGANIZING ANNUAL MEETING.

It shall be organized by the President of the preceding year.

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## OFFICERS FOR THE YEAR.

## PRESIDENT.

PROF. JOSEPH HENRY, Washington, D. C.

*Recording Secretary.*

ROBERT L. COOKE, Bloomfield, N. J.

*Corresponding Secretary.*

P. P. MORRIS, Philadelphia.

*Treasurer.*

JOHN WHITEHEAD, Newark, New Jersey.

## STANDING COMMITTEE.

Dr. ASA D. LORD,	-	-	-	-	-	Columbus, Ohio.
Prof. WM. M. GILLESPIE,	-	-	-	-	-	Schenectady, N. Y.
E. C. BIDDLE,	-	-	-	-	-	Philadelphia.
WM. D. SWAN,	-	-	-	-	-	Boston.
WM. TRAVIS,	-	-	-	-	-	New Castle, Pa.
Prof. CALEB MILLS,	-	-	-	-	-	Crawfordville, Ind.

## LOCAL COMMITTEE.

HON. WM. F. JOHNSTON,	}	Pittsburg, Pa.
" CHARLES SHALER,		
D. H. RIDDLE, D. D.,		
A. W. BLACK, D. D.,		
HOMER G. CLARK, D. D.,		
H. D. SELLERS, M. D.,		
REV. WM. D. HOWARD,		
" WM. H. PADDOCK,		
F. R. BRUNOT,		
D. N. WHITE,		
L. HARPER,		
PROF. JAMES THOMPSON,		

## LIST OF MEMBERS

**ELECTED AT THE SESSION OF 1852.**

**MASSACHUSETTS.**

Joshua Bates, Jr.,	-	-	-	-	-	-	-	Boston.
George B. Emerson,	-	-	-	-	-	-	-	do
John D. Philbrick,	-	-	-	-	-	-	-	do
Wm. D. Ticknor,	-	-	-	-	-	-	-	do
Wm. J. Whitaker,	-	-	-	-	-	-	-	do

## CONNECTICUT.

D. N. Camp,	-	-	-	-	-	-	-	New Britain.
E. B. Huntington,	-	-	-	-	-	-	-	Waterbury.
T. D. P. Stom,	-	-	-	-	-	-	-	New Britain.

NEW YORK.

[illegible]

## NEW JERSEY.

Rev. Wm. Bradley,	-	-	-	-	-	-	-	Newark.
Sidera Chase,	-	-	-	-	-	-	-	do
Samuel J. Clark,	-	-	-	-	-	-	-	do
Charles M. Davis,	-	-	-	-	-	-	-	Bloomfield.
Martin R. Dennis,	-	-	-	-	-	-	-	Newark.
Hon. Wm A. Duer,	-	-	-	-	-	-	-	Morristown.
Robert Foster,	-	-	-	-	-	-	-	Bloomfield.
John Grant,	-	-	-	-	-	-	-	Newark.
Nathan Hedges,	-	-	-	-	-	-	-	do
Rev. John W. Irwin,	-	-	-	-	-	-	-	Morristown.
Rev. Wesley Kenney,	-	-	-	-	-	-	-	Newark.
Capt. F. W. Moores, U. S. N.,	-	-	-	-	-	-	-	do
Thomas N. Page,	-	-	-	-	-	-	-	do
Isaiah Peckham,	-	-	-	-	-	-	-	do
Samuel H. Pennington,	-	-	-	-	-	-	-	do
Benedict Starr,	-	-	-	-	-	-	-	do
John Whitehead,	-	-	-	-	-	-	-	do

## PENNSYLVANIA.

Wm. Y. Brown,	-	-	-	-	-	-	-	Beaver.
Alfred Crease,	-	-	-	-	-	-	-	Roxborough.
John C. Cresson,	-	-	-	-	-	-	-	Philadelphia.
S. S. Haldeman,	-	-	-	-	-	-	-	Columbia.
John Joyce,	-	-	-	-	-	-	-	Philadelphia.
James H. McBride,	-	-	-	-	-	-	-	Roxborough.
J. D. Mendenhall,	-	-	-	-	-	-	-	Bristol.
Wm. Roberts,	-	-	-	-	-	-	-	Philadelphia.
D. W. Warren,	-	-	-	-	-	-	-	do

**MARYLAND.**

**S. L. Sawtelle,**       -       -       -       -       -       -       **Frederick city.**

## Општо.

**John Lynch,**       -       -       -       -       -       -       -       **Circleville.**

**MICHIGAN.**

A. S. Welch, - - - - - Ypsilanti.

**PROCEEDINGS**  
**OF THE**  
**THIRD SESSION**  
**OF THE**  
**AMERICAN ASSOCIATION**  
**FOR THE**  
**ADVANCEMENT OF EDUCATION,**  
**HELD AT**  
**PITTSBURGH, PA.,**  
**August 9th, 10th, 11th & 12th, A. D. 1853.**

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**NEWARK, N. J.:**  
**A. STEPHEN HOLBROOK, PRINTER, 3 MECHANIC-STREET.**

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**1854.**



of each annual meeting,\* and to hold, with the exception hereafter noticed, their places for one year.

#### STANDING COMMITTEE.

This Committee shall consist of the Officers for the current and of those for the preceding year, with six other persons to be elected by ballot, who must also have been present at the meetings of the current or preceding year.

It shall be the duty of the Standing Committee to manage the general business of the Association in the intervals between the annual meetings, and it may also sit during said annual meetings. It shall nominate all persons who are to be balloted for as members, and shall recommend suitable candidates to fill the offices of President, Secretary, Corresponding Secretary, and Treasurer, and Local Committee for the ensuing year.

#### LOCAL COMMITTEE.

This shall consist of persons residing in the place where the next annual meeting shall be held. It shall be their duty to co-operate with the officers in making arrangements for such meeting.

#### SECTIONS.

The Convention may, at pleasure, through its Standing Committee, resolve itself into *Sections*, the number and designation of said sections to vary, from time to time, as may be found expedient.

Each Section shall meet by itself, and shall elect its own Chairman and Secretary, who shall be ex-officio members of the Standing Committee, and shall remain in office for one year.

It may also have a Standing Committee of its own: it shall discuss such subjects only as are indicated by the title of the Section—may receive communications—recommend subjects to be investigated and reported on, &c.

#### ARCHIVES.

There shall also be in Philadelphia, a permanent place for the reception of Documents, Reports, and other papers belonging to the Association, which shall be under the care of an officer who shall be elected for the term of five years, and be entitled Corresponding Secretary and Curator.

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\* Annually, by amendment of 1851, instead of "at the close of each annual meeting."

## GENERAL MEETINGS.

These shall be held on three evenings during the annual session of the Association, to discuss such subjects, or hear such reports and communications as the Standing Committee may designate.

At one of these general meetings reports in brief shall be made by the Chairman of the several Sections of the proceedings therein.

## • ORGANIZING ANNUAL MEETING.

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## PROCEEDINGS.

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THE Association convened in the Cumberland Presbyterian Church, on the ninth day of August, 1853, at 11 o'clock, A. M. and was called to order by the President, the Rt. Rev. ALONZO POTTER.

The meeting of the Association was opened with prayer, by the Rev. A. W. BLACK, D. D., of Pittsburgh.

The Records of the last meeting, held in the City of Newark, were read and approved.

JOSEPH COWPERTHWAITTE, Esq. of Pa., moved the appointment of a Committee on Credentials. The Chair appointed,

Joseph Cowperthwaite,	-	-	of Pennsylvania,
Lorin Andrews,	-	-	of Ohio,
Hon. F. W. Sherman,	-	-	of Michigan.

On motion of Dr. A. D LORD, the following gentlemen were appointed a Committee to audit the accounts of the Treasurer.

Hon. Thomas H. Burrowes,	-	-	of Pennsylvania,
Alfred Greenleaf,	-	-	of New York,
Wm. D. Swan,	-	-	of Massachusetts.

The following gentlemen, having been nominated by the Standing Committee, were elected permanent members of the Association:

Hon. W. F. Johnston, Pittsburgh, Bishop M. Simpson, Pittsburgh,  
 Hon. Charles Shaler, " Lyman A. Chandler, Rockaway, NJ  
 Prof James Thompson, " Prof. J. F. Stoddard, Bethany,  
 Rev. Wm H. Paddock, " Wayne Co., Pa.,  
 " Wm. D. Howard, " Rev. Joseph S. Travelli, Sewick-  
 " D. H. Riddle, D. D., " ville, Pa.,  
 " A. W. Black, D. D., " Dr. McMahan, Pittsburgh,  
 " Homer G. Clark, D D., " Rev. Alexander Lackey, Jersey  
 H. D. Sellers, M. D., " Shore, Pa ,  
 D. R. White, " James M. McLane, Zanesville,  
 L. Harper, " James B. Richards, Philadelphia,  
 L. T. Covell, Alleghany City, Daniel P. Ensign, Erie, Pa.,  
 Bishop M. O'Conner, Pittsburgh, Jacob N. Desellen, Port Homer,  
 Rev. A. D. Campbell, D. D. Pitts- Ohio,  
 burgh. M. Gantz, New Castle, Pa.,

Rev. Jno. Mortimer, Etna, Alleghany Co., Pa., was elected an associate member.

On motion of JOHN WHITEHEAD, of New Jersey, it was

*Resolved*, That the sincere thanks of the Association, be tendered to the Trustees of the Third Ward Public School, of the City of Pittsburgh, for the generous offer of their beautiful and spacious Hall, for the meeting of the Association.

On motion of JOSEPH COWPERTHWAIT, Esq.,

*Resolved*, That the hours of meeting on each day shall be as follows : From 9 to 12 in the forenoon ; from 3 to 5 in the afternoon ; and from 7½ to 9½ in the evening.

Bishop POTTER then introduced the President Elect, Prof. J. HENRY, to the Association, with appropriate remarks; to which Prof. Henry responded.

Association adjourned, to meet at 3 P. M.

#### AFTERNOON SESSION.

The Association convened at 3 P. M.

Dr. LORD, from the Standing Committee, reported the following gentlemen as permanent members :

<b>Rev. John Nivin, Pittsburgh,</b>	<b>John H. Rolfe, Cincinnati, Ohio,</b>
<b>Rev. J. M. Smith,       “</b>	<b>Henry Childs, Cleveland, Ohio,</b>
<b>Rev. David Elliot, D. D., Alle-</b>	<b>Rev. W. Smith, D. D., Jefferson</b>
<b>ghany city,</b>	<b>College, Cannonsburgh,</b>
<b>Rev. J. F. McLaurens, D. D., Alle-</b>	<b>Prof. Samuel L. Jones, Jefferson</b>
<b>ghany city,</b>	<b>College, Cannonsburgh,</b>
<b>John Kelly, Alleghany city,</b>	<b>Rev. Isaac M. Cook, Beaver, Pa.,</b>
<b>Prof. John C. Zachos, Dayton, O.,</b>	<b>Rev. D. W. Wright, Delphi, Ind.,</b>
<b>Rev. James I. Brownson, Wash-</b>	<b>Rev. A. M. Bryan, Pittsburgh,</b>
<b>ington, Pa.</b>	<b>Joseph Lewis, Esq.,       “</b>

John H. Brown, of Philadelphia, and John M. Barrett, of Clarksburgh, Pa., were elected Associate Members.

Bishop POTTER introduced to the Association Prof. Wilson, and C. Wentworth Dilke, Esq., Commissioners from the British Government to the Crystal Palace.

Prof. WILSON addressed the Association, describing the methods pursued in the Agricultural Colleges of Great Britain, in the instruction of Students of Agricultural science.\*

Mr. DILKE addressed the Association, on the Efforts made by the British Government, to promote the application of Science to the Mechanic and Economic arts, especially by public Lectures.†

Bishop POTTER followed, with some remarks upon the importance of extending the benefits of Science to the working men of our Land.

By request, Prof. S. S. HALDIMAN made some statements in reference to the objects of the Franklin Institute of Philadelphia, and the efforts of that Institute for popularizing Science.

Prof. HENRY also bore testimony to the value of the efforts of this Institute, and illustrated, by referring to the results of some of these efforts.

A Communication from the Mercantile Library Association and Mechanics' Institute was read, inviting the members of the Association to visit and make use of their Library and Reading Room.

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\* See Appendix A.

† See Appendix B.

The thanks of the Association were tendered to the Institute, for their courtesy.

The Rev. Dr. J. C. ADAMSON, of Cape Town, South Africa, addressed the Association upon the languages of Southern Africa, whose remarks were interrupted by the hour of adjournment. \*

## EVENING SESSION.

The meeting convened at 7½ o'clock.

The order of business for the evening having been announced, the Association was then addressed by the retiring President, Rt. Rev. Bishop POTTER : †

*Ladies and Gentlemen,—*

It is now four years since the friends of general education assembled for the first time, in Philadelphia, in National Convention. At an adjourned meeting held the succeeding year, this Association was permanently organized to further the interests of education in all its branches. Two years since we met in the city of Cleveland, on the shores of Lake Erie; last year at Newark, and we are now in Pittsburgh. Four years, then, have elapsed since our commencement, and it seems appropriate, at the present time, to pause, to look about us, and to take an observation of our present position and future prospects.

By reference to the second article of our Constitution, the objects for which the Association was established, will be discovered. It was established, *first*, "to promote intercourse" between all the active friends of education in the United States and neighboring provinces, under the impression that that intercourse would induce a better understanding, more of true brotherhood among such persons—that their discussions would tend to harmonize divergent views, while the less experienced would be benefited by the knowledge of those whose attention and active efforts have been longer devoted to the subject. Among those who have the cause of education at heart there should be nothing but good-will and earnest

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\* See Appendix C.

† The Reporter regrets the imperfection of this sketch.

co-operation ; and if there be alienation, for example, between common schools and colleges, reunions and discussions—like ours—seem to be one of the most effectual ways to cure it. The friends of both will thus meet face to face, and stand side by side ; and I feel fully confident that, if thus placed, they will soon find not only that there is no essential discrepancy, but that their views and aspirations tend to the same great end.

An important object of this organization is to establish an association which shall be national in its character. All our educational associations, for the past twenty-five years, have been either of a State or a sectional character ; tending, unconsciously, to strengthen the local prejudices, which are already too strong. It does seem that the time ought to come, if it has not already arrived, when some organization, bearing the same relation to the State educational efforts that the Federal Government bears to the government of the States, shall be provided. That this Association will accomplish the whole of what we wish or need, is not pretended ; but the inference seems natural, that it will contribute to that result—that it will establish relations as wide-spread as the country, since it collects together gentlemen from end to end of our land—gentlemen whose interests are in many respects local, but who find here one great common purpose—belonging not to New York, to Pennsylvania, or to Massachusetts alone, but one that is simply and truly American. Though our efforts have in many respects been limited thus far, the mutual interchange of opinions at our meetings has resulted in good. At the same time I cannot but express my regret that, while we have gathered here many of the friends of general education, we have not enjoyed the co-operation of many of our colleges, nor have we been favored, as we wished, with the attendance of many of their professors. Thus our efforts have not been crowned with that catholic character, which every lover of his country and kind would desire ; and our discussions from year to year have not terminated in results sufficiently definite. Still there has been a free interchange of opinion ; and our ardent, and at times somewhat excited, discussions cannot but be attended with benignant results. The resolutions which we pass have not the authority of law, but in the discussions which they elicit, every man has the amplest opportunity of unfold-

ing his views; and such opportunities, if embraced, are never fruitless. Those persons who attended the meeting at Cleveland two years ago, and followed the course of the debate on the college question, will, I think, agree with me in opinion, that had only that one discussion resulted from this Association, it would have borne fruit sufficient to justify all our exertion in its favor. That discussion must be revived. It is of vital interest to the cause of education, and it must be seen that our schemes for its advancement are not confined to common schools or academies, but are broad enough to include all the interests of true culture. The time has now arrived for this Association to set really and earnestly to work.

A suggestion was made at the last annual meeting that a premium might be advantageously offered to the author of the best work on *Education for the Times*—one adapted to the special exigencies of this land at the present moment, and yet far-reaching and comprehensive in its views. Should this suggestion be adopted, and such a book be scattered throughout the length and breadth of our Union, it would tend more to adjust our difficulties, and do more to form a complete, harmonious system of education than almost any other measure that could be devised. Last year we *talked* about this premium fund—why not, this year, *raise* it? I am assured that gentlemen in New Jersey, New York and Philadelphia are prepared to contribute liberally towards it. Are there not gentlemen in Pittsburgh whose interest in the cause will prompt them to give the *first impulse*? Why can they not set an example to the older and less active communities of the east? I should delight to see the foundation for such a fund laid to-night within these walls. Why can we not raise one-fourth of the whole amount here now? I think that if Pittsburgh puts forth her potent voice, the whole sum will be raised in a few weeks. All experience proves that when a reward is offered for the encouragement of such objects they are easily accomplished, and I know of no nobler service which could be rendered to the interests of humanity, at the present period, than to procure the composition of a master-work such as I have indicated.

This Association has been formed for the advancement of education; and in order to this end it is necessary, as I stated last year, that we should carefully “note what is defective” in our present



systems. When we know that a disease exists, and also its nature, then we know how to apply suitable remedies. There is no disease in this body politic beyond the reach of "prayer and pains in Christ Jesus." There is no defect in our educational system that is incurable; let our motto be *nil desperandum*. Let there be no despair of the system, of the men who have been called to work it, or of ourselves.

There are two points of view from which, as I remarked last year, the subject of education can be regarded—one *providential* and the other *anthropological*. One formed on that system by which the teacher of teachers instructs his family—on which the universal Father trains his children;—surely, we can have no better nor wiser guide. Wherever we find a principle proceeding from such a source, we need not fear to recognise and adopt it. I have already pointed out one or two fallacies which I think are distinctly condemned by the canons of Providence, and I have insisted that another point which requires your attention is the *human mind*, and the *laws of its development*. As in the material arts, to accomplish any object, the requisite means must be applied, so in regard to education, the principles of a normal development in contradistinction from that which is abnormal, must be considered, and unless this be done, the inevitable result must be the production of monsters, more or less maimed, and curtailed of their fair proportions.

Ladies and Gentlemen, when we prescribe an education for our children, do we understand always what a child is, and what is the true *idea* of his development? Why do we make use of the term knowledge so exclusively? Why do we say so continually "Knowledge is Power"—borrowing the words, but not always preserving the meaning of Bacon? The object of the American parent is, too often, to make his child a Knowing man or a Knowing woman. There are better words than Knowing; they are *wise, understanding*; words consecrated by the use of the Bible, that book of books. Why! we often speak of a knowing animal—one possessing unerring sagacity in respect to the gratification of mere appetite, and which if put wrong for a moment, instantaneously adapts itself to its new position.

*Knowing* people are not always *honest*, and *dishonest* people are never *wise*. This is a truth too large to be scanned by the merely

calculating knowing spirit. The education which brings down men to the condition of knowing animals, is one which ignores the God-given faculties of our nature, and the proper consideration of the immortal destinies of man. When a teacher applies himself to his task, he should aim to educate the soul of a child, in the very highest and wisest sense; he must set before him all the faculties of the soul: he must have not only ability to see the naked truth, but *imagination* which leaps far beyond the actual, to the conceivable and possible, by which he passes the flaming bounds of time and space, holds converse with an Eternal intelligence, and anticipates immortality. He should possess *taste*, which is a susceptibility to the beautiful in art and nature, *conscience*, vicegerent of God in the soul, and *will*, the most imperative of the prerogatives with which man has been invested. Is that man an educator, Ladies and Gentlemen, who ignores conscience, religion, taste, imagination; who overlooks the nobler affections and passions which cluster around the heart, and devotes himself to making a knowing animal? No! our business as educators in the sanctity of our homes, in the school house, in the highways, and in all the relations of life, is to remember that those powers were given by God to be developed by our guidance and training. What is the object of education but *to form a perfect character*? The new born babe is unconscious of its powers,—its capabilities form a rude chaotic mass. What a contrast between that chaotic mass, and the capacities of the perfect and fully formed man and Christian,—the sage and patriot, who can stand up in the presence of men and devils, and say, I have devoted myself now and always, to the truth and the right. There is that which is better than the applause of men—better than the smiles of Kings on their thrones—a still small voice, whispering from within, “well done, well done, true man, brave-hearted man—well done, good and faithful servant, you have been found faithful over a few things, and I will make thee ruler over many things!” There is something, parents, believe me, in a conscience well instructed and void of offence, which can stand poised in its integrity, looking away from the capricious verdict of to day, to the calmer and juster verdict which it shall receive at the hands of posterity, and the still more righteous decision which shall be pronounced by a Divine tribunal.

Are not men and women thus bound over to duty and religion ; those that our country needs, whether we consider its present wants and dangers, or its ultimate well being and destiny ? Teachers, be not content to make your pupils Knowing men or women. Beware how you say to them, " Boys, take care, be busy, study hard, you dont know but you may be President of the United States yet. Be this your load-stone ; care not, though you make your way towards it through the follies and caprices of the people ; through ignoble acts and grovelling compliances. Only be industrious, ' study from early morn to dewy eve ; ' be not too scrupulous and you will win one of the highest prizes that the world has to give." Warn them rather that honor is bought at too high a price, if bartered for rectitude.

Ladies and Gentlemen ; Children are brought into this world with aspirations after power and fame, sufficiently intense to give them no rest until more generous principles are implanted, which will bind them as with bands of iron to the throne of righteousness ; for when they depart from such principles for the sake of temporary success, ambition dazzles but to deceive, and prosperity fascinates only to betray. Write on their hearts this precept ; " He who ruleth his own spirit is better than he who taketh a city." It is better to be your own master than to be the pliant tool of others, better than even to rule pliant millions. Our educators need correction in this respect ; they must recognise the supremacy of duty, and never forget that there is no wisdom so great as that which begins and ends in the fear of the Lord.

And how is it when, turning from the objects of education, we come to the means to be employed ? If I were to reduce to a single maxim the concentrated wisdom of the world, on the subject of practical education, I should but enunciate a proposition which, I think, will command your assent, but which, I fear, is not incorporated, as it should be, into the practice of schools and families. That principle is, that in educating the young you serve them most effectually, not by what you do *for* them, but by what you teach them to do for themselves. This is the secret of all educational development. We talk of self-education as if it were an anomaly. In one sense of the word, all education is obtained simply by the exertion of our own minds, and is thus self-education. What does education

mean? Not ~~in~~-ducation. The popular opinion seems to be that education is putting something *into* the mind of a child by exercising merely its power of receptivity—its memory. I say nay, nay, nay. The great principle on which a child should be educated is, not that of reception, but rather of action, and it will forever remain uneducated, in the highest sense, so long as its higher mental powers remain inert. One man may lead a horse to water, but twenty can not make him drink—and yet, if he does not drink he dies. So a boy or a girl may be supplied with all the materials of education, and yet remain uneducated until the end of time. Moses struck the rock and the water gushed forth. When it is proposed to apply a force to inorganic matter, the force, not being within itself, must be applied externally, or it must change its internal constitution by chemical action. But when we pass to the living soul we find the organizing, energizing force within, and all our skill must be directed to the development of this germ of a true moral and spiritual life. In Vienna, the government says to the populace, “Go to the opera, go to masquerades, attend the theatre, waltz and game—in short, devote yourselves to pleasure or to sensuality—but don’t think of the government, we will attend to that.” Do you not see that a people who submit to this cannot be a nation of freemen, and that the skill is all but infernal with which such a government lays its hands on the very seat of life and arrests the action of the heart? such a policy must be revised before a nation can be free. Had our forefathers, when they came to the wilds of New England and Pennsylvania, been pampered on the lap of luxury, they would have had no colonial legislatures, no town councils, and this country would have been to this day but a vice-royalty of Great Britain. In such case, do you think that on the Fourth of July, 1776, the Declaration, that all men are free and equal, would have been sent out to strike the heart of the world? When young Hercules was to be trained to noble deeds, he was not put to bed, but cast out where he must fight with the elements, with monsters—and so it was because our forefathers toiled manfully to support their families—drive the wolf and red man from their doors—going with muskets on their shoulders to the halls of the colonial legislature, that they were not pliant tools like the Austrians—that, in a word, they were what they were, and

we to-night are what we are. Now this principle, so applicable to the education of nations, must be applied to the education of children. In Pittsburgh there are a number of paupers whose support costs your citizens a large sum per week. This, too often, is so much aid given them to be drones in the social hive. Society owes the poor man a great debt, but it does him a great wrong if it keeps him poor by paralyzing his energies and fostering improvidence. It should help him to help himself. The way it too generally does is to help him to do nothing. And the way to do with paupers is the way to deal with children. Many teachers, now-a-days, ask questions in the very words of their book, *ipsisimis verbis*. The children, too, are required to answer in the precise words of the book, and the questions generally are what lawyers call *leading* questions, so that the pupil has as little thinking to do as possible. But how should questions be put to children? In such a way, if possible, as to compel them to think. Therefore, a good teacher will not give them in the language of the text-book, but will translate them out of it, so as to get the kernel from the chaff, and to fasten the attention of his pupils on *things*, not on *words* and *names*. How many modern teachers make answering questions by rote, their first and last duty—their Alpha and Omega. They do not fulfil their highest office as educators even of the intellect, until they set the soul to thinking, and unless they keep it thinking always. On the same principle teachers should not, it seems to me, be too ready to help their pupils to answers. This is precisely like putting crutches under a child after it is able to walk; knock them away—cut away the bladders when the child is learning to swim and leave him to himself. Life is a scene for action and inquiry—questions crowd on us daily, and in the work-day world whither the child is going, and where he is to wrestle manfully, he will have no text-books to supply a mechanical answer. Speak, then, to your pupil from the promptings of a full mind, and you will speak well and wisely. I am sometimes tempted to ask what text-books were made for, and what effect it would have if they were all burned up some day, or what would be the predicament of some teachers if they had to answer all these questions themselves, instead of finding those answers ready made at the bottom of the pages. Away, then, with such

clumsy devices. Let the teacher so prepare himself that he can speak with his eye as well as his tongue, with his hand, his beaming face and every muscle of his frame—not simply with averted eye and vacant face read over questions propounded for him in a text-book. Lord Bacon once, when anxious to lay out a garden, purchased all the books on the subject he could find, but after examining them he instructed his gardener to take them out to his court-yard and set them on fire. "They contain," said he, "no principles, no seeds of life."

I may be saying what hardly becomes me, since I have not had the largest experience on this subject; but I am sometimes tempted to think it might be better for the world if the greater portion of our text-books were burned. Then teachers would learn that they were sent into the world to work, and not to sleep; to think and speak, as living men, and not move in the same dull round as mere automata. They would feel that God placed them here as teachers in order that they should both know and feel what they taught. To the proper use of books in teaching, much more is necessary than a simple knowledge of their contents. They are instruments for the cultivation of the reasoning powers, and also of the imagination, affections and conscience of the pupil. Suppose, for instance, a child is reading "Cowper's Task," or hearing it read, we may say to it, "That is fine poetry, but it is also excellent prose; from that page much can be gathered in relation to the social and domestic life of the English at the period when Cowper wrote,—much, also, of moral truth and practical wisdom." You thus invest this delightful work with an additional interest—you render the path of study easy, and lead your pupil step by step to a higher cultivation. Just as when we train a horse to leap over a five-barred gate, we do not put up all the bars at once, but make him leap over one first and then another, until our end is accomplished. Moses records that fine linen was used in Egypt in the time of Joseph. This one fact is full of significance to the thoughtful teacher and student. If fine linen was used, husbandmen must have cultivated the flax—that flax was afterward manufactured—that manufacture must have been far advanced; thus showing that there were distinct employments and refined tastes. If men dressed in fine linen and fared sumptuously

every day, there must have been capitalists; and thus we might go on through pages of deductions, all derived from one fact. Study, I repeat, is thus rendered interesting to a child. Suppose Greek and Latin were taught in this way; that the pupil, instead of being taught only grammar through Terence, Horace, or Virgil, should be instructed in what the Germans term the *realistic* manner, and shown that these authors contain a key to the manners and customs, the arts, the politics, and the civilization of the Romans of those days. These matters would then no longer be voted *bored*, nor would students ask of what use are such studies? The good teacher selects, too, passages most suggestive of the beautiful, the sublime, the just, the holy, and comments upon them in such wise that, to use Milton's words, his pupils will be "stirred up with the love of learning, and the admiration of virtue." Above all, let not the moral sensibilities be overlooked. Thus, when the child reads of conquering tyrants, of royal robbers, whose crimes are gilded by the brilliancy of their achievements, the true teacher must hold the mirror up to nature, and not exalt as a hero him whose genius might seem to eclipse the wrongs he has committed. A series of papers has been appearing in a leading periodical in this country, for the past two years, the object of which is to hold Napoleon Bonaparte up to public admiration as a good and great man. They are said to be written by a clergyman. I hope, for the honor of the profession, that this is not the case, for it is monstrous to attempt to elevate in the esteem of our wives, of our sons, and of our daughters a man who, though possessing marvellous powers and a wonderful knowledge of human nature, played in a ruthless spirit with the happiness of families and nations. History must be re-written before the world gets right on these and kindred subjects; and, until it be re-written, let it be re-read to his pupils by the impartial and brave-hearted teacher. Whenever he sees a wrong, let him say to the child, it is base, base; no ends, however great, justify the use of such means. No matter whether the man be a king or an emperor, if he lies, he lies. Away with a history which lends itself to a system of moral perversion.

But after all, Ladies and Gentlemen, the great mistake is in supposing that people will be influenced by inculcation alone. We

have heard of those who are Gospel-hardened, and it appears to me that there are many who are duty-hardened. Minds that when sitting under the religious exercises of the Lord's day can say, "Oh ! how delightful, how true, how edifying," and yet go forth to their families, their stores, their workshops, affirming that which is not—as buyers saying "it is naught"—as sellers, not abhorring the "scant measure, which is abominable"—varnishing over the tricks of the gamester with sanctimonious phrases, and finding in the pious raptures of Sunday a pledge that they are children of grace, though they sin with a high hand. Let our children be taught early and every where, that they must be doers as well as hearers of the word, and that the holy resolutions formed on the Lord's day are nothing, and worse than nothing, if they have been suffered to die on the Monday.

The teacher, too, should be an *example* for the imitation of his scholars ; his character must be above reproach, and his actions be the counterpart of his precepts ; else he may lecture till doomsday, without producing any good effect.

I fear, Ladies and Gentlemen, that I have trespassed too long on your patience. If I have, the fault is not wholly mine, for I have not spoken to night as you know from choice, but on compulsion. In parting, permit me to say, that in laboring to subserve the interests of education we have a great and noble work. Let us do all we can to further that work, in our daily walks, and in the retirements of our families. Let us always have a good word to speak in behalf of the true teacher, and when we find such an one braving the heat and burden of the day, let us cheer him forward with words of hope, and bid him not to be weary in well doing, for in due time he shall reap, if he faint not.

The Bishop concluded by dwelling in an impressive manner upon the necessity of our living for higher than sordid or mere earthly ends. When poor Wolsey came to lay his dying head upon his pillow he said to Cromwell, "Love thyself last. Be all thy ends thy country's, thy God's, and truth's ; then if thou fallest, thou fallest a blessed martyr." So let me say to every teacher, every scholar, and every generous heart that hears me to-night.

Adjourned to meet at 9 o'clock.



## SECOND DAY.

### *Morning Session.—August 10th.*

The Association convened at 9 o'clock, the President in the chair, and was opened with prayer, by the Rev. Dr. RIDDLE, of Pittsburgh.

The minutes of the preceding day were read and approved.

The following gentlemen were elected permanent members, having been recommended by the Standing Committee :

Rev. A. Ryors, D. D., Indiana State University,  
 Prof. Robert Milligan, “ “ “  
 T. W. Harvey, Prin. of Union School, Massilon, O.

#### Associate Members :

Hon. R. R. Reed, Washington, Pa.  
 T. B. Van Eman, Cannonsburgh, Pa.  
 A. M. Gow, Washington, Pa.,  
 Joseph Whetham, Philadelphia.

Prof. WILSON, of the Cirencester Agricultural College, C. WENTWORTH DILKE, Esq., of London, and Dr. J. C. ADAMSON, of Cape Town, South Africa, were elected Corresponding Members of the Association.

JOSEPH COWPERTHWAITTE, Esq., from the Committee on Credentials, made a report in part.

Rev. Dr. ADAMSON concluded his remarks upon the languages of Southern Africa.

Prof. S. S. HALDIMAN read a paper on the importance of the Natural Sciences as a branch of Education. The reading of the pa-

per was followed by remarks by Bishop POTTER, JOSEPH COWPERTHWAIT, H. R. WARRENER, and Prof. J. H. AGNEW.\*

Rev. Dr. ADAMSON having prefaced the presentation with appropriate remarks, offered the following resolutions :

*Resolved, 1st.* That it is requisite for the general progress of true Philosophy, and for the co-ordinate advance of the country in Scientific knowledge, that there be in the United States, extensive and influential Institutions for the Cultivation of Natural History.

*2nd.* That in the opinion of the Association, there ought to be one great Institution, of a National character, comprising a Garden and Museum, for analytical, practical, and systematic Botany; and for the interchange of plants, between this country and other regions of the world; comprising also a receptacle containing living animals: and more especially, experimental vivaria, for the analysis and illustration of the forms of life which prevail in the seas, lakes, rivers, and swamps, of this great Continent; and of the relations which animal and vegetable life bear to each other.

*3rd.* That for the general instruction of the community, every city ought to possess Institutions of this kind, having their constituents systematically arranged, and named; serving as a volume in which every man may study Nature; more especially since handling objects themselves is incomparably more illustrative of their character and relations than any figure can be, every Seminary for public tuition ought to have a systematic receptacle for the objects afforded by the district in which it is placed, and such others as may be required for their elucidation.

*4th.* That this Association use its endeavors to bring under the notice of the people, and of the National and State authorities, the state of the United States in respect to such Institutions, and the necessity for taking steps at the present, or at an early date, for their formation.

After some discussion, the resolutions were referred to the Standing Committee.

Association adjourned.

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\* See Appendix D.

### AFTERNOON SESSION.

In the absence of the President, on motion of Bishop POTTER, the Rev. Dr. A. RYORS, President of Indiana State University, was called to the Chair.

HON. THOS. H. BURROWES, from the Auditing Committee, reported that they had examined the accounts and vouchers of the Treasurer, and found them correct. They find that there remains in the Treasury the sum of \$114,33. The report was adopted.

The remainder of the afternoon session was occupied by an address, by Mr. JAMES B. RICHARDS of Philadelphia, on the education of imbecile children. The results of such education were illustrated, and its practicability, to a certain extent, demonstrated by the exhibition of three children, who had been under Mr. Richards' training.\*

### EVENING SESSION.

The Association convened at 7½ o'clock, the President in the Chair.

The Trustees of the Public Schools, and the Common Council of the City of Washington, having tendered a formal invitation in writing to the Association to hold its next Annual Session in that City;

*Resolved*, That the next annual meeting of the Association shall be held in the City of Washington, on the second Tuesday of August, 1854.

The following gentlemen were appointed by the President a Local Committee, on behalf of the Association, to act with those appointed by the Board of Trustees, and by the Common Council of the City of Washington.

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\* See Appendix E.

## LOCAL COMMITTEE.

Hon. J. W. Maury, Mayor,	Rev. J. Peck, D. D.,
B. B. French, Esq.,	Prof. J. Henry, L.L. D.,
S. H. Hill, Esq.,	Z. Richards, Esq.,
Rev. C. M. Butler, D. D.,	O. C. Wright, Esq.,
Rev. B. Sunderland,	G. I. Abbot, Esq.,
Rev. G. W. Samson,	V. Harbaugh, Esq.

Prof. JOSEPH HENRY then addressed the Association on the History and Objects of the Smithsonian Institution.\*

Bishop POTTER, in behalf of the Standing Committee, offered the following report :

The Standing Committee, to whom was referred the proposition introduced at the last meeting of the Association, that a fund be created by the contribution of generous friends of Education throughout the country, in order to enable the Association to offer large premiums to the authors of two much needed works; one on the History of Education, and the other on its Philosophy, and best methods; beg leave to report, that farther consideration has only strengthened their conviction, that the proposed measure is called for by the present state and prospects of Education in the United States; that nothing is more likely to give strength and stability to the operations of this Association, than to have it engage promptly, and vigorously, in such an enterprise.

They therefore recommend that Bishop POTTER and Prof. HENRY be requested to prepare an appeal on the subject to the friends of Education in the United States, which shall be circulated as widely as possible, and that the sum to be raised be \$5,000—the number of premiums to be offered and their value, with the conditions on which they shall be paid, together with the appointment of a competent Board of literary gentlemen, to award said premiums, to be referred to the next Annual Meeting of the Association.

After some remarks by Gov. JOHNSTON, the report was adopted.

Association adjourned, to meet to-morrow morning, at 9 o'clock, in the lecture room of the Third Ward School House.

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\* See Appendix F.

## THIRD DAY.

*Morning Session.—August 11th.*

The Association met at 9 o'clock, pursuant to adjournment, the President in the Chair; and the session was opened with prayer by the Rev. Mr. BRYAN of Pittsburgh.

The minutes of the preceding day were read and approved.

The Standing Committee having nominated the following gentlemen for permanent membership, they were elected :

Samuel Johnson, New Haven, Conn.,  
Hon. E. C. Benedict, New York,  
Rev. J. N. Baird, Pittsburgh,  
Rev. G. C. Vincent, New Wilmington, Pa.  
Rev. George Duffield, Jr., Philadelphia.

Hon. THOMAS H. BURROWES read a paper on Nationality of language, which was followed by a discussion of the subject by Prof. S. S. HALDIMAN of Pa., Prof. J. H. AGNEW of Mass., Rev. Dr. ELLIOTT of Pa., Prof. J. W. ANDREWS of Ohio, Rev. Dr. BLACK of Pa., Prof. JAMES THOMPSON of Pa., Dr. A. L. KENNEDY of Philadelphia, JOHN WHITEHEAD of New Jersey, and Rev. A. H. LACKEY of Pa.\*

A list of subjects referred to various Committees of the Association at its last meeting, was read by the Secretary.

Several of these Committees having failed to report, the whole matter was referred to the Standing Committee.

JOSEPH COWPERTHWAITESq. offered the following resolution :

*Resolved*, That the Standing Committee be requested to address

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\* See Appendix G.

a Circular on behalf of the American Association, for the advancement of Education, to every College, University, and Public Educational Institution in the United States, requesting their cordial co-operation in the objects of the Association, and their appointing Delegates to attend its meetings.

The subject having been discussed by Dr. D. H. RIDDLE, R. L. COOKE, Dr. CAMPBELL, Prof. J. W. ANDREWS, and WILLIAM TRAVIS, the resolution was adopted.

Association adjourned.

### AFTERNOON SESSION.

The President called the Rev. Dr. ELLIOTT to the Chair.

On recommendation of the Standing Committee, Rev. Mark Hopkins of Mass., and Rev. E. F. Garland of Pittsburgh, were elected permanent members, and Enos Pease and Prof. Daniel Shryock of Pittsburgh, and James Ralston of Wilkesburg, Alleghany Co., Pa., associate members.

JOHN WHITEHEAD Esq. gave notice of an intention to offer an amendment to the Constitution, providing for the election of Vice Presidents of the Association.

HON. ERASTUS C. BENEDICT of New York, read a paper on the method in which this Association can best promote the interests of common or public Schools.

On motion of Mr. WHITEHEAD, the discussion of the topics presented in Mr. Benedict's paper, were for the present deferred.\*

By request, Mr. BENEDICT made some statements in reference to the History and operations of Night Schools in the City of New York.

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\* See Appendix H.

On motion of R. L. COOKE,

*Resolved*, That the hour for final adjournment be twelve o'clock M. on Friday.

A communication was read from the Directors of the House of Refuge, inviting the members of the Association to visit that Institution. The invitation was accepted, and the thanks of the Association were tendered to the Directors.

Association adjourned.

### EVENING SESSION.

Rev. WILLIAM H. KINCARD of Pittsburgh, was elected a permanent member of the Association, and I. S. BOYD of Freeport, Pa., an associate member.

The Standing Committee reported the list of nominations of Officers for the ensuing year.

Rev. D. WASHBURN read a report on Grades of Schools. The subject was discussed by J. P. Wickersham of Pa., J. Cowperthwaite of Philadelphia, Hon. Thomas H. Burrowes of Pa., Prof. C. Mills of Ia., A. Greenleaf of New York, Dr. A. L. Kennedy of Philadelphia, Dr. A. D. Lord of Ohio.

On motion of Mr. COWPERTHWAIT, the report of Mr. Washburn and the accompanying letters, were referred to the Standing Committee.\*

On motion of the Rev. Dr. ELLIOTT of Alleghany City,

*Resolved*, That the subjects discussed in the paper of Mr. Benedict, be referred to the consideration of the Association, at its next Annual Meeting.

Adjourned.

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\* See Appendix I.

## FOURTH DAY.

*Morning Session.—August 12th.*

Association convened at 9 o'clock, and was opened with prayer, by the Rev. Mr. BRADFORD.

The minutes of the preceding day were read and approved.

A letter from the Hon. H. BARNARD of Conn., was read, stating that sickness in his family had prevented him from attending the meeting, and performing the duty imposed upon him by the Standing Committee.

A paper on advancement in the systematic Education of girls, was read by Prof. J. H. AGNEW of Mass.\*

According to previous notice, Mr. WHITEHEAD moved that the Constitution be so amended as to provide for the election of such a number of Vice Presidents, as may at any meeting be deemed advisable.

After some discussion by Dr. A. D. Lord, Rev. D. Washburn, and H. R. Warroner, on motion of Mr. Washburn, the amendment was laid over for the consideration of the Association at its next Annual Meeting.

The Association then proceeded to the election of Officers for the ensuing year, when the following gentlemen, who had previously been nominated by the Standing Committee, were unanimously elected.

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\* See Appendix E.



PRESIDENT.

PROF. ALEXANDER DALLAS BACHE, of Washington City.

*Recording Secretary.*

ROBERT L. COOKE, of Bloomfield, New Jersey.

*Treasurer:*

JOHN WHITEHEAD, Newark, N. J:

*Corresponding Secretary and Curator.*

P. PEMBERTON MORRIS, of Philadelphia.

STANDING COMMITTEE.

Rt. Rev. ALONZO POTTER, - - - of Philadelphia.  
 Hon. THOMAS H. BURROWES, - - - of Lancaster.  
 Hon. ERASTUS C. BENEDICT, - - - of New York City.  
 LORIN ANDREWS, - - - - - of Massillon, Ohio.  
 Pres. A. RYORS, D. D. - - - - - of Bloomington, Ind.  
 ZALMON RICHARDS, - - - - - of Washington City.

On motion of R. L. COOKE,

*Resolved*, That the thanks of the Association be tendered to the Directors of the Pennsylvania Rail Road, and the Pennsylvania Canal Commissioners—the New York Central—the New Jersey Central—the Pennsylvania & Ohio—the Buffalo, Corning & New York—the Philadelphia, Wilmington & Baltimore—the Baltimore & Ohio—Little Miama, Columbia & Xenia—the Michigan Central—the Michigan Southern & Northern Indiana—the Bellefontain & Indiana—the Central Ohio—and the Erie & Northeast Rail Road Companies, for the courtesy extended to the members of this Association, in permitting them to pass over their respective roads, to and from its Annual Meeting, at half fare.

On motion of JOHN WHITEHEAD, Esq.,

*Resolved*, That the hearty thanks of the Association are due, and are tendered, to the Board of Trustees of the Cumberland Presby-

terian Church, for the use of their edifice, and to the Trustees of the Third Ward Public School, for the use of their spacious and commodious Hall.

The Rev. Mr. BRYAN, Pastor of the Cumberland Presbyterian Church, appropriately responded to the resolution.

*Resolved*, That the Association is under special obligations to the Local Committee, for their energetic and arduous exertions, both before and during the present session.

The Hon. CHARLES SHALER responded to this resolution.\*

*Resolved*, That this Association acknowledges most profoundly, the generous hospitality which its members have received from the citizens of Pittsburgh and Alleghany City, and it is hoped that they may receive what they so much merit, the full fruition of the sentiment, that "it is more blessed to give, than to receive."

The Hon. A. W. LOOMIS responded to this resolution.†

Gov. JOHNSTON from the Local Committee reported that the sum of \$600 had been subscribed by the citizens of Pittsburgh and Alleghany City, towards the creation of the premium fund.

On motion of Dr. A. L. KENNEDY,

*Resolved*, That in order to secure uniformity and fulness in our reports from the various States, the Standing Committee be requested to prepare blank forms for State reports, containing the heads of the subjects to be therein included, and the order in which they should be treated.

*Resolved*, That the President of the Association appoint a committee of one from each State, to whom these blanks shall be confided, to be appropriately filled.

Dr. T. S. LAMBERT offered the following resolution :

*Resolved*, That a Committee be appointed to report at the next meeting of the Association, upon the proper classification of the Sciences, their relations to each other, the history of their develop-

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\* See Appendix L.

† See Appendix M.

ment, and the application of this classification to assist the mind in the acquisition, retention, and communication of knowledge.

On motion, Dr. LAMBERT was requested to prepare a paper on the subjects indicated by this resolution.

On motion of Rev. Dr. DAVID ELLIOTT,

*Resolved*, That this Association regards with interest and pleasure, the movements made by the Legislatures of a large number of States for the improvement of their School systems, and especially their efforts to secure a proper gradation of their public Schools, and the creation of the office of State Superintendent of Instruction.

Mr. H. C. Barney of Ohio, Prof. C. Mills of Indiana, and Rev. D. Washburn of Pennsylvania, were appointed a Committee, to report to the next meeting of the Association, on the American System of Education.

Hon. A. W. Loomis, Pittsburgh, and Dr. R. N. Porter, Dublin, N. H. were elected members of the Association.

On motion of Dr. LAMBERT,

*Resolved*, That the thanks of the Association be given to the corps of Reporters, and the Press, for their politeness and assiduity during our long session, and their arduous labors.

On motion of JOHN WHITEHEAD,

*Resolved*, That the several gentlemen who have presented papers to the Association, be requested to send them to the Recording Secretary for publication, at the discretion of the Standing Committee.

The hour for final adjournment having arrived, the Hon. CHARLES SHALER offered the following resolution, which was unanimously adopted.

*Resolved*, That the thanks of the Association be given to Prof. HENRY, for the urbanity, impartiality, and intelligence, with which he has presided over its deliberations.

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*Resolved*, That the thanks of the Association be given to Prof. HENRY, for the urbanity, impartiality, and intelligence, with which he has presided over its deliberations.

**The President arose and thus addressed the Association :**

Ladies and Gentlemen ; Had it been my good fortune to be born on the Western side of the Alleghany mountains, I perhaps might have caught by sympathetic imitation, some of that delightful eloquence, which characterizes the sons of the Mississippi Valley, but I am a man of simple speech, and unaccustomed to address extemporaneously, public bodies. I beg therefore to return you my thanks for the honor which you have conferred upon me, and for the kindness you have shown me, in plain and unvarnished language.

Allusions have been several times made during this meeting, and in one case very unexpectedly, to my private life as well as to my public career. I am a sensitive man, perhaps nervously so, and though I have not been insensible to the value of true fame, and have striven to connect my name with the history of the science of this country, I have shrunk from notoriety and have neither coveted nor sought popular applause.

I may have, it may be, a peculiar feeling on this subject. I doubt the propriety of referring to the life and labors of a living man, in the way of illustration or example. We know not what is before us, and though I now, it is true, occupy a conspicuous position, I know not how long it may continue. I desire, therefore, that all that may be said about me may be reserved till I am dead.

While I am on this subject, I may perhaps be allowed once more to refer to the events of my early life, since a mistake has been made in some of the papers as to what I said when called to speak of them before. I said that I commenced my career as a teacher in a log school house, and not that I commenced my education there. If I have been successful, I have owed it to this one principle, enthusiastic labor and constant and devoted application to a single object. In pursuing this object, I have sunk the man, and it is by following this course that whatever success I have met with has been obtained. I can say, and say truly, that I have never asked for a place. No, I am mistaken, I did ask once to be employed as a teacher in a common school at ten dollars a month. The next month the trustees increased that salary to eighteen, and from that time to the present I have never sought place nor position. If this has any moral, you can readily deduce and apply it.

The meeting of our Association is about to come to a close—the hands of my watch point nearly to the hour of twelve. In looking back over what we have done, though the eye may not be arrested by many salient points, still much good has been effected, and much good will yet result from our meetings. We have exchanged our opinions, and that which was the property of one, has become common to all. Opinions have been formed here, which will be carried out.

The objects of this Association are national; they are not restricted to one State, or to one class of men, but are common to the nation and to the whole people. To be a whole—entire—the interests of education require that we should attend to all its branches and to the institutions in which they are taught, be they common schools or colleges. I hope to see the time when all our States will be provided with a graded system of education from the primary school to the university, in which every child may acquire such an education as its talents, its industry, and its inclinations will allow it to receive; of course the higher branches of education can be attained but by few; yet those few must have all the means afforded them of the highest degree of mental culture; our country requires men who think, as well as those who act. Education must not therefore be restricted to mere practical knowledge in the common acceptance of the term—to that which produces the necessities of life. Man does not live by bread alone, there are other wants to be supplied, and even in a practical point of view, a single thought may be fraught with a thousand useful inventions.

The gentleman then alluded to the importance of education in the new states. He had made a rapid excursion from Cincinnati to the West, and found himself in a few hours almost unconsciously with railway speed at a point from the Atlantic, one third of its distance from the Pacific.

He had there seen a prairie for the first time, and gazed upon it with unbounded astonishment. This portion of the country was truly the garden of America.

But they should recollect, that the history of the world shows that when nature does most for man, he too frequently does the least for himself. Man is not educated without an effort.

Education is not the necessary result of the operation of a law of nature, it requires the constant application of individual effort; it is a forced condition, a state, if I may be allowed the expression, of dynamic equilibrium, from which a people tend constantly to decline. The education of a child is a laborious operation. It requires labor on the part of the recipient and labor on the part of the teacher, sometimes coercive labor, for he who spareth the rod hateth the child.

The new States have advantages that ought not to be disregarded, in being untrammelled by defective systems, and in the privilege of adopting new and approved ones.

The speaker alluded to a conference he had, a few weeks before, with Governor Stevens, who, before he left the seat of Government for Washington Territory, had assured Professor H. that one object of his mission was to establish the best system of education there, and that he intended to write him on the subject. He (Professor H.) trusted that he would be able to reply in a better and more satisfactory manner from having attended that Association.

In conclusion, he thanked them for the kindness he had received, and trusted they would excuse any errors he had committed. He was unused to presiding at public meetings, this being the second at which he had acted in the capacity of chairman. He would ever remember his visit to Pittsburgh with delight. It might be that a dark cloud was above it, but there was intelligence and warmth of heart beneath.

"Members of the Association, with my warmest wishes for your safe return to your homes, and a happy reception in Washington, one year hence, I bid you farewell."

The Association then adjourned, to meet in the City of Washington, on the second Tuesday of August, 1854, at 11 o'clock A. M.

R. L. COOKE, *Secretary.*



## APPENDIX A.

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Bishop POTTER remarked that two distinguished gentlemen, who had been appointed by the British Government to visit this country and attend the Exhibition at the Crystal Palace, were present. They were gentlemen of sound learning, much experience, and had devoted their lives to the amelioration of science.

He spoke of Professor Wilson and Mr. Dilke. Professor Wilson had turned his attention to scientific agriculture, a branch of instruction in which this country was lamentably deficient, and which all the members of the Association would like to understand. Professor W. was connected with an institution in Great Britain, which had for its object the improvement of the people in this branch of learning, and, he thought, would explain to them the nature, modes of working and character of that institution.

Mr. Dilke's peculiar province was in bringing the results of physical science to bear on the industrial classes of Great Britain. This, too, was a very important subject, and he hoped that the gentleman would favor them with some remarks on it.

Professor WILSON regretted that he had not been sooner informed of the objects of the meeting, as he would otherwise have been better prepared. He had visited Pittsburgh simply for the purpose of examining its natural and manufacturing advantages; but having been connected with agriculture in England, he would feel happy to respond to the request of Bishop Potter, to the best of his abilities.

Efforts had been made in England, some few years ago, to improve, or rather enlarge, the education of those engaged in cultivating the soil. Of course, where the population was so dense, it was important that agricultural education should be diffused, in order that the productions of the soil might increase, and he believed it was conceded that science tended to produce this effect.

In the establishment of an agricultural college, a rural locality

was selected; he had some little voice in the selection of the site for the Institution over which he presided, and had thought it should be placed in a poor, rather than a fertile part of the country, because if he could show the students that poor soil could be rendered productive, and in after life they settled in a fertile location, they could make it productive in a greater ratio. He had, then, selected an oolite formation, where the soil was very thin. Money had been obtained by means of shares, divided among those interested in the cause of agriculture, without any assistance from the Government. The undertaking had been commenced in 1845, with the intention of giving agricultural education of a certain description to the sons of tenant farmers. The course of study determined on, however, was not very suitable to them, for when they were assembled it was found that their previous education was not such as to have prepared them for the instruction they were to receive. It thus became necessary either to lower the scale of the proposed instructions, or elevate that of the pupils, and after endeavoring to effect a compromise for several years, it was thought best to elevate the standard, and seek for students of a higher, or rather better, class. Thus they were at last enabled to carry out their original intentions.

The gentleman proceeded to state the extent of the preliminary examination, which all applicants for admission were required to pass. They must have an acquaintance with the first six books of Euclid, and with Algebra as far as simple equations. Of course some knowledge of Greek and Latin was necessary, as it was important that the students should be acquainted with the *radices* of the words they employed, or else they would greatly tax their memories. Having determined on the examination, a *curriculum* of education was then drawn up, and consisted of the following points:

First. The student was made acquainted with the use of agricultural implements, and the modes of tilling the land by daily practice upon a farm of seven hundred acres attached to the college. The implements were of the newest and most approved construction, and the modes of culture, such as the rotation of crops, &c., were such as had met with the most success in various localities.

Steam and all its accessories, he might mention, were used on the best farms in the old country, and of course on the College lands. Lectures were delivered by the various Professors in the theatre. The students of the first year spent a portion of their time there; those of the second a longer, and those of the third and last a still longer time. There was a teacher of Natural History, who, in summer, gave lectures on that subject, and lectures on Geology in winter. In summer the students, who were divided into sections A, B, C, D, E, and F, followed him to the fields and studied Botany, and Geology, when the weather permitted it in the winter.

Their third department was the veterinary one, which was deemed essential to those persons, a portion of whose time would be spent among the working animals of a farm, in order that they might become acquainted with their habits and diseases. This department had been much neglected, and was in the hands of a low class of men. A veterinary establishment had however existed in London, and a great many clever young men attended it, though not enough to meet the wants of the community. A hospital was then established on the farm for the reception of diseased stock. The farmer soon saw its importance, and it was soon filled with animals, whose keep only was charged for. This was a favorite department, and many of the students showed a great aptitude for it. Regular lectures were given, and the students attended it in their respective weeks, just as they would do in a regular hospital; some also went out to visit diseased cattle.

Another department was that of Physics, including mechanics. He need not attempt to prove to that intelligent audience its great importance; since they had only to take a walk to an agricultural district to find that it was grossly neglected. The Professor of Physics likewise kept up the mathematical knowledge, the ground-work of which had been laid by private tutors before the students came there.

The fifth department was connected with the measurement of land, and in fact, of civil engineering. The students not only attended to the area, but to the level, including both natural and artificial drainage; also to making roads in the first instance, and to their sustentation at the lowest possible cost afterwards. The principles were explained in the class-room, and the members and students then drilled in the field. They had not only surveyed the lands of the farmers, but whole parishes, and in this way had been of much benefit to others as well as themselves.

The Speaker filled the Chair of Agriculture, which included all others. He had to teach the students in school, and to show the application of the principles which they learned there on the farm. Of course, Chemistry occupied much of their attention, in connection with botany and agriculture.

The practical part of their education was very satisfactory, since it showed the bent of the students' inclination; and of course, he threw a certain degree of responsibility on those who manifested a bias in that way. To one he entrusted the charge of the cattle, another fed them; one attended to the sheep, another to the hogs, and he assured them that their books were kept like those of merchants. The cattle were weighed daily, they were debited with what they eat, and credited with their increase of weight.

By this means they were not only taught habits of exactitude, but acquired data on which to base their practice when they went home to their respective districts.

The department of Chemistry was very popular, and a great many of the young men devoted their play hours to it. Many creditable papers containing accounts of their experiments had since appeared in the public journals.

The gentleman proceeded to point out the condition of tenant farmers in Great Britain, who leased their land from year to year; who, he was sorry to say, were not generally well educated themselves, and did not usually pay much attention to the education of their children. He regretted that he had not known that he would be called on to speak, as he otherwise would have prepared a report. A committee of gentlemen from Massachusetts had visited agricultural schools in England. He had thus formed the acquaintance of Professor Hitchcock, who had not only gone through the English Colleges, but the eight or ten which were in Ireland, which were calculated to be productive of greater general benefit than the institution over which he presided. There the students were taken from the working classes, and boarded, some gratuitously, and others at a trifling expense. They were required to devote a certain portion of their time to working in the fields, and the remainder to study. They only learned the elementary principles of chemistry and geology—just enough to show them that system, and not chance, governed agriculture. Prof. W. commented on the great benefits which had attended this course of education, and said that the appearance of the whole country was changing under it.

In answer to a question propounded by Bishop Potter and others, Professor Wilson stated that the students attending his college were generally taken under eighteen years of age; in the Irish colleges from ten up to any age, but generally that of fourteen or fifteen.

## APPENDIX B.

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Bishop POTTER then introduced Mr. DILKE, who proceeded to give a brief account of an institution with which he was connected, lately founded by the British Government, for the purpose of instructing artizans as to the application of science to their various pursuits. In 1851, they had felt that, although the United Kingdom was well represented in the Great Exhibition, its artizans were not so far advanced in practical knowledge as they should have been. The subject was pressed upon the attention of the Government, and it was determined at once to establish an institution for the spread of practical knowledge as connected with science. The institution had a museum in which were collected articles in relation to trade, in their various stages, from the raw state up to the finished article. It was deemed advisable to deliver lectures on manufactures, to be attended, not by those who had an opportunity of acquiring knowledge elsewhere, but by artizans alone. Accordingly, Professors Playfair, Forbes, and others, delivered courses of lectures of twenty or more, and none but the laboring class were permitted to enter. The attendance was limited, only by the size of the room, which would only contain five hundred. A Professor had been appointed, solely to teach the art of textile manufactures; another devoted his attention to iron; another to pottery; another to wood engraving, in which department he had a class of ladies as large as he could accommodate. These classes were all doing well; and, as he had before remarked, the numbers in attendance were only limited by the size of the building, which had formerly been a palace of the Prince of Wales. They were now trying to erect a large building, containing suitable rooms, with the surplus funds arising from the Great Exhibition, which had been appropriated to this purpose. This fund amounted to £150,000, which would be further increased by donations, and found an Institution which would be a college of all nations—in fact, a permanent exhibition of industry.

In answer to a question, Mr. DILKE stated that the manner in which the lectures were delivered was this: Dr. Percy, for instance, taking metallurgy for his subject, gave a course of twenty lectures on it, commencing with the raw material and carrying it through all the various stages of its manufacture until its completion, when the uses to which it should be applied were explained. Great attention was paid, in these lectures, to beauty of design as connected with all articles. Suppose, for instance, the Doctor were lecturing on iron, he would illustrate his subject by exhibiting the best specimens which could be procured from the Berlin and other celebrated manufactories.

## APPENDIX C.

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J. C. ADAMSON, D. D., offered some illustrations of the principles of philologic philosophy, as exemplified in the languages of Southern Africa; and of the practical advantages derivable from it in conducting education. His remarks were to the following effect:

Africa, south of the Equinoctial, is occupied by two races of men, speaking different languages. The one race, comprehending the Hottentots, may be termed the Gariepine, from their occupying chiefly the desert plains round the Gariep or Orange river, and the other may be entitled the Zambezan, from the name of the largest river of Eastern Africa.

The Gariepine race now exists only as scattered tribes; but its former presence may be traced in lands from which it has been driven by the other race. The latter are negroes; and are commonly designated by the Arabic term Kafir. The Gariepine tongue is distinguished by harsh clucking sounds, formed by the tongue acting against the upper parts of the mouth. The Zambezan is normally soft and mellifluous; but in the southeastern regions, which were formerly possessed by the Hottentot race, many of the clicks characterizing their language have been assumed into the speech of their successors. The Zambezan possesses a peculiarity, which for a long time rendered its structure very puzzling, and apparently anomalous. This consists in a strange abundance of alliteration throughout the words of a clause, and has given occasion to their being named the Alliterative class of languages. Since terms of relation and connection occur frequently in different clauses, it is evident that to produce this alliteration, such words must be susceptible of a great variety of forms. The mode of effecting this was first developed by the missionaries of the Wesleyan society. It is accomplished by the employment of prefixes. These seem to have had either a two-fold origin, or to have arisen from a single demon-

strative sign or term, of a very complex consonantal sound, the separate elements of which have as it were fallen asunder; each originating a new form of the particle. With any given subject substantive, that form of it is employed which has a euphonic relation to the commencing sound of the substantive; and having been thus determined by the subject of a proposition, the modification which it produces is carried on through the other words necessary to express the proposition. Thus it happens that connecting and qualifying words together with the inflexions of verbs, have varieties of form corresponding to different classes of substantives, determined by the sounds with which these commence. As inflexions of verbs are numerous, we can easily comprehend how very varied and flexible these have thus become in their forms.

Two things will here present themselves as worthy of interest:

1. That, strange as is the extent to which in these Zambезan languages this practice is carried, it is in correspondence with an obvious mental law; and it is in various forms commonly exemplified in speech. We receive deep impressions from repetition, and we seek to give precision or emphasis to our speech by reiteration of the signs of thought. Thus, in such expressions as *multos, viros, probas, congregatos*, we have the signs of *male, objective, plurality*, repeated in each word, so as to be presented with emphatic distinctness. In the Zambезan languages the subject is isolated or individualized by its prefix, and then its determinate character as subject is presented and kept in remembrance by the reiteration of the prefix. Such reiteration is in fact the origin of all Concords in Grammar. In giving instruction, it appears to be advisable that reasons of this character, depending on general principles, should, when discoverable, be offered, to elucidate to the pupil the practices adopted in the formation of language.

2. False conclusions in respect to their preceding condition are sometimes deduced from the discovery among savage people of languages complex and flexible in their structure; as if such could be the result only of matured and philosophic intelligence. There is an obvious reason why languages should differ in this respect to a greater apparent extent than they do in reality. Writing fossilizes a language, and preserves separate the constituents of complex forms of inflexions, which there is a tendency to combine in spoken language. Thus the forms of a tongue may depend greatly on the era in its progress at which writing was first applied to it. Again, civilization tends to promote copiousness in terms, rather than complexity of structure. Copiousness is a correspondence with the existing wants and purposes of society. Thus the South African tongues abound in terms relating to cattle—to their characteristics, and their management. In regard to terms of art or science they



are necessarily deficient. For spiritual or intellectual conceptions, they have no words, for they had not the ideas. The tongues of North Africa are indebted to the Arabic in this respect. As far as development or complexity of languages depends on the reiteration of signs, which prevails so abundantly in different forms throughout the classical, as well as the South African languages, it is evident that such practices really indicate apathy of thought, requiring especial provision to excite attention or preserve remembrance. Our own language manifests the growth of intelligence by its tendency to exclude such repetitions.

The great ideas, involved in the variations or flexions of words, afford the most satisfactory means of classifying languages, and of tracing their relationships. A stricter induction than Grammarians have used, hitherto, is required in tracing out these relationships. Verbal inflexions offer available characters to distinguish languages of the Japetian or Indo-Germanic, from those of the Semitic type. In neither does the distinction of *time* bear a character so prominent as grammars make it do. In normal Semitic tongues the distinction indicated by *tense* is that of sequence, in order merely, and in the Japetian the leading idea is the contrast between continuance and completion. The latter, on the termination of condition or action, is indicated by an incorporated element. The fact, therefore, that such an element is introduced for such a purpose serves as a ground of classification. This characteristic is found in the South African tongues, and in some of those of North Africa; and so far they are closely related to the Japetian type. In respect to conjugations or voices, the Gariepian class inclines more to the Semitic than the Alliterative class does.

The ideas indicated in the relation entitled *Gender*, are very dissimilar in the languages alluded to. The Semitic people have personified all objects, and divided them into males and females. Their form of gender may be denominated *sexual*. This distinction appears also in the common Japetian tongues, but it may be doubted if it be the normal and original form of gender there. There is more commonly the distinction between subject and object, or things personal and neuter, which may be entitled the *logical* form of gender. This appears most distinctly in words where the signification does not influence the idea, as in adjectives for instance. Whence we have such forms as the neuter or radical *simile*, and the personal similes. In regard to this distinction, the Zambezan or alliterative languages incline to the Japetian form in having, though obscurely, the logical form of gender only. The Gariepian or clicktane class offers, in this respect, some very interesting results. Its form of gender is sexual, and thus far it is of the Semitic type. It coincides in this instance, in a very remarkable manner, with the old monumental Coptic of Egypt. The signs of

the genders are in fact identical in these languages. The *Galla*, occupying, geographically, an intermediate position, has relations, though less distinctly, of a similar kind to both. The *Hottentots* would thus appear to belong to the old Ethiopic race which appears on the pictorial monuments of Egypt—there represented as captives. This race seems to have been intruded on by the negro, and left in interrupted fragments, in a line along the central mountains and deserts.

A correct analysis of language will bring to light points of great value in education, and, by the exhibition of general principles, will tend to throw out of use the empirical modes of proceeding which have generally prevailed hitherto. It is always satisfactory and advantageous to a pupil to see ultimate principles, and to trace their application. Some of these, in respect to concords and the forms of verbs, have been already alluded to. We have a conspicuous instance in regard to gender in the classical tongues. The normal principle there is logical, or that which separates all objects into the classes of Neutral and Personal, the latter being distinguished by a generic sign. We have, thus, the rule—that things prepared or secured for use—things conspicuous or useful in dead objects—instruments as the means of human agency, &c., are neuter. The other class, then, becomes divisible into masculines and feminines, from existing distinctions of sex, or analogous characteristics, the presence of the element indicating feminine being generally traceable. This would dismiss the empirical formalism of deducing distinctions of gender from the form of the nominative. The determinative of the gender evidently preceded the euphonic variations, which have given to cases the forms they now bear, and has only partially influenced them.

The modern tongues, derived from the Latin, have only two genders; and the distinction in them appears to be sexual only. This is easily accounted for. The practices by which the forms of their words have been produced may be traced to an early era in the Latin tongue. Among these was the exclusion, in speech, of *s* and *m* when terminating words. When this practice became universal, the distinction between masculine and neuter words disappeared. Thus *illus, ille, illud, illum*, became identical under the forms of *lo* or *le*. Hence we have a practical rule of some value in regard to such languages as the French, viz.: "Latin feminines remain feminine," but neuters and masculines have been incorporated into one class called masculines. Variations from this rule seem due to misdirected interferences by grammarians.

It will thus be obvious that philosophic inquiries into the structure and relationships of languages evolve points of supreme interest and value. We thereby may trace affinities among nations, when other sources of information have vanished. We follow the intellect to its

elementary operations in the conceptions which it has expressed in the variations of terms; thus we have the two-fold idea of causation as related to observation in the one case, and to inference in the other, exhibited in the modes of expressing it in Latin and in Greek. We may illustrate the early practices of men, as, for instance, that *siler, suber, ador, marmor, gluten, lalium, selinum, &c.*, were gathered or prepared for sustenance or art. And, lastly, we may unfold rules of great value in education. Such inquiries, therefore, merit especially the attention of the philosophic instructor.

# APPENDIX D.

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HROF. S. S. HALDIMAN'S ADDRESS

## ON THE IMPORTANCE OF NATURAL SCIENCE

AS A BRANCH OF EDUCATION.

As the end of education is to afford the pupil the results of our own knowledge, the aggregate of which is made up of the combined information, experience, and research of our predecessors and contemporaries, it is necessary to inquire into the proper mode of facilitating its acquisition.

In mental, as in mechanical processes, attention is of great importance, and mathematics develops the power of undivided attention, especially when combined with mental arithmetic, in which the successive steps of a solution will be lost if the mind is not kept rigidly to the question in hand.

Memory is another important element in acquiring knowledge, and is developed in the study of languages, whether ancient or modern. The faculties of attention and memory are weakened by desultory reading; especially the fragmentary reading of newspapers, as distinguished from books, resulting in a frittering away of the mind, which should not be permitted whilst pupils are under training—for as they are not interested in the condition of the markets from day to day a monthly outline of current events is quite sufficient for them.

But the most important faculty is that which is usually overlooked in systems of education, namely, the *judgment*, without which the highest grade of education in other respects is of little account, and tends to develop in the educated world those monsters which become the laughing stock of the illiterate on account of their obvious qualities.

Two human faculties are antagonistic, the judgment and the imagination; and that which is most capable of taking care of itself is fostered, whilst that which requires every aid to perfect it, is neglected. The judgment is to be cultivated by the study of physical and natural science, the imagination thrives on fiction; the former deals with rigid truth, the latter with slipshod falsehood.

Natural science taught practically, where, for example, a pupil is made to classify a plant, and make out its name, step by step, on scientific principles, with a rigid application of words to things, avoiding the common and imaginative errors of mistaking a petal or a bract for a leaf, merely because it may look like a leaf—all this will foster habits of caution, truth seeking, and correct observation, and give a power of comparison in color, form, size, and other qualities.

The imaginative element draws conclusions from a hasty view, little or no trouble being taken to ascertain the truth of this view, and thus error is made to pass for truth, until we are finally so far corrupted that we are indifferent as to whether what is served up to us is true or not. Poets have the credit of being close observers of nature, and amongst them, Wordsworth and Coleridge have a high position, yet in traveling together it once became necessary for them to unharness their horse, in which they were successful, until they came to the collar, which all their efforts could not remove, and they were finally aided by a passing girl, who naturally placed the widest part of the collar opposite the widest part of the horse's head, when the difficulty vanished.

It is doubtful whether imagination, like art, is a mark of refinement; for it exists in the most unrefined condition of society, whilst the higher faculties are not developed until a later period—and chiefly through the war element, which Oken terms the highest of the arts. But whilst war keeps the mind of rude nations from stagnating, it is an expensive mode of education, which, however, as civilization advances, enables them to employ the faculties thus developed to the pursuits which peace fosters.

Byron, one of England's most gifted poets, says of this over-fed parasite imagination: "It is the fashion of the day to lay great stress upon what they call 'imagination' and 'invention,' the two commonest of qualities. An Irish peasant, with a little whiskey in his head, will imagine and invent more than would furnish forth a modern poem." Coleridge says: "Poetry is not the proper antithesis to prose; but to science. . . Poetry is opposed to science, and prose to metre. The proper and immediate object of science is the acquirement or communication of truth; the proper and immediate object of poetry is the communication of immediate pleasure."

Nature is sufficiently full of wonders to afford room for literary delectation in describing it, but unfortunately those who are ac-

quainted with them, write to *instruct*, while those who write to *amuse* are not acquainted with God created facts, and like king Alphonso virtually think themselves competent to have given the Almighty some good hints in the construction of the Universe. There are poets whose writings are deservedly admired by the vast herd of pleasure seekers, who are better able to appreciate superficiality than accuracy; who are better pleased with a plausible lie, than a plain truth, and who would admire the ingenious inventions of a dishonest horse dealer, more than those which are illustrated by improved machinery, the result of the deep thought of practical men who have happily escaped the trammels with which in the cultivation of their imagination we have swaddled their judgment.

A popular English poet, one Montgomery, has produced a poem styled the "Pelican Island," in which he introduces the Nautilus as coming to the surface of the water, and there unfolding its sails and sailing on the surface. He says:

"Light as a flake of foam upon the wind,  
Keel upwards from the deep emerged a shell,  
Shaped like the moon ere half her horn is filled;  
Fraught with young life, it righted as it rose,  
And moved at will along the yielding water,  
The native pilot of this little bark,  
Put out a tier of oars on either side,  
Spread to the wafting breeze a twofold sail,  
And mounted up and glided down the billow  
In happy freedom, pleased to feel the air,  
And wonder in the luxury of light."

Upon this it may be remarked, that the poet had just knowledge enough to mislead him. He knew of the Nautilus inhabiting the Pacific, and that the ancients spoke of the Nautilus as sailing, and consequently transferred the peculiarities of the Mediterranean animal to a different genus, inhabiting the Pacific, without the indefinite "twofold sail" of the Argonauta of the Mediterranean, whose two broad arms are not, and cannot be used as sails. The poet commits a greater blunder than that of a fish woman who would mistake a shad for a herring, under the influence of the poetic stimulant, to which Byron gives the credit of developing imagination and invention.

It would be difficult to find an American slave so ignorant as to confound a weasel with a rabbit, yet a favorite English poet speaks of the otter as an animal of the beaver kind. The otter and beaver are more unlike than a cow and a deer, a rabbit and a porcupine, or a hog and a rhinoceros. Another poet lays his scene in Brazil, and as there are pine trees in England, he imagines or invents them for a country where the Almighty did not place them, thus carrying out Alphonso's idea.

Goldsmith's *Animated Nature* is extensively read by people of

literary taste who wish to know something of nature, although the very fact of his having "a cultivated imagination," should make the reader suspicious of his ability to execute such a task. Yet the man who describes the tortoise as belonging to the same class as a crab, wishes to have the approbation of naturalists because he read extensively—instead of observing, and when he did read could not profit by the genius of Linnæus. But this did not prevent Dr. Johnson from saying that Goldsmith ornamented everything he touched.

The Zoophites are regarded as insects by most cultivators of belles lettres, as in Mrs. Sigourney's poem of the Coral Insect; and Montgomery's ideas of them are called "night-mare dreams" by the first American naturalists. If those whom Pope styles

"Of all mankind the creatures most absurd,"

and Byron the "poetical populace," and Quevedo "a strange generation of buffoons," if these want an oceanic insect, why don't they poetize the genus *Halobates*, which is most remarkable in being found running over the waves of mid-ocean, perhaps at the very place where the Pelican Islands should have been?

In an educational institution, in a room of fifty or sixty, including a class studying that abstruse book, Butler's *Analogy*, I have known the question to be asked—"How many feet has a fly?" to which about half a dozen ventured a reply, which in every case was incorrect. I do not wish to magnify the importance of knowing such a fact, but do insist upon a habit of correct observation, that would prevent us from going through the world without using our eyes.

The useful art of drawing natural objects under strict criticism would tend to correct such errors, and on this account it should be taught to every one, first from natural objects, then from memory, and finally minute descriptions of such objects should be made, sometimes with, and sometimes without the model. A pupil unused to drawing maps from memory, may bound States, and repeat long details with an accuracy which would seem to depend upon definite ideas of geographical position, which, however, if put to the test of extemporaneous drafting, will usually be found to be very crude.

Education should teach us to *think*, not to *imagine*. The prominence given to imagination crowds the world with superficial pretenders; inventors of useless patents, expounders of false reforms, educated people who were never taught to reason, with their heads turned by tables under imaginary spiritual influence, or, as a more intelligent class, who have pretended to study Natural Philosophy at college, say—the electricity of the human body—proving that the latter are as ignorant of the phenomena of electricity, as the former are of spirits. We flatter ourselves upon our intelligence, yet we have seen almost the entire newspaper press—that index of the

public mind—giving credence to the unphilosophical, but (to the ignorant) plausible explanation of the apparatus to produce the Paine light; in which, according to Professor Henry, the prominent feature of its tremendous power, was increased weakness. Do not imagine that all are to have credit who do not believe in these things, for if they could give no probable reason for their unbelief, their ignorance is no less than that of those who supposed there was sufficient evidence in its favor, and in other cases the unreasoning doubter might happen to doubt against the truth.

The gross but imaginative superstitions of astrology and fortune-telling are confined to no grade of society, and even the intelligent class is sometimes degraded by the names of ignorant, venal or deluded members attached to recommendations of quack medicines, especially if the impostor who compounds them has, at some period of his life, been a regular physician.

Some Educationists would have faith in the word of the master, the basis of instruction—a view which, if practised upon, would reduce the world to barbarism, especially if the teacher should be of the imaginative school. This doctrine is only true in theology, where the All-wise is the teacher; but if it be extended to other departments, when the pupil enters the world, or pursues his studies in after years, and finds, perhaps, that his teachers sometimes taught error, he will be likely to doubt their judgment in favor of religion, as well as their scientific views—a contingency which no system of education should foster.

In colleges and high schools it must frequently happen that different views are held by several instructors, and the subjects cannot be divided to prevent interference. For example, the professor of natural history may give a theory of the functions of an animal organ, different from that of the professor of chemistry; the professors of natural philosophy and mathematics might recommend different formulas—one may be a whig and the other a democrat—one set have faith in medicine, the other in its counterfeit.

What becomes of the faith in the master here? Some will say, the teachers ought to consult and determine what should be taught, and when they cannot agree, be silent. But scholastic tuition is the commencement of a wider field in the world at large, upon which the pupil will soon enter. When there he will find heterogeneous views not only in abstract subjects, but in the sciences of observation, and his judgment must be cultivated to enable him, not only to go with a given current, but to observe new phenomena and make more perfect generalizations of old ones.

Mathematics keeps its votaries so perfectly in the proper track, that they are not generally good investigators where observation and judgment are required, and we consequently find that mere mathematicians are generally not remarkable for making logical de-



ductions in general science, although mathematics is the most logical of the sciences. It is only when the mathematician cultivates the sciences of observation that we see the triumphs of the human mind, as in astronomical research; where minute observation, careful manipulation, exact comparison and profound judgment are brought into action. Research in other branches of natural philosophy, in mechanics, engineering, natural history and chemistry also bring the reasoning powers into activity, and afford facilities to a much greater number of inquirers. I say *research*, for this is necessary to develop the mind. It is not only necessary to show experiments, but to let the pupil make them occasionally, and draw whatever deductions they afford.

Education is the drawing out of the mind, partly by informing, suggesting observation, eliciting inquiry, and directing through the proper channels to accurate results. Let the pupil be led to the elementary principles of natural philosophy without books, according to the plan of Miss Edgeworth, and he will discover the mechanical powers, and develop, for example, the theory of the screw. In chemistry, let him occasionally make an easy analysis, weighing his products and calculating the results. Let him not only be told the distance of the sun, but how its distance is ascertained and by what means we know that the planet Jupiter is more distant from the sun than Venus; and in case a pupil remains a sufficient time in a school of the higher grade, let the phenomena which a planet presents, be followed through a cycle, and the results noted. Let him learn manual dexterity in the use of tools, and become acquainted with the details of machinery. Let him collect shells or plants, or minerals, and determine their classification, and, above all, let him know that vast fields of investigation and discovery are open to all who, by correct habits of research, are able to enter upon them.

There is an idea painfully working its way into the skulls of the literary public, that the people are not satisfied with the mental food which amuses, but does not instruct them; and literary magazines are found containing a scientific article occasionally. Here is a magazine for July, 1853, having an article on shells, which, under the garb of truth, and with some admitted facts, is in the main a tissue of absurdities, containing views never held by any conchologist. Yet the article is founded upon extensive reading and rare authorities, but of what use is bibliographical research, if the compiler is too ignorant to use it?

Here, then, is a magazine with the enormous circulation of 125,000 copies, and therefore with power to furnish amusement in literature and instruction in science, debasing the latter and cheating its readers like the almanacs of the nostrum venders. Here the anonymous author and editor appear on the same mountebank platform of ignorant and credulous presumption; the author in preparing his

literary hair expectorants, or wooden nutmegs, and the editor in circulating them. Fortunately the admission of an article so false, and yet so readily verified or exposed, shows that the editor's opinion on anything beyond the style of a bonnet or cut of a gaiter is worthless, however finely he may write; and that, consequently, he may as well appropriate articles from unacknowledged sources, thus breaking a rule of common honesty in science and literature; and, seated on his shop-board, continue to stuff his band-box with these tatters snipped and cabbaged from unmentioned pattern books; giving a pleasing variety to the clip of his shears, in practising his trade of literary man-milliner on the caps, flounces, and dress patterns of his fashion cuts.

In the article in question, it is stated that "the greater number are possessed of tentacula or feelers, at the extreme end of which are found the eyes." These eyes can be "withdrawn and hidden in the belly!" Few mollusks can withdraw the tentacles, and few have the eyes at their extremity. The Nautilus is said to have sails, but the number is not stated. The genuine pearl muscle is placed in the wrong genus, and it is stated to inhabit the West as well as the East Indies. *Species, specimen, and variety* are confounded. He says, incorrectly, that the Argonauta can relinquish its shell, and move about without it, an assertion which is made in regard to snails in one of our school books. The Echini, which are radiate animals, are classed with the molusca. The operculum of univalves is said to be a protection against winter (although the cold could penetrate the shell) and against evaporation, although most of the operculate species are marine and abundant in the tropics. The skin is confounded with the mantle, and this is said to close a bivalve shell which is mentioned.

Putnam's, a better magazine, is not free from error in natural science. In Vol. I., p. 572, for May, 1853, there is a well written article on Eagles, which gives the general reader a high opinion of the knowledge and research of the author. Yet he speaks of the *Haliaetus Washingtonii*, as "the largest and most powerful of all the true eagles," and mentions that noble collection, "the Lyceum of Natural History at Philadelphia." This author cannot be an ornithologist, or he would not have misnamed the finest collection of birds in existence, and confounded an institution in Philadelphia with one in New York. As well might an educated American confound the colleges of Yale and Harvard.

In contrast to these, I will call attention to the *Massachusetts Teacher* for January, 1850, containing an article by Prof. Agassiz, on the "Importance of the study of Natural History as a branch of elementary education."

I wish to see imaginative studies not excluded, but directed to more truthful results, and kept in proper subordination, until the

habits, principles and tastes of the young are confirmed in studies which are more arduously required. The fact that twenty novels or poems are written and read, to one history or book of travels, is sufficient evidence of the over-cultivation of the imagination in the education of the present race of adults, yet I do not proscribe them, nor frivolity, nor caricature, nor even superficiality, amongst those who cannot be expected to aim at any thing higher after the habits of life are fixed. The common circulating library is as much frequented by one class of society as the bar-room is by another, and the two run a remarkable parallel. Thus, Sue furnishes the literary brandy, Scott the whiskey, Byron the gin, Moore the wine, Thackeray the soda water, Dickens the beer, and Headley the dish water.

The Stygian stream of ink must therefore flow on, amusing, exciting, flattering, abusing or deceiving us, through the instrumentality of that literature which Carlyle characterizes as "a perfect Babylon, the mother of abominations, in very deed, making the world drunk with the wine of her iniquity."

## APPENDIX E.

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On motion, the Convention proceeded to the order of the day.

Bishop POTTER arose and said that Mr. James B. Richards, of Philadelphia, would make some remarks on the education of idiots. He had been acquainted with Mr. Richards for some time previously, having been officially connected with him in the Institution over which he (Mr. Richards) presides. He had spent some time in Paris under the most eminent gentlemen who were engaged in treating idiocy, and returned to Massachusetts, and became an assistant in Mr. Howard's institute, in Boston, and about eighteen months ago came to Philadelphia, where he has been in charge of a private establishment ever since. It was proposed to make this institution a public one, and subscriptions are being collected for that purpose.

Mr. RICHARDS came forward and proceeded to make some remarks in illustration of the methods pursued in the instruction of imbeciles. He preferred the word imbeciles, as the word "idiot" was too often used as a term of reproach. Idiocy was simply a condition; and not a disease. Their intellectual faculties were not developed sufficiently to receive instruction compared with others of the same age. This gave idiocy a wide range. He did not agree with Bacon, that they had no understanding in infancy, and were considered in law that they could never attain to it. He was accompanied by three children under his tuition, one of whom was a female and blind; one of these children was from Staten Island, N.Y., and out of 574 idiots examined by a commission appointed for the purpose, this one was the lowest of all. He had not strength enough to hold up his head, to creep or roll over; had no powers of locomotion, unable to masticate, and had been fed with milk; noticed no person, and a musical sound was the only thing that attracted his attention. He commenced by feeding it with dry food, teaching it to masticate, thus exercising the muscles of the mouth. For six

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weeks, he would take it into a private room, and would lie down on the floor with it, and read to himself, with their faces together. This he did for five or six weeks. He entered the room one day, and sat down on a chair, and looked at the child sideways, and he saw him make a motion to get towards him. He then understood the child. For three weeks he read aloud, lying on the floor, but one day ceasing to do so the child tried to pull his lips open to make him speak. Finally by much effort he succeeded in teaching it to talk and walk. The child was present, and repeated some verses, the Lord's prayer, and answered a number of questions readily.

The other male child wrote sentences on a board, as they were propounded by means of sliding letters. The little girl, who was blind, answered a number of scriptural questions proposed, in a satisfactory manner. She had been with the lecturer since last September, and up to that time had never spoken.

The speaker gave a very interesting detailed account of the manner of teaching them. He also alluded to a number of other cases, both at his own and other institutions, in which cases supposed to be incurable had been brought to a state of improvement.

At the conclusion of his remarks, Bishop Potter rose and said that according to the census there were now fifteen hundred idiotic children in the State of Pennsylvania. The census was defective in this respect, and he had no doubt there were from two to three thousand children in the State, who without a training similar to that given by Mr. Richards, would never be elevated into the condition of human beings—of men and women—it was impossible that they could all be educated in private institutions. The State had long since provided for the education of the deaf, the dumb, and the blind, and it now remained for them to say whether they were prepared to extend the same justice to that still more unfortunate class, the imbeciles.



[ **APPENDIX F.**—On account of delay in receiving copy, it was necessary to insert it at the close of the volume.]

# APPENDIX G.

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ADDRESS OF HON. T. H. BURROWES

ON THE

## OFFICE, NATURE, AND SCHOOL CULTURE OF THE ENGLISH LANGUAGE.

It has been asserted that identity of language is not essential to nationality.

Since God himself confounded the "one language" of the "whole earth" on the plain in Shinar, and thereby broke up and thence scattered abroad, the great nationality of man, there has not been a statement made, more contradictory of history than this.

Grant the position, and a number of inevitable corollaries equally unsound and unsustained, must also be conceded.

If identity of speech be not necessary to nationality, then the same identity is not necessary to the assertion, achievement and maintenance of liberty; which not only contravenes the very nature of things, but the whole scope of history:—it being as generally certain that the spirit of liberty can effectually manifest itself in and by national action alone, as it is particularly certain, for instance, that during the late noble struggle for Hungarian liberty, the jealousies of the Croatian and other uncongenial tongues of Hungary, became the ready, because the natural, instrument of opposition and defeat, more than all the squadrons of Austria, or the hordes of Russia.

If this be true, then it must also be true that civilization can as rapidly advance, the arts and sciences flourish, and letters be cultivated by the agency of many conflicting languages as of one; which is an assertion contradicted by the whole narrative of human progress.

And finally, if all this be true, then is a portion of the Teacher's "occupation gone," with the necessity of cultivating one master-language, as the great conservator of the religion, morals, literature, science, art, and rights of the nation.

That neither this, nor any other part of it is true, will be briefly attempted to be shown; and then a duty of the teacher connected with the subject, but very generally neglected, will be stated.

Language is something more than a mere arbitrary arrangement of sound, made by man to express his natural wants and feelings. If it were not, there ought to, and probably would, be little difference between the tongues of the various parts of the world, inasmuch as those natural wants and feelings differ very little in the same condition of civilization. But, as peculiarities in the position and condition of each separate portion of the human family, more or less beget new ideas and social arrangements, (the highest development of which is called civilization,) so new words become indispensable, till, finally, the language is proportionately increased—developed—changed, from its origin, and becomes as different from that origin, as is the distance between the degrees of their respective civilizations, or between the directions which those civilizations have assumed. Hence language would seem to be the very living and speaking record of the progress of a people to so much of refinement and civilization as they may have reached. In other words, the very mark of that which constitutes them a nation, by distinguishing them from all other nations.

This position may be illustrated by a glance at some of the national peculiarities of language.

The ancient Greeks, an imaginative, refined race, given to philosophy and the fine arts, derived from the Egyptians and other earlier cultivators of the sciences, or elaborated for themselves, many ideas and systems which it would never enter the brain of a mere warlike people to conceive; and consequently became possessed of a language rich and copious in names for these classes of ideas. On the contrary, the Romans, the successors of Greece, as the first in national rank, were so much given to arms and military affairs, as actually to have had the same word (*virtus*,) to express physical fortitude and moral integrity; and consequently when they began to cultivate philosophy and the fine arts, were compelled not only mainly to derive their knowledge therein from Grecian stores; but actually to incorporate into their language the Greek words necessary to express the new ideas. Thus, when first by study, and subsequently by conquest, Grecian learning and treasures of art became the property of Rome, were dissimilarity of tongue no obstacle, we might expect to find the historical record of the thorough incorporation of the two nations into one. But the very reverse is the case, an actual division having taken place. Grecian art, refine-

ments and language established themselves at Byzantium, or Constantinople, while Roman luxury and the Latin tongue remained at Rome; nor is the subsequent career of the two national languages less remarkable. The Greeks early conquered by the Turks, and held in subjection for many centuries, still retained their national life in their national speech; and finally, by *its* stimulating influence, redeemed the mother land of the arts, from the rule of the Musselman; while Rome, after the loss of the Latin tongue, has only preserved her name by taking sanctuary in the Church. A people who exist as a separate community, merely by the sufferance and veneration of a portion of Christendom; and who have changed the stubborn *virtus* of the Roman into the *virtu* of excessive refinement, can scarcely be called a nation in the true sense of the term; and even if the Italian people ever do regain their proper national rank, who doubts that the *Italian language*, and not the mere territory of Rome, will be the bound as well as the standard of their nationality.

In the whole history of modern Europe we find this elemental difference of language exercising the same agency in constituting and keeping separate the nations. If the polished Greek and fierce Roman could not coalesce into one nation and one tongue, though both nurtured under a species of Republicanism, much less could the haughty Spaniard and facile Frenchman, the steadfast German and polished Italian, the sturdy Briton and mercurial Irishman, whose national tongues were as uncongenial as their national characters. Royal alliances, long watching diplomacy and actual conquest failed to blend the first; the iron rule of Austria has been and ever will be unable to absorb Italy, and extinguish its slight but buoyant spirit while sustained by its own soft language; and the end of centuries of oppression finds the greater portion of Ireland poorer and weaker, it is true, but as little English, either in feeling or tongue, as the commencement.

This theory is not disturbed by the numerous instances which exist, and, from a very early era have existed, of communities, speaking different tongues, and either occupying distinct portions of the same territory, or being actually intermingled together. These are either cases of the conquest of one people by another, or of colonization, and only show that violence has been done to the natural order of lingual and national arrangement, and development; and, in exact proportion as the use, or the absence of it, of one common tongue exists, in all such cases, do such different communities approach to or remain distant from, a safe and efficient nationality.

The Celtic people of the south and west of Ireland, though dwelling for centuries on the same soil with the Saxon portion, as they are called, are to this day, for all voluntary and efficient governmental purposes, a separate nation, and chiefly by the influence of the difference of language; yet the Welsh and Scottish portion



of the inhabitants of Great Britain are nearly merged in the English nationality, by the very act of dis-using to a great extent, their old national tongues, though both were at first as bitterly opposed to English rule, as ever were the Celtic Irish.

The language of Poland sustains the virtual nationality of that unhappy land, in opposition to the conquest and dismemberment of eighty years; while the great German people, though by their peculiar constitution of government, broken into numerous local governments, large and small, have, with their language, preserved their real nationality for over two thousand years.

So when our own continent was first opened to the sight of the old World, only those communities to the south, that were at the same time large and had a common tongue, deserved the name of nation; while the whole north was split, by diversity of tongue, into hundreds of weak warring and fluctuating tribes. In a word, to say nothing of the wonderful condition of God's chosen people, kept up a nation in the midst of every nation, and mainly as to the providential means, by their cultivation of and adherence to the Hebrew language in their religious acts, every where this is, and in all time this has been the case. Though conquest may subject, or holy alliances arbitrarily unite one people to another; though colonization may plant, or God's wrath scatter abroad communities and nations, over the face of the earth, yet the compelled will never become a national union, the intruded colony an integral member, nor the despised exiles nationalized citizens, until one language prevails over the other, and carry with it its inseparable concomitants of customs, laws, science and literature.

Identity of language, then, would seem to be *indispensable* to nationality.

Further: That similarity of speech is essential to that harmony of purpose, freedom of communication, and unity of action which alone gives success in the attempt to achieve liberty, need scarcely be more than asserted. Communities under the same actual government, and similar in tongue, have often, in the course of the world's progress, united for the assertion of their rights; and have succeeded. And even communities distinct in government, have also coalesced for the same purpose, and been successful, when united by a common language. But though the favorable circumstances of occupying the same soil and resisting a common oppression exist, so long as the bond of a common language is wanting, success in the struggle for freedom is rarely attained, and never permanent. The general similarity of speech among the Swiss was their chief means of independence, and has been their most enduring bond of union. So, in our own case, no one doubts the powerful agency of the common tongue, either in the establishment or in the perpetuation of our independence. On the other hand, such attempts at

liberation by dissimilar races and languages as were made by the Scotch, Irish, and Celtic Irish, as united Irishmen, in 1793, and the Hungarians, Sclavonians, Croatians, &c., recently, have either been abortive in their very first moves, or failed to impress even one year of real liberty and independence on the records of history.

In the case of art, science, and literature, and the cultivation of all that which constitutes civilization, identity of language has also ever been the nursing mother of national development in this its highest condition; and its absence the great obstacle.

Wherever the Greeks or Romans planted colonies and their respective languages, the peculiar civilization of the parent land gained a foothold and flourished—the Greek most, because most fully developed. But beyond the walls of the city, or the bounds of actual possession, for centuries little impression was made on the surrounding barbarians. Walls and roads and aqueducts and names of places remain, to witness the truth of history; but on the withdrawal or expulsion of the foreign power and its language, little effect was found to have been produced on the pristine state of the adjoining people of the land. A few new words may have been incorporated into their scanty vocabulary, to convey the new ideas imparted during the contact; but the strange, though desirable, civilization almost wholly departed with the strange tongue, which was its medium of conveyance.

Nor, in the history of modern times, is the agency of language, in this respect less obvious. Turkey and Russia, cut up into dozens of conflicting interests by as many varying languages, have made little progress in any department of peaceful civilization, while Germany, France and Great Britain, have in proportion as this obstacle was absent or was removed, effected rapid advances. China and Japan with their supposed identity of language may be objected in disproof of this position. But then, even granting the similarity of language, which is by no means certain, in both cases it must be borne in mind that each nation seems to have actually achieved as much of civilization as is possible in the absence of the elevating influences of the Christian religion, and of that intercourse with the rest of the family of man which is so necessary in the polishing by attrition; to which in the case of the Chinese it must be added, that the very intricacies and difficulties of their learned language, seem to unfit it for its legitimate office as an agent in national amelioration, by elevating the whole mass.

If these views and facts be sound, it would seem that there is little hope of reliable self-sustaining nationality; small prospect of the liberation of oppressed humanity; scarcely the probability of progressive civilization, except in and by the action of those who are held together and safe-guarded by the sacredness of one mother tongue; the essential element of nationality in all its most important agencies.

Of all tongues and their peculiar fitness to the people using them, there is none more remarkable than our own so called Anglo-Saxon. Let it not be supposed that the existence and use of almost every language of the civilized world within our borders, at all militate against the position now contended for. On the contrary, when duly understood and appreciated, they but confirm it. In the first place they are all subordinate and are not cultivated as antagonist national tongues, but exist as mere temporary inconveniences, unavoidably resulting from the liberal nature of our institutions. In the next place, the relative importance of these languages, and consequently the danger of disunion from their use is now completely annihilated by the vast predominance which the actual national language has obtained over every other. At some former period, it is true, peril to our united nationality might have arisen from this source. If for instance, in the earlier days of the republic, while its millions were only three or four, the accession of Spanish population and territory since acquired, had been obtained, the effect might have been such as to disturb, if not counterpoise, the preponderance of the Anglo-Saxon tongue, and with it, the Anglo-Saxon system of institutions, at least in a portion of the Union. But now scarcely any supposable addition from that or any other possible quarter could inflict this injury. And finally, these friendly subordinate languages are continually enriching our American speech with the new words and phrases rendered necessary by our peculiar position and composite character. These which our direct lingual ancestors sneeringly call "Americanisms," are most of them coming into use, even by those who laugh at them.

Still, notwithstanding the safe preponderance which the Anglo-Saxon language always has preserved, there has been, in a greater, and still is, in a less degree, one injurious effect of the diversity of speech which cannot be denied, though it very strongly confirms the truth of one of the positions now assumed. It is, that this diversity has been, and still is, in some places, a very considerable obstacle in the way of an efficient general system of education. This, however, is decreasing with every new year in our educational progress, and will soon be lost in the generality and vigor of that system.

But the remarkableness of our common speech consists less in its predominancy over so wide a territory, than in its wonderful adapt-  
edness, not only to the wants and character, but to the early associations of our mixed population. In this latter point of view, the conclusion appears inevitable, that the Almighty has so ordered, even our words, that their aggregation into a national language should be designed, selected, and compounded in such a manner as to represent proportionately, the most prominent tongues of the civilized world. So that, not only is our country the great asylum of

the oppressed and the exile, but our speech is actually made up of their speech, in near proportion as their numbers among us bear proportion to each other.

Hence we find, that, as the general and strong substratum is the language of that Britain upon whose comparatively free institutions our free institutions are founded, so, the root—the first nucleus—of our population, was from the same soil. Next in point of number, probably come the Irish element in our national composition; and though few of our words come directly from that ancient tongue, yet one of the very chief benefits conferred by British rule upon those who love that tongue, is that knowledge of our language, which enables them at once to take rank as American citizens, so far as the ordinary affairs of life are concerned. Then comes the German, who finds in every sentence of our tongue which he acquires, unmistakeable traces of strong family relationship to his own noble and freedom speaking language. The native of sunny France, also discovers not only that we have borrowed the language of so much of politeness as we possess from him, but with the Spaniard, perceives that our general vocabulary is largely drawn from the same Latin source with theirs. And, finally, in our terms of the fine arts, especially of music, the Italian is almost at once enabled to converse with us on those topics which interest him most.

How singularly fortunate then, or rather how providential is it, that in a population composed of portions from almost every nation of the earth, we should possess a tongue not only admitted, and permitted by all to be the national one, but one peculiarly adapted to the wants and character of the whole, and as closely allied to the early associations of each, as is possible in the nature of things; and how careful should we be to preserve, and how sedulous to cultivate the rich boon?

That this is not an over estimate of the qualities and value of our noble tongue, is admitted by all who by comparison with other languages, have tested its powers. Learned and liberal minded foreigners concede to it the first rank in all the qualities which constitute a master language. Professor Grimm, one of the most eminent European philologists, in a treatise on the origin of languages, read before the Royal Academy, Berlin, thus speaks of the English language: "It possesses, through its abundance of free medial tones, which may be learned indeed, but which no rules can teach, the power of expression such as never perhaps was attained by any human tongue. Its altogether intellectual and singularly happy foundation and development, has arisen from a surprising alliance between the two noblest languages of antiquity, the German and the Romanesque, the relation of which to each other is well known to be such that the former supplies the material foundation,

and the latter the abstract notions. Yes, truly, the English language may, with good reason, call itself a universal language, and seems chosen, like the people, to rule in future times in a still greater degree, in all the corners of the earth. In richness, sound reason, and flexibility, no modern tongue can be compared to it; not even the German, which must shake off many a weakness before it can enter the lists with the English."

That we neither sufficiently value nor cultivate this representative of our national character,—this disseminator of learning and civilization, this strong and growing bond of our glorious union, Teachers of the United States, is the complaint now made. This is the duty neglected.

It is not intimated that there is not enough of definitions and grammar, of *words* and their rules, taught in the schools. On the contrary, it is probable that the study of mere words occupies an undue portion of your time and that of your pupils. But it is asserted of many teachers and schools, that our language is not used with that accuracy and precision by teachers, nor taught by them to their pupils with that care, correctness, and truthfulness, which its great merit admits, and which the importance of its agency in all after life demands.

The subject matter of the teacher's labor is *mind*. His object is to impress upon it sound *ideas*. His chief means for effecting that object are *words*. If vague, inappropriate, or unintelligible words be habitually employed by him, the ideas which he impresses, if they may be said to be impressed at all, will be indefinite, imperfect and fleeting; and the mind entrusted to his care, instead of being properly strengthened and disciplined for the high purposes of life, will be confused, crippled, and dwarfed. The connection between fitness or purity of language and truth, is neither sufficiently appreciated nor made a consideration in mental training. It is in fact *spoken truth*. Well does Professor Edwards express the same idea: "Scarcely anything," says he, "is more important in the culture of the young than exact attention to the nicest shades of thought, and the ability to discriminate in respect to all terms (those relating to moral subjects particularly) which are in general regarded as synonymous. Language, when thus employed, is no dead thing. It reacts with quickening power on our minds and hearts. Where we use words of definite import, our intellectual and moral judgments will become definite. A hazy dialect is the parent of a hazy style of thinking, if it is not of doubtful actions. The dishonest man and the dishonest state often allow themselves to be imposed upon by a loose mode of reasoning, and a looser use of language. Here, then, may an argument not unimportant, be drawn in favor of continued attention to those finished models of style and thought which are found in the studies in question. They nourish a delicacy

of perception, and the sentiments and feelings gradually gain that crystal clearness which belongs to the visible symbols."

It may suit the purposes of corrupt diplomacy to act on the assumption that "language is the means of concealing our thoughts;" but the words of the teacher, to have their full effect, must possess that "crystal clearness" which permits the whole idea to shine through, or they fail in their, as he fails in his, office.

But how is this mastery of our language to be acquired? Quaint Roger Ascham's notion is as good as any: "He that will write well in any tongue" (and the same rule applies to speaking) "must follow this counsel of Aristotle; to speak as the common people do, to think as wise men do; as so should every man understand him, and the judgment of wise men allow him. Many English writers have not done so, but, using strange words, as Latin, French, and Italian, do make all things dark and hard."

If we were to venture an advice on the subject we should say: Use short words; use short sentences; use short paragraphs.

Short, which are generally what are called Anglo-Saxon words, are the most appropriate in the mouth of the teacher. They are the simplest and most easily understood in our language, and are therefore most appropriate for the ear of the young and comparatively ignorant. Let them not, however, be despised on this account; for some of the mightiest thinkers among men have clothed their ideas in simple monosyllabic Anglo-Saxon.

Short sentences are generally the sign of a clear head and a vigorous mind. But however allowable it may be, in after life and in other departments, to complicate and involve sentences, such are surely out of place in the teacher's instructions. Here there should be nothing but plainness, clearness, and simplicity.

It may be asked, what have paragraphs, short or long, to do with speaking? Just as much as with writing. The speaker, and especially the speaker to children, who does not manifest by his voice and manner that he has come to the end of an idea, or a division of an idea, and who does not pause a moment to allow the mind to rest upon what it has just learned—which is nothing but oral paragraphing—will make as little impression on the mind of his hearers, as he who would run into one long paragraph, page after page, of heterogeneous written matter. Hence, paragraphs—or divisions of a discourse—intended for the young, should be short, and each should only contain its one thought or fact; and if that thought or fact, be held up to the mind in several different points of view before it is left and another presented, it would be all the better.

But from a jumble of words—whether short or long—selected almost at random, and often indistinctly or erroneously enunciated; from dark rambling sentences, commenced in grandiloquence and terminating nowhere; and from paragraphs or divisions only

remarkable for the endless variety of their component shreds, what child could learn, or rather, learn to love learning, which is the main object?

Dr. Johnson was asked how he acquired such command of language. He replied, that when he was young he had made it an invariable rule always "to speak his best," even on the most trifling topics. Now, though the great lexicographer's peculiar style either of speaking or writing is not recommended as a model for any, and would be most unsuitable for a school teacher, yet no one will deny that the same rule, if applied to any other style, must vastly improve it. It is therefore perhaps the best short rule that can be given for self-improvement in this matter.

And the same rule, applied to pupils, will produce in them the same results. No wrongly pronounced word, no improperly applied term, no incorrect or unfinished sentence, should ever be permitted to pass without correction. The time given to this best mode of teaching grammar, as well as of disciplining the mind, will not be thrown away, even if it curtail the daily school exercises to the extent of one ordinary recitation to each pupil. A habit of accuracy thus acquired—and it is astonishing how soon it can be acquired if rigidly persisted in—not only purifies the speech and strengthens and elevates the mind and moral sense, but it will be found, before long, greatly to have accelerated the progress of the student in all his studies. The difference is just this. Before, he was groping in darkness, and working with tools he did not understand. Now, all his words—which are the implements of his student craft—are fit, facile, and efficient, and his progress is proportionately rapid and satisfactory.

Let it not be said that this is a small matter. Clearness and accuracy of thought are by all admitted to be the foundation of intellectual superiority. But of what general use are they without corresponding clearness and accuracy of language to give them expression? The statue was in the block, it is true; but to what purpose till the chisel of the sculptor gave it exit? So of the thoughts. They never "breathe" till warmed into life by "words that burn."

There is still another and a broader view of this subject than that which pertains to the individual. The departed orator used the undying figure that the sunset gun of English power circumverberated the globe. With still more truth, and without a single regret that it is so, may it be said that the sound of our English tongue now encircles, and bids fair soon to cover, the full third part of this Earth's surface. Nearly the whole of North America and of the West Indies, the British Islands, large portions of Africa, India, Australia, and many of the fair Isles of the Pacific, either now use or are fast acquiring its free, manly tones.

In the midst of this vast group we stand, occupying a position of

two-fold aspect ; but in both a position of commanding influence and of vast responsibility.

Her insular position on the coast of Europe, her early command of the seas, and her excellence in the means of transit, have sent England's power, and England's Institutions into every quarter of the world. Heretofore, during this diffusion of the language with its institutional concomitants, the position of our land was such as to turn east and south of us this mighty current, towards the remote nations of the earth. But now, newer, more direct, and more rapid modes of travel are in use ; at sea, diverging from no land in a straight course, because land can be traversed with greater speed than ocean ; and at land, avoiding no mountain and coasting no lake, because the one is tunnelled or graded, and the other but gives the pleasant variety of a water party. Thus is our central land between the old East and the older West, as we look at them, at once brought into that direct line of modern development, in the promotion of which Divine Providence seems to have assigned us a most conspicuous part. That which a few years since was East, is now sought Westwardly, and the storms of the Southern Atlantic are displaced by the safety and pleasure of the broad mild Pacific.

But more than this : While England was the only representative nation of the Anglo-Saxon race in the Congress of the first powers of the earth, her system of laws, arts, science, literature, morals, and religion, naturally followed the all-pervading course of her gigantic colonizing commerce, and made a proportionate impress upon the human race. But, behold ! a new member is in the mighty family of the first powers. Hereafter not all the great questions of national destiny will be settled at London or Paris, Petersburg or Vienna. Washington will also be named by the historian, not, it is true, as the place where Holy Alliances, Pragmatic Sanctions, or Quintuple or Sextuple treaties, shall will into short but unnatural existence a nation made up of uncongenial tongues, opposite creeds and hostile men, or arrogantly decree the total suppression of a race, with its language, laws, and arts, which were in full developed being, centuries before some of the dictators of such impossibilities had emerged from barbarism. Not such, fortunately, can be the diplomacy—if diplomacy it may be termed—which shall henceforth distinguish the capitol of our great Union, among the primary central points of human power. Stern though peaceful protest against the perpetration of such outrages, will speak the self-governing right of nations ; and soon by the potency of our example, suppression of their efforts first, and finally of their very existence from history, shall complete the record of national disenfranchisement.

This life current of human progress is now in full tide, and its course towards the yet benighted millions is across our land. Whether its source is abroad or whether it takes its rise in the



giant heart of our own institutions, is of comparatively small moment, so that it be pure. It pours from the land at every outlet—from the great commercial metropolis of our eastern coast, and from our own beautiful city of the arts and the sciences—it flows forth with every wave of that mighty stream which drains half a continent, and whose estuary will be the Mediterranean of the new world; and it bears on its unseen tide every keel that passes the Golden Gate of our wonderful western mart; diffusing its spirit alike into those ancient eastern lands, the first eras of whose history have for thousands of years been lost, and the climax of whose greatness had been attained before the day of the great Macedonian, and into those wonderful islands whose first discovery was, as it were, but of yesterday.

The agent of this vast power is our beloved, noble, English language.

Teachers, shall we so improve and freight the mighty vehicle, during its passage amongst us, that it shall bear to benighted millions, the full knowledge and the ennobling civilization of free, mind-cultured America, or shall we neglect an opportunity of such world wide moment, and still permit it to remain unimproved in our hands, propagating only half ideas, antiquated forms, and imperfect systems? Upon the American teachers, of the present day, mainly rests the responsibility of the choice.

## APPENDIX H.

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### ADDRESS OF THE HON. E. C. BENEDICT.

In accepting the invitation to prepare and read a paper before this Association, "On the modes in which it can best promote the interests of education in common or public schools;" I am greatly encouraged by what the name of the Association suggests.

It is *American*—and I assume that the word American is not used in a merely local sense, but to show that the Institution is American in its character, its purposes, and its tendencies—that it is imbued with the spirit of our Institutions, seeks to go on in harmony with them, and to strengthen them, in all that here constitutes a State, and to fit the universal people for the duties of daily life and citizenship.—It is an *Association*. It brings together from our various localities, those who feel a deep interest in a common purpose. Men of all creeds in religion, of all parties and stripes in politics, and of all diversities of gifts meet here on a common platform for a good to the commonwealth—to listen to each other, to learn wisdom, to gain strength, and by mutual and reciprocal influences—often diverse and conflicting—to unite in some compound line of influence, where all these separate forces combined, may move in steadiness and strength, to great and useful results. It is this combination of diversities, to some extent antagonistic, which is the strength of American institutions.—It is for the *Advancement* of education. It does not seek simply to reproduce and strengthen an old system. It sees plainly that no past, anywhere, has known anything of our circumstances, our wants, our sympathies, or our destinies, and therefore can but imperfectly minister to our needs. This society looks to progress. It looks forward, and onward, to see the want, and the means to meet it, and it looks to the past and the present, to get wisdom, not precedent—to learn, if possible, why it is that the old does not meet the wants of the new.—It is for the

advancement of *Education*. With our political and social institutions, it is not those alone who fill official stations, that here govern, but those who vote. Those who read the newspapers, and those who rock the cradle, as well as those who are in it, all belong to the royal family, and are connected with the sovereignty of the nation. Nothing, therefore, can be more important than the best means of fitting us for our possible as well as inevitable destinies.

I consider, then, this Association as asking, *Where is that compound line of action, on which men of all diversities, by union and concert of influence, can advance a system of education best suited to qualify the American people for their political, social and religious duties?*

This subject I consider much the most important one now before the American people. And it seems to me necessary to the view which I take of it to repeat many well known and familiar truths, and I shall not apologize therefore, even on such an occasion as this, for inviting attention to what is not new, and may indeed, seem common-place.

Professor Maurice in his lectures on National Education—always forcible, but sometimes fallacious and delusive—properly divides systems of education into three classes :

1st. Those which make education consist in cultivating the intellect.

2d. Those which make it consist in giving information.

3d. Those which make it consist entirely in restraint.

Each of these systems is plainly made with a microscopic and narrow view of the subject, and an unphilosophical view of the nature of man. For no system of education can be at all perfect which does not unite all these purposes—cultivation, information, restraint—as cardinal purposes. The intellectual faculties, and the moral and religious sentiments, must be cultivated, trained, and strengthened. The mind must be stored with useful knowledge of facts, principles, and conclusions, and the selfish and sensual animal propensities must be restrained.

Man is the creature of education. Of all animals, he alone is born to be taught. The wonderful instincts of the most sagacious lower animals have, indeed, been the admiration of all ages. Wisdom has pointed to them for lessons of instruction to superior man, but they themselves have been taught no wisdom. They have taken no lessons from experience, study, or observation. The ant and the beaver of to-day build their first habitation as well as the first of their races, and no better. The birds sang in the groves of Paradise the same song which they now sing, and the little busy bee gathered honey from the opening flowers of Eden, and built her cell, and spread her wax, and governed her little monarchy, precisely as she does in the clover fields of our Republic. And they

will go on so forever. But not so, we—our grosser animal propensities unrestrained, are baser than those of the brutes; our selfish sentiments unrestrained, will make us but predatory animals—men of prey. Reason uncultivated, is a blind guide, and her light untrimmed and unfed, is properly called the *dim* light of nature. Religion, uninstructed and unguided, is a most debasing idolatry, and a cruel superstition. Philosophy and theology sometimes call the untaught and undisciplined human animal, the natural man, and the brutalized and savage state, the state of nature—meaning, thereby, that such is man without education. But, by education we really seek only to make a more complete and perfect man—a more natural one. We seek to draw him out, not to reorganize him; to develop, not to create; to perfect him in the fullness of his balanced and cultivated nature. If we would give the world assurance of a man, his physical nature must be cared for and educated, lest it impair and distort the more precious instincts to which it furnishes a frame and support, and is to give expression. His animal nature must be restrained, regulated, moderated, and utilized. His intellectual nature must be trained to power and dexterity. His moral nature must be cultivated to be a law unto the whole, and his religious nature must be opened, informed, and taught to recognize and follow that true light which lighteth every man that cometh into the world.

It seems to me that the characteristic defects of American primary education are:

*First*—Its failure properly and harmoniously to cultivate the whole intellectual nature. We teach, but we do not always educate. We give a little knowledge and a little skill, but we do not always enough develop and train the whole mind.

*Second*—The neglect of proper moral instruction and training, in the law of our duty to each other—the law of right and wrong in daily affairs.

*Third*—The neglect of the proper, thorough, systematic, religious instruction and training in the law of our duty to ourselves and to God.

It is quite apparent that the same means which cultivate the physical man, are not the most appropriate for the cultivation of the intellectual powers or the moral sentiments, or the religious feelings, nor to inform the mind, and *vice versa*. As each department of man's nature has its appropriate function to perform; so it has its best and most appropriate means of cultivation. A game of ball or cricket, in hours of relaxation, or the active and various pastimes of a live-long holiday, away from the schoolmaster, will give strength and elasticity to the muscles, and the glow of health to the face, but how different these from intellectual exercises, from the wrapt and converging attention of profound study, and lucid demonstration—

the severe and exclusive abstraction of physical analysis and generalization. And who would think of recommending them as means of religious cultivation—who would think of mixing with them the contemplation of the mysteries of our holy religion, or the ritual of our Churches.

In all these things, we are to look to the useful and the practical. But I would not be misunderstood in the use of these words. The useful is not always what we have the most occasion to use, nor the practical that which we have the most frequent occasion to practice, but that which most increases our practical ability, and tends to make us most useful. We do not study chemistry because we expect to devote our lives to retorts, and crucibles, and gases, and acids. We do not rack our brains with conic sections and the higher calculus, because we expect to have frequent occasion to use them, any more than we study mechanics that we may devote ourselves to splitting with wedges, toiling at the windlass, or moving weights with the lever.—The main purpose of our study is to give the means of selecting, acquiring and using knowledge through life, in the various circumstances in which we may be placed. It is to expand, to strengthen, to cultivate the powers of the mind; to adjust and to set in motion the intellectual machinery of the human constitution, so that without friction or jar, all its parts may go on in harmonious and easy action, accomplishing the greatest amount of good and securing the greatest amount of happiness. What we desire to obtain by educating the intellect is the power—the internal impulse—the intelligence—the wisdom to devise and to direct, and the dexterity to do what may properly belong to the individual to do. This is intellectual training.

In the matter of morals and conduct, men act either from impulse or from a sense of duty; crimes and vices come from unrestrained impulses. To the man whose moral nature is properly cultivated the first consideration which presents itself in any matter of conduct, is, what he ought to do. At home, abroad, in public and in private life, in business and in amusement, the law of right and wrong—duty—is constantly before him, and when he is properly instructed in the law of morals, he learns as the simplest and clearest truth, that he should do unto others as he would that they should do unto him, and his rights and duties are found to move in perfect harmony with the rights and duties of those with whom he is socially and politically in contact or association. This law of our duty to each other is one which can be taught with the greatest advantage to the very young. It must however be inculcated. It does not come by instinct, nor by mere command. Still they immediately perceive it when it is pointed out, and feel its influence when its truths are applied; yet the legitimate opening of the mind to morals as a system, or branch of knowledge is nowhere practised on the very

young as it should be, and in our country where every temptation is in favor of individual and selfish activity, the young American is too often sent forth into the walks of life, able to read the newspapers, to study the markets, and keep accounts, and to get his moral training in those pursuits whose maxims are—there is no friendship in trade—a thing is worth what it will fetch—let the buyer look out for himself—am I my brother's keeper? Who can fail to see the great change which would be wrought in the character if all children were early and systematically and thoroughly instructed in morals—in the simple elements, indeed—but still the same subject that is deferred till the student enters the higher classes of the higher Seminaries where it is called Moral Philosophy:

So too of early religious instruction and cultivation. Is there anything that can compensate for its loss? Those parents that neglect it, do their children an injury which cannot be repaired in after life, after opinions are imbibed and habits formed. It must be taught them in their early years, if you would give it an active, habitual, abiding influence. It must be habitually, constantly, systematically, and ably given. That part of man's nature will no more grow to its perfect character, untutored and untrained, than his intellectual and moral nature, nor so much. Buying and selling—the selfish pursuits of business—the cares of the world, the deceitfulness of riches, are quite consistent with a true religious character, but miserable cultivators of it. As the chosen people of God, with the pillar of cloud by day, and the pillar of fire by night, with the Tabernacle and the Urim and the Thummim, constantly relapsed into idolatry when restraints were withdrawn; so the powers of the intellect without the proper restraints of moral and religious cultivation, bow down to the godless idols of the lower propensities. But cultivate the intellect and subject it to the influences of refined moral and religious sentiments—how they chasten and control, and utilize the grosser nature! The excitements of the reason and the blood, become a steady stimulus to that true selfishness which seeks its own interest in virtue and usefulness. Then the glorious growth of our true nature covers up the coarser soil in which it has sprung.

The great characteristic instincts of man are society, government and law. These are not inventions or discoveries. They are the natural habits of the human being. They are more or less perfect, as he devotes to them more or less of his reason—his power to perceive and to apply political, moral, and religious truth—which is the highest and most exclusively characteristic of his natural instincts. This with his sympathetic and gregarious instincts, divides the race into nations, each having its peculiarity of national life. No truth is more clear or more important than that it is vain to fight against the spirit—the proper idiosyncrasy of national life except with a view to revolution—to an entire overthrow or regeneration of that

life, and our system of education must be in harmony with our institutions, and the spirit that pervades them. If we attack what is implanted in our national nature, if we seek to make headway against that powerful current which carries forward the nation with constantly increasing velocity in the direction of its instinctive sympathies, we demonstrate nothing but our own weakness and folly.

The peculiarities of our government are—the sovereignty of the people—trial by jury, popular suffrage, freedom of speech, and of the press—the people at large are at the same time the source and the subjects of political sovereignty; they are the ministers of law, justice, and authority; they select, and they judge the legislators, the judges, and the administrators of the law, and they must work out their own political and social position. It is therefore our first duty to see that all the people are educated. It is the great political necessity of our national life that the nerves of its intelligence, its power, and its productiveness, should everywhere interpenetrate the whole body, and should be everywhere brought to the surface and spread over it in a tissue of the quickest sensibility, carrying the animating spirit and the performing power, to every muscle of our action. This being a necessity of our nature, how can it be asked whether the government have the right to provide for the education of the people? The power of self protection and of self-defence—the power to cultivate and to strengthen the powers of its own being, and improve its nature belongs as much to every government as to every man. The people are the real sovereigns. Should not the sovereigns be educated at the public expense?

It is in another point of view peculiar. Hundreds of thousands of immigrants are pouring in upon us. Gen. Washington, in announcing to his army the peace of 1783, congratulated his fellow soldiers that the humblest of them “had assisted in protecting the rights of human nature, and establishing an asylum for the poor and oppressed of all nations and religions.” The lapse of time has shown that none foresaw the depth and strength of that current of population which was to set to our shores, and which now brings hither a quarter of a million of persons annually, to be taken up and assimilated by the greater bulk of the nation, and healthily wrought into the composition of our people. Our institutions are regarded by almost all other governments as in nature and tendency hostile to them; yet our ports are open, and we wisely invite every man to come with us, and be of us. We do not trouble ourselves about his antecedents. We do not ask him for a passport. If he be the minion of a tyrant, we have no fear of him or his master. Unheralded, unwatched, unintroduced, without any impropriety, he is at the levee of the President, and goes where he will. If he be a political refugee, we stand between him and his pursuers. If he have fled from unequal laws, and seeks for a shelter and a home,

then our hearts open to him—if he be an escaped martyr of liberty, then no matter in what disastrous battle his liberties may have been cloven down—no matter who sent him to prison, or who has put a price upon his head, his name echoes to the shouts of our people as they meet him in their midst. Almost without exception, these immigrants come with the desire to take the nature as well as the name of American citizens, and if the parents are sometimes a little awkward in their new home, the children born here take to American institutions as naturally as to their mother's milk.

But in nothing are our institutions more peculiar than in their relations to religion. In this as in popular government we stepped forward in advance of all nations. No law can be made by the National Government respecting an establishment of religion, and the free exercise and enjoyment of religious profession and worship, without discrimination or preference, are here by our organic laws secured to all mankind within our jurisdiction. This liberty of religion, while it was founded in the true nature of religion, and was from its own nature a necessity, was even more so for us when we threw open our gates of welcome to all that chose to come and take part in our great American Association, and assume the allegiance of freedom and mutuality. It could not fail to be foreseen that the inflowing streams from other nations must always be of various religious faith and worship, and often deeply hostile, and always impossible to be united in any course of religious instruction. This diversity must always continue; the people of all sects would take up arms to prevent the establishment of a Government religion. Every step toward it, and every tendency to it, must surely fail. There existed in many of the original States while Colonies, and in some of the most powerful of them, after their independence, a sort of religious establishment, protected by laws more or less exclusive and stringent, and by a great unity of belief, but now not a vestige of it remains. That same American influence which has carried our flag over twenty-three degrees of latitude and sixty degrees of longitude, has secured to that great territory of freedom entire religious liberty. It is an instinct of the nation.

But the character of this liberty is often misunderstood. It is not a right to demand from the Government an equal support for all religions, as some seem to think, but the right to be entirely free from Government regulation. It is the law of liberty only—not the law of equality; not that the Government is bound to patronize all alike, but that it has no right to patronize any. Religion being the tie which connects the individual with God, is acknowledged and expressed in such acts of real worship and obedience as are acceptable to Him. It is personal in man; it must be personal to God. It must be voluntary and sincere, or it cannot be religion. We cannot compel, or control, or prohibit, or direct it, and it is our



conscientious duty to resist all attempts to compel one to observe or to propagate a system of religion which he believes to be false, and the highest oppression is that which compels us to support every form of religion. The state has no means of ascertaining the true religion, or the most acceptable acts of worship—pure matters of the heart and the conscience alone—and is guilty of as great a usurpation and does as great a violence to religious liberty by supporting all, as it would by prohibiting all sects of religion.

I shall be called a latitudinarian, perhaps, when I say that sectarian distinctions are no part of true religion, while they are at the same time a necessary and not undesirable result of various intellectual activity, moral culture, and intensity of religious feeling. They are entirely consistent with mutual respect, mutual confidence and generous co-operation in the great purposes of religion. According to my faith, the Captain of our salvation has lifted up a glorious flag, which waves its ample folds of light in the purer skies and steadier breezes of the upper heaven, bearing the motto—"Glory to God in the highest—peace on earth and good will to men," the guide of all his followers, and if the various captains of fifties, the leaders of the zealous squads of sectarian troops, choose to adopt a peculiar uniform, and march under a little banner of their own, fluttering in the cross currents and baffling winds of the earth, let them do so; but why should they quarrel about the white or red of their uniform, or mutually denounce each other because the one marches to the spirit-stirring quick step of aggressive propagandism, and the other to the statelier march, and with the more solemn step of historical forms and conservative respectability. The first time that this proscriptive and exclusive spirit showed itself among Christians, it spoke with the natural tone of authority, and in the instinctive language of peremptory intolerance, and it received a rebuke which should have silenced it forever; "and John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, *because he followeth not us*—and Jesus said, Forbid him not, for he that is not against us is for us." This rebuke seems to have died with its divine author, and paltry ambition and petty jealousies have ever since kept alive the strife of who should be greatest; but it is still as true as it was in the beginning, that the test of religion is not so much to what denomination we belong, nor what band of disciples we follow, as whether we cast out devils in the name of the true God, and it is still true that sectarian exclusiveness will continue to exist, and cannot be overlooked, or disregarded, or suppressed.

For what I have already said, and what further I shall say on the subject of religious education, I shall make no apology, for it is, just at this time, the subject of greatest importance in connection with Common Schools. It is to this subject, mainly, that I desired to

invite the attention of this Association, and all that I have said has been intended to bear upon it with more or less importance. I look with the deepest regret upon the indications that two or three great and influential sects of Christians seemed disposed, if not to destroy, at least to frown or look coldly upon Common Schools, unless they can be made more positive and active seminaries of religious instruction. They seem to consider the secular school as the fittest agent for sectarian propagandism, and to fear that the tenets of their faith and the forms of their worship cannot be safe, unless they be intrusted to the keeping and instruction of the schoolmaster. They are sure that infidelity will come in with horn books and grammars, that heresy and schism will lurk in the multiplication table and the rules of arithmetic, unless they be exorcised with a mixture of sectarian teaching.

No one can fail to see that making the Common Schools positive religious agencies would be the first step—and a decided one—toward placing them under ecclesiastical guardianship and supremacy. If religious peculiarities must be taught in the schools, then the appointed ministers of religion should be connected with the sacred duty.—Prof. Maurice suggests that the teachers should be ordained by the church—and then how easy to insist that the sacred office should not be subject to secular control, and that the school officers must also belong to the sacred profession, and then must come religious tests and qualifications for office, and sectarian animosity would add its bitterness to primary and general elections, and the truths of God and duty and conscience would be settled by the popular majority of the ballot-box, and a strong and triumphant sect possessed of the power and patronage of the Government, what might they not do in the heat of sectarian victory? It must never begin to be. Religious freedom and equality is a part of our creed in politics, in morals and religion, and may be said to be a part of our nature. Those who seek to disregard it, and those who seek to do violence to it must sooner or later be overwhelmed. Common Schools, to which all may intrust their children, are its greatest safeguards and its never-failing protection.

Unfortunately, there are those who desire to destroy the Common Schools. It is our duty to beware of such, under whatever plausible pretence they may cover their design. There are others who have no such desire, but deceive themselves in urging a course quite as fatal to Common Schools as open hostility. It is our duty to distrust them all. Whether they denounce the Schools to-day, for being under the care of voluntary associations, or to-morrow, when a state system is fortifying itself, they exclaim, with well-affected horror, "Who gave the State a right to meddle with the education of children?" Whether they denounce the schools at one time for teaching religion, or at another time, with deeper

emphasis, denounce them as godless and infidel schools—or, at another day say that they only desire that parochial schools should be established, in which each sect may teach its peculiarities to the children of its own parishes.

It does not require more than ordinary intelligence to see that all these ideas strike at the very vitals of common schools. Take the most plausible one, that of parochial schools—what does it propose, in substance? Nothing less than to withdraw from the Common Schools the children of all religious parents, and to give them schools by themselves, thus practically denouncing the Common Schools by the united voice of the best citizens. We may be quite certain that it would not be long before these sects would insist that the parochial schools should participate in the public school funds, or that those who support parochial schools should be excused from paying school taxes, or be permitted to apply their taxes to their own schools. Then how long would the Common Schools—set apart for the poor and the wicked—stand? And if the school money is to be divided among the sects, how shall it be divided? Shall it be divided by the number of sects—or by the number of parents—or by the number of communicants—or by the number of general followers—or by the number of children—or by the number of those who attend school—or according to property or taxation? There are the elements of so many disputes and acrimonious quarrels in all this, that universal education must die under it.

And, the nature and character of our institutions being considered, it seems to me that there can be no greater evil, than to separate the children of the people from each other on the grounds of the religious faith and worship of their parents—to teach them practically, that Catholic and Protestant—Presbyterian and Methodist, and Baptist and Episcopalian children ought not to meet together for a common purpose of common good, in a matter having no necessary relation to religious peculiarity. And, on the other hand, nothing can be more interesting to contemplate than the beautiful fruits of bringing them all together in schools, to know each other in the endearing relations, sports, studies, and sympathies of the school-room and the play-ground during the course of their early education. Can anything have a stronger effect in making and keeping us a united and happy community?

This is not a question of whether we shall please this or that sect, or yield to the demands of this party or that—whether we shall feel alarm at the cry of godless schools, or sectarian schools—but, what, under the circumstances of our case, is the best course to pursue to promote the success of Common Public Schools—to give them their proper American character, and free them from all rational objection in any quarter. To do this, the schools must be reasonably acceptable to all classes of the citizens, and this can be

done in no way except by dispensing with sectarian instruction and the peculiarities of religious worship in the schools.

We can do right—we can do what ought to satisfy all, and then the unfounded complaints of a few will be but the expression of the weakness of their cause.

What should be our rational rule of conduct in other similar cases? There comes to us from abroad what an amount of industrial skill and of artistic taste, to increase our productiveness, to multiply our comforts, and to add to our luxuries! What throngs of intelligent travellers pass on the highways of our travel, and crowd the great points of observation! What should we say of our duty or our wisdom, if in the mills of Massachusetts—in the mines, and the factories, and the workshops of Pennsylvania—in the hotels of our cities, and watering places—the caravansaries of our travel, and the palaces of our fashionable resort—and among the laborers on the canals, railroads, and public works of our aggressive civilization—the reading the Bible, the repeating the Lord's prayer and the decalogue, should with Procrustean precision be enforced upon all these collections of persons of every faith and every worship? As a social measure, as a patriotic measure, or as a religious measure, is there one man of common intelligence to advocate it, even if it could be successful? Much less when it could not, but could only deprive us of what we want—their skill, and taste, and labor, and deprive them of what both we and they desire that they should have—the health-giving and invigorating atmosphere of our free institutions.

So with the schools—whenever we can find a few children together shall we compel them to lay aside their occupation for the time, and read the Bible, or say their prayers, or perform some other religious duty? Will it be sure to make them better? Is it the best mode of giving religious instruction? Shall we require it at the dancing school, the riding school, the music school, the visiting party, and the play-ground—shall studies, and sports, and plays, and prayers, and Bible, and creed, and catechism, be all placed on the same level? Shall we insist that secular learning cannot be well taught unless it is mixed with sacred forms? Shall Algebra and Geometry be always interspersed with religion? Instead of *quod erat demonstrandum* shall we say *selah* and *amen*? Shall we bow at the sign *plus*? Can we not learn the multiplication table without saying grace over it?—So of religious instruction, will it be improved by a mixture of profane learning? Shall the child be taught to mix his spelling lessons with his prayers, and his table-book with his catechism?—If there were any necessary relation between religious and secular instruction, which required that they should be kept together, the subject would have another aspect.

But no one has ever maintained that the religious teacher—the ministers of religion, and the office-bearers in the church—should mix secular instruction with their more solemn and sacred inculcations. I should be almost charged with profanity, if I should attempt to exhibit the sacrilegious folly of mixing these earthly alloys with the precious and virgin gold of divine truth; if I should exhibit the preacher as pointing to the grammatical construction, the rhetorical finish, the oratorical display of his discourse, as a necessary part of his teaching in the sacred desk; if I should show you the ritual of the church prescribing mathematics and metaphysics for fast days, and Belles Lettres for festivals, and subjecting the mysterious and life-giving elements of the holy eucharist to the analysis of a chemical lecture. No, no, these sacred matters are set apart; they are themselves alone; they are by divine appointment entrusted to appropriate keeping, and let those who fear that their religion will be destroyed by good Common School secular instruction doubt the favor of God, and the truth of their religion. And let those who throw upon the schoolmaster the protection of their religion beware that they be not struck down, if by extending their profane aid to the ark of God, they doubt the sufficiency of the divine protection.

No one can doubt that the best results must flow from employing arithmeticians and grammarians to teach arithmetic and grammar, and pious and godly persons, deeply imbued with the spirit of religion and the love of God, to teach religion, and fitly plant the seeds of divine truth in infant minds. These can be well taught only by kind and gentle and sympathising personal inculcation. I know that it will be asked with the most earnest emphasis “But you would not banish the Bible, and creeds, and prayers, from the schools? Do we not all believe the Bible, and who cannot repeat the Lord’s Prayer? Are God and the Bible sectarian? Is it not unreasonable to require us to lay aside the Apostles’ Creed and the Ten Commandments?”

Now, the reading of the Bible, the repeating of the Lord’s Prayer, the Apostles’ Creed, and the Ten Commandments, in school is more ritualistic than educational. It is not for improvement in secular learning nor in sacred learning. It is intended rather as a religious ceremony, and, if it give offence, is it not an unnecessary offence? What if we say that no one has a right to be offended, still we have no right to offend them, and deprive them of an inestimable blessing by mixing with it what to them is not only unpleasant and repulsive, but, in their opinion, unwholesome. Turn the tables—substitute for the reading of the Scriptures at the opening of the schools the simplest and least offensive of the religious ceremonies of the Roman Catholic Church—reading from the missal some portions of it, to which in itself there would be no objection; insist that the school shall bow at the name of Jesus; shall

always speak of the Virgin Mary as the Blessed Virgin, or the Holy Mother of God, and see if all of us would be willing to send our children there day by day. See if the pulpits and the Ecclesiastical Conventions throughout the land would not re-echo the word of alarm—And why should we compel the Jews, who are numerous in our cities, to listen to the New Testament; to repeat the Lord's Prayer, or the Apostles' Creed, or be taught the mysteries of redemption, or leave the schools?

Shall the people be left in ignorance, and the course of popular education be stayed? Shall the doors of the school-house be shut to thousands by our insisting that a heterogeneous community shall conform to a ritual to which there may be no objection in a homogeneous one? No one would think that for a mere form or ceremony the great system of Common Schools should be overthrown. We can silently dispense with what would be offensive to any in the matter of religion without injury to the schools, and so far as we can do so surely it is our duty to do it.

If there were no place but the school for religious instruction it would be another thing. But every sect has its religious instructors—its priesthood and clerical guardians. These everywhere hold a position of power, respectability, and influence. Every worship holds its peculiar doctrines and rites to be of the most necessary and sacred character. Whether they be Christian or Pagan, they all hold that there should be a sacred profession, fitted with peculiar care for its sacred duties, and holding, as it were, a more intimate and confidential intercourse with the Deity, that they may more efficaciously instruct the people.

But what sect of worshippers of the true God have ever found in the ministers of their religion, the actual religious tutors of their children? The clergy perform the ministration of the sanctuary with fidelity and zeal, and the little child is permitted to sit beside its parents and fold its little hands and kneel as others do. The preacher, with all the persuasives of eloquence, discusses the great truths of religion and the sanctions of duty, and the little child is permitted to listen in the starch and restraint of enforced deportment; but how much does this teach him what his little opening mind needs—how ineffectually does this cultivate his religious nature, and form his soul to expand in purity and moral beauty, and to grow in favor with God? The preacher always preaches to the comparatively adult—to those whose minds are mature and whose habits are formed. What should we think of a system of secular education for children which exhausted itself in labored essays, learned lectures on science and art, and profound and elegant harangues, reviews and criticisms to adult men and women?

If the minister of religion habitually devoted half his time and labor to direct and suitable instruction to the young, in religious

matters, he would do more good to all than he does now. His impressions upon the young would be perpetual sermons to the older. The mind is almost lost in admiration at the good which he would do to his congregation, old as well as young. For this I hold him responsible. I do not admit his excuse, nor do I believe it will be admitted hereafter that he passed the duty over to the teachers of Common Schools, and left it in their unconsecrated hands. Their Great Master did not send the little children to the schoolmaster, but he said, "Suffer little children to come unto me." He took them in his hands and blessed them. Close hand to hand instruction, with the kindness of religious sympathy and blessing, was the example he gave us.

A few years ago was opened the first Sunday School. It began in rags and wretchedness, and on the day consecrated to religious duties, it did fitting deeds of charity, by teaching the alphabet to the poor and the forsaken. It was something more than lifting the ox out of the pit on the Sabbath day. It was lifting heirs of immortality out of a more horrible pit. What fitter purpose for the Sabbath than to give religious instruction to the young, and who so fit to give it direct superintendence as the ministers of religion—the office-bearers in the Church? Who can doubt that the amount of good would be greatly increased by devoting half the Sabbath to careful schooling of children in religious matters, under the direction of their proper religious teachers?

In our cities there are numerous so-called parochial schools, and Schools for the poor, where they are separately taught at a large expense. I know many such, having each about 100 pupils, and supported at a cost of about \$3,000 each per annum—and just at this time parochial schools are said to be the great want. If those children of the poor were sent to the Free Common Schools, where instead of learning lessons of humiliation, they would stand on the level of our republican equality, and be taught at no expense to charity, and if the money applied to charity and parochial schools, were wisely applied to giving a small compensation to proper Sunday School teachers, and proper missionaries to go into the highways and hedges of vice and irreligion; to seek the dwellings of the ignorant, and induce them to send their children to the Common School for secular instruction, and into the Sunday School for religious instruction, who can doubt that those few thousands of dollars would do incalculably more good than now.

The Sunday School is now a most important agency of good in the matter of religious instruction, but it has not passed on in its course of development to its final and highest stage of usefulness and excellence. It must become a regular ecclesiastical agency, under the formal care of the Church, and the superintendence of its office-bearers. Many of its teachers and agents must be paid

for their services, and receive a salary in proportion to the actual average attendance on the School. It must be made the interest of the teachers to seek out, and persuade to come into the school, the poor as well as the rich, and to keep them punctual and steady in their attendance. Its influence then on the rising generation cannot be over-estimated. And when we look at the change which would be wrought on the face of society, when a generation of children thus reared shall constitute the adult community, the mind is almost lost in the attempt to measure it.

There is another point in which it will meet a great religious want of the community. There is in every direction, and among all the denominations of religion, a complaint of a great want of candidates for the sacred ministry. The love of gain, the fondness for that extraordinary activity which characterizes the movement of business and public affairs, leads our people to direct their ambition to the walks of active life, and there is little to invite them to the sacred calling. That calling requires education, secular and theological, which cannot be obtained without considerable expense—even where schools are free. The clerical profession in all ages and in all religions receives large accessions from the poorer class of the community—those who are elevated by it to a desirable position in the community. The state of society and church organization in this country does not favor the discovery or bringing forward of those who would gladly be led forward to that position of usefulness, and those who are without means are compelled at the earliest moment to seek for a small compensation in some industrial employment as a means of support. Now if there was a path of religious industry, so to speak, in which the truths of religion, the art of inculcation and the power of applying religious truth, and of acquiring over others the influence of kindness and religious suasion, came as a natural result of that occupation as the arts and appliances of the trades, professions and pursuits of business life are acquired in clerkships and apprenticeships, what an agency we should have for good. If this was in the power and under the control and management of each sect or denomination, it would be free from all objection, and would have also the spur of devoted zeal and religious propagandism to give and sustain that impulse which the love of gain and wordly ambition supplies in secular pursuits. This cannot be done to so great an extent as may be desirable, but if every ecclesiastical organization in the land would make Sunday Schools as much a part of their system as the priesthood and the services and ordinances of the sanctuary—with regular schools, where those who serve the church are paid as regularly as those who serve in the desk or the choir, what seminaries they would be for rearing those who might minister at the altar. What normal schools to keep up the supply of religious instructors.



There are those who seek to resist the spread of Common Schools, and are constantly misled by their own practical misrepresentation and transparent fallacies. They often repeat that the family and the church are the agencies appointed by Divine Providence to train the youthful mind in a proper, moral and religious course, as though the friends of Common Schools sought to subvert or undervalue either of these agencies. It is they, the objectors themselves, that depreciate those sacred and divinely appointed influences by insisting that the dogmatical and unconsecrated schoolmaster shall take the place of the parent and the church as spiritual teacher. They insist, as though it were denied, that religion is the only true foundation for moral training and that without morals, merely intellectual dexterity is a curse instead of a blessing, as if we discarded morals and religion from our system of education, and sought to rear up a one-sided, acute and unconscientious race of men—when it is we alone who insist that a systematic and thorough religious education be given to all by teachers of their own faith. We do not make a question whether religious instruction be necessary for the young, but whether it be of necessity mixed with the Common School secular instructions. Not whether it shall be given at all, but when, and how, and where, and by whom, and at whose expense it shall be given. Must it be given by the schoolmaster? Shall his imperfect, occasional and diluted, perfunctory, instructions be, as they too often have been, the apology for neglecting regular and thorough religious instruction, or shall the proper religious instruction of the young be demanded of the proper religious teachers of the people?

What, then, can this Association do to advance education in Common Schools?

1st. They can, by a harmonious, constant and consistent effort teach the people that education in secular learning is a matter of common concern of the highest character, and properly belongs to the State, whose duty it is to provide schools which shall be free to all and the right of all, and adapted to the wants of all through all the stages of a complete education.

2d. They can help to arrange a course of Common School studies which shall be fitted to cultivate all the powers of the mind, store it with useful knowledge, and restrain the prurient propensities of childhood and youth. This is now a most important want of Common Schools.

3d. They can demonstrate that the proper parochial school for the religious instruction of children is the Sunday School, where, under the supervision and influence of bishops, presbyters, and deacons—by whatever names they may be called—and devout men and women—on the day set apart for religious instruction and worship in the temples consecrated to the service of God and his Church—profane and secular learning and servile labor, and vain

recreation, all laid aside—shall teach to the young regularly, constantly, and systematically, the great truths and duties of religion—the ecclesiastical organization of their Church, and its rituals and teachings, and the Bible, with the notes and comments so necessary to make its sacred truths intelligible and profitable to their tender minds.

I have detained you too long, and I close with the single remark, that I have indicated here a line in which all our forces act in the same direction, and instead of weakening each other by a partial antagonism, will all converge to the same result with a reduplication of their power. It seems to me to relieve the religious question connected with Common Schools of every difficulty. If there be any that doubt, let them reflect upon the subject with unprejudiced minds, in all its relations, and truth will prevail.

# APPENDIX I.

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## ON "GRADES OF SCHOOLS,"

BY THE

REV. DANIEL WASHBURN, OF PENN.

The Committee to whom was assigned the topic of "*Grades of Schools*," respectfully submit the following

### REPORT.

That this subject should have failed of discussion by the original committee, three years since, of which Prof. Hart was the accomplished chairman, may perhaps have arisen from the apparent difficulty of its satisfactory presentation. American schools are as diversified as the American people. If, as a whole, they constitute a system, it is certainly a Mosaic. From Yale, owing its existence to the benefactions of such noble men as Bishop Berkly, with Columbia and Harvard likewise endowed for American Education, we may search in vain through all the colleges, academies, and minor schools of the land, for a system which in anywise identifies them in their organization, means of support, and methods of government. Their origin was various. Their modes of instruction differed. They sprung up among a youthful people, as chance or need might dictate. The first attention of this people as a nation was to the establishment of its political existence. The work of education was of secondary consideration. It is not strange, therefore, that the establishment, endowment, and management, of colleges, or other seminaries of learning among us, proceeded for a time without reference to their adaptation to our republican system of civil government.

But if it be true that different forms of government shape to themselves the institutions which they originate, ours would not be likely to prove an exception.

Not, however, until the present century was the influence of our peculiar civil institutions sensibly perceived as they bear upon general education. The men are now alive, some of them here present to-day, who have seen the very beginnings of a system of American education, which, consciously or unconsciously, they are now helping to render symmetrical in itself, and harmonious with the recognition of every man as a sovereign. That this would be a system of Graded Schools might have been anticipated from the philosophy of the case, as it is now apparent is fast becoming a mighty fact.

From these introductory remarks you may judge, in some degree, how comprehensive and important, if not how difficult of treatment, your committee regard, when taken in its fulness, the subject assigned them.

Taking the simple idea, however, as probably contemplated by the term "Grades of Schools," we proceed to discuss the propriety of their gradation wherever practicable. In doing this we argue the importance of systematically grading our public schools from the advantage thence derivable.

- 1st, To mental culture;
- 2d, To good government;
- 3d, On the score of economy; and
- 4th, In the adaptation of instructors:

1st. Say what men may, the prime object of schooling is mental culture. The mind of each pupil is to be educated. Now, this education, like the physical, is subject to certain laws. It is successful only so far as those laws are regarded. It would be absurd to take children that have just learned to walk, and with the professed object of their healthy physical development in view, subject them to the quality and quantity of food, the same methods and periods of muscular exercise as youths already pressing one foot on the threshold of manhood. If, instead of being fed, clothed and physically trained, as now under parental care, children were to be grouped in large numbers as in the education of the intellect, how soon should we see the grades established and harmoniously working? Why not see and apply the analogy? Mind is not less than matter.

Intellectual habits are formed as the physical are. Their health and vigor depend on similar succession, and regular gradation. In schools where the classes are defixed, and succession is in accordance with the laws of our mental development, there is a continual process enabling the mind of the pupil to retain and appropriate previous and present acquisitions in such wise as to facilitate and

push forward to higher attainments. Every man of educated intellect knows what is indispensable to the clear apprehension, steady grasp, and perfect control of any fact. The requisites for such result are furnished only where the laws of the human mind are duly regarded. In schools confused by irregularity of studies, and by conflicting, partial recitations, it is certain that habits of consecutive thought are neither formed nor strengthened. It is equally impossible for the teacher to determine the pupil's attainment, no matter how many defects need to be supplied, or how many excesses to be retrenched. There is no time to gather up the dissevered links of instruction and fasten the mind to the intrinsic value of well defined and appropriate thought. All is hurry and confusion. Necessity that knows no law may make such a state of things tolerable, and there may be gifted minds that will work their way out and up in spite of all. But the remedy dictated by calm wisdom, practicable in nine-tenths of our schools, as already demonstrated by its adoption in perhaps one-tenth, is such a gradation as will allow of a rational classification, giving time for the teacher to determine the capacities and acquisitions of his class, while he perceives what they know and what they do not know, and relieving both him and them from a painfully reacting confusion.

2d. And this leads us to our second point, the better discipline which would result from wisely grading our schools. The undue increase of the number of classes, in schools lawlessly mixed, embarrasses not less the discipline than the mental training. Constant, general employment is requisite to the good order of a school. Where the materials are so heterogeneous as to forbid classification, the consequence must be not less deleterious to the government than to the instruction proper.

In the haste and multiplicity of recitations the teacher often becomes fretted, while suspense from study and recitation gives free play to the innate love of mischief of some, and tempts others to disturbance as a relief from positive irksomeness. Thus the ingenuity, which might be directed to a beneficial end in a school properly graded, is exercised to the interruption of some hasty recitation, an interruption annoying to the teacher and detrimental to the scholars. No matter what the subject under consideration, attention is diverted, explanations are valueless.

3d. If these, then, are effects of a want of proper gradation, what need is there to argue our third point, the relative economy? Time is money. And not only the time of the teacher but of the whole school is wasted in this frittering way of instruction. No practical teacher need be told the importance of a specific classification according to the proficiency of his pupils. Graded Schools secure this by their very nature. From the primary up to the highest, all advancement depends upon the degree of proficiency as determined by due examination.

The practical working on the score of economy is so manifest to those familiar with Graded Schools of such cities as Boston, Cincinnati, New York and Philadelphia, and the larger towns of many States, that we need only name them. But the principle is what we advocate, and it admits of indefinite modification. Take for instance a case where it has not been applied and perhaps never dreamed of as applicable. In an agricultural region there is a section of a township comprising three districts. Each has its school house and school officers. The population is so sparse that a small school is sustained in each during only three months in summer under female teachers, and as many perhaps in winter under male teachers. Now the actual cost of all may be estimated, the three female teachers at \$12 per month, \$108,00, the three male teachers at \$18,00 per month, \$162,00—total \$270,00 a year for teachers' wages. Now the districts are so situated, that the young of each have frequently attended in the others, according to preference. Let there be a building then at the central point called, if you please, a Union school house. During the winter season few of the summer pupils attend. The number therefore, under each male teacher, has been so small, that but for the public money, the schools would hardly have been kept open. Now in lieu of examination, the circumstances of the case send only the older pupils to the Union School, which is better kept by a teacher commanding \$25,00 per month, than the others by three receiving together \$48,00 a month.

This is a saving of \$23,00 a month to the inhabitants. The saving of fuel and board is of course additional. These items with the former would soon pay for the new building, and the result would secure not only the former advantages argued, of superior instruction and better government, but also that which constitutes our fourth point and last.

4th. A teacher adapted or regularly and permanently fitted.

In the particular case supposed, which is perhaps one of the worst imaginable, this adoption would be secured by the probable result in employing the one male teacher the year round, instead of the three a little time. His increased wages and permanency of employment would alike tend to his better qualification.

But the advantages of Graded Schools in securing teachers fitted for their work, though capable of illustration in particular cases, is deducible from general principles. In almost all places there is a sufficient number of the young to warrant the construction either of separate buildings for the older and younger pupils, or of separate rooms under the same roof. In either case this fourth advantage of "Grades of Schools" is manifest. Where the older and younger scholars are under one teacher, one set or the other if not altogether neglected will generally be the losers.

If under a male teacher, the younger portion, besides being a

hindrance to the older ones, and a trouble to the teacher while he is striving to do justice to the more important, as he supposes, will be badly governed, and worse instructed.

We need not here speak of the needless expense incurred for such younger pupils under the unadapted teacher, at double the salary of the female teacher, whose mind and heart fit her for their government and instruction. It is enough to remark, that the very qualities which must be found in the successful instructor of large boys, unfit him for educating mere children. For *these*, the patience of repetition, the intuitive tact of arresting their attention, and the ability of presenting everything in its liveliest aspect, all, as possessed by the female mind, are chiefly requisite.

For *those* with quick pulsations, and wayward rudeness, and eager longings to test their strength, either with schoolmate or teacher, there is needed a master in power and energy, and in readiness to give them full scope of exertion and development, but under his own superior control and thoughtful direction. Then their native bravery may be educated to manly courage, their consciously maturing strength be disciplined to the self-regulated power for achieving the great end of their being. Such adaptation of teachers is a fundamental element of Graded Schools.

So palpable are these advantages of classification in our public schools, that unless some rational effect can be shown, their gradation, wherever and in what manner it may be practicable, commends itself to an intelligent people. And let it be borne in mind that we have not pretended to present all that might be said.

Your committee are content to leave to such as shall try the system the pleasure of discovering the additional advantage arising from such classification on the score of increased interest and activity of mind otherwise unattainable. We refer to the increased interest resulting from associating a number of pupils in preparation of the same lessons, on the principle that a company of laborers animate one another. And the activity of mind to which we allude, is, that which both teacher and scholars feel in the recitation of a class-room contrasted with the lassitude of otherwise solitary rehearsals. It is the stimulus of companionship and mental collision. But while we leave this to show itself in experience, we should hardly be pardoned by the happier teacher of Graded Schools, did we omit to mention the stimulus of prospective promotion. The beauty of this is, its freedom from the obnoxious features of personal rivalry. In striking contrast with the monotonous round of school opening and closing at the same point, there is presented here a succession of advancement, inviting to exertion for something definite and honorable.

This advantage is so inseparable from the very idea of "Grades of Schools," that we need but allude to it. And we close this

(branch of our) Report by recalling to your minds that the propriety of grading our Public Schools is apparent from this brief consideration of *advantages* which must accrue *to mental culture, to school discipline, on the score of economy, and in the better adaptation of instructors.*

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## APPENDIX K.

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### ADDRESS ON FEMALE EDUCATION,

BY PROF. J. H. AGNEW, OF PITTSFIELD, MASS.

This is the closing paper of this session of the Association, yet nothing has been said on this all important subject, except passing remarks which indicate, that it is everywhere to meet neglect, and that Legislative provisions favor the other sex.

I may therefore be indulged in a few observations in advance on the systematic education of girls.

#### I.—THE GREAT ENDS OF EDUCATION.

On this subject there is much confusion of ideas, and indistinctness of perception. Many have no higher notion than that of sending grist to the mill, which after having passed through the grinding process of the machinery shall come home a bag of flour, ready for its uses. So is it accounted of in respect to the human intellect and heart. Girls are sent to some educational mill, where it is expected



after listening to the rattle of the machinery for a few months, or being subjected to a few revolutions of its wheels, they will be well filled with knowledge, and go home fitted for the high behests of life, and for the social relations of refined society. Alas! what an erroneous notion of education! It were better and truer to think of it as the grinding process itself as the subjection of the soul to the toil and trial of turning the wheels and keeping the machinery in motion; for the end of education is not to communicate as much knowledge as possible in the shortest time possible: but rather, by a slow, sure, regular system to discipline the faculties of the soul, so as to fit it for energetic, effective action, whenever such action is demanded and for calm endurance; it were easy enough to put the mind under the hopper of memory, and having all knowledge ready ground just to let it run in, and fill up the cells of the cranium. But of what use were the product, if we knew not how to use it? Thus negatively developed, or rather undeveloped, how could the mind meet the realities of life? No; the design of education is to call into active exercise the various powers of the soul, to unfold them symmetrically, to accustom the mind to thought, to analysis and synthesis, to fit it for meeting the necessities and realities of life, for employing its acquisitions in good ends and at right times, and for commanding its faculties and forces into battle array all panoplied, whenever that array shall be requisite. This is, doubtless, the immediate end; and the ultimate, in respect to woman, is to qualify her for her peculiar sphere in life.

She has a soul, with all its powers and capacities, but incarnated in an organization differing somewhat from that of man; and though usually the reflective powers may not be so strongly developed as in man, yet is there a full compensation in her quick intuitive perception, and her almost instinctive judgments, and in the warmth and tenderness of her sentiments and sympathies. We, consequently, do not wish to see her marshalled on the battle field, wielding the sword or hurling the javelin, nor wending her way to the ballot box nor trudging along, with the green bag under her arm, to the court house or congressional hall. We feel that God has made her for other scenes and other joys; that the sweet prattle of infancy is to be her sweetest music, and that she, more than the father, is to be the presiding genius of love in that charmed circle of home. Who would not feel shocked, if the soft, delicate offices of woman in the family were assumed by man, and she, on the other hand, were to go daily out into the bustle and turmoil of masculine life? Qualified to discharge her home duties, and there to be the loved one of all, throwing her own graces, like little chaplets, around the heads of her offspring, she fulfils the destiny allotted her by Infinite Wisdom, and prepares herself for the communion of Heaven, where He reigns, who is the Son of Mary, and the light of love.

## II.—THE MEANS TO THESE ENDS.

1. *Physical*.—Girls have a constitution somewhat more delicate than boys, and one that specially requires physical development by exercise in early life. They have little propensity to resort to the rough out-door amusements of boys, to hurl the quoit, or play at cricket, or run in the race, or wrestle in the arena, and yet they need to breathe the oxygen of pure air, to give strength to the muscular and nervous systems, and to accumulate vigor for the duties and trials of life.

Let every school for girls be furnished with ample grounds, adorned with flowers, and shady trees, and pleasant promenades, and a suitable gymnasium for the culture, in all weather, of the body, by calisthenic graces, and artistic evolutions.

2. *Intellectual*.—This will embrace all that relates to the soul, and might be subdivided into the education of the intellectual and the moral faculties, or the thinking and the feeling powers.

What, then, is the most effectual method of attaining the proper ends of education, in respect to the mental capacities of woman? The immediate end being discipline, and that in order to the best execution of the ultimate end of woman's life, shall we, or shall we not, depend on that course of mental training to which the liberally educated man has been subjected in childhood and youth? In his case, for ages, it has accomplished the most beneficial results, fitting him well, and better than those otherwise taught, for executing high and noble purposes in all the learned, and many other professions of life.

Now, it is not the mere acquisition of ancient languages and mathematics, nor the pursuit of the sciences, which has elevated men of note to the rank they hold, but the wholesome discipline under which these processes have brought them into their formative period of life.

It is not wholly, nor even specially, because these languages and mathematics are needed for use in the profession of law, medicine, and divinity, that they are in the curriculum of study for boys, but because such a disciplinary, symmetrically developing course is that, which long experience has proved to be the best preparative for effective performance in the various relations of life. And although woman is not expected to *man* the professions, is she not gifted with a mind immortal, and destined to fill offices, and to find herself in positions, demanding as thorough discipline and as fine development? We have read the history of social life, we have marked the waves which ruffle its surface much to no purpose, if it do not require a steady hand and a thorough discipline to enable her to carry her bark safely along, and moor it in the haven of peace.

"But," says some one, "do you think of putting our girls through

- a college course of study?" Verily we do, in amount, yet materially modified in substance by our views of the distinctive attributes of woman in character and sphere. Ours is a four years' course, equivalent to that of a college, yet differing in many respects, as adapted more accurately to the specific wants of woman; and whilst we do not pretend that none have hitherto attained so advanced an education, we are persuaded that the course of study has been altogether miscellaneous, and needs reduction to a regular system, such as we propose.

"Certainly, you do not intend that they shall consume their brains and waste their time in poring over Virgil, and Horace, and Xenophon, and all that nonsense of *dead languages*!" We do intend precisely that they shall thus consume their brains, and employ, not waste, their time, because we, at least, are convinced that no other process of development is so well adapted to woman's mind, so certain to secure the desired ends of her education. She is not in soul so essentially diverse from man that the formative process must essentially differ. Modified it may, and must be; but in its fundamental elements the same.

"But woman never needs to use Latin or Greek." Grant it. How many ministers use algebra, geometry, conic sections? How many physicians or lawyers use either these or the ancient languages, except as technical terms of their profession? But have they derived no advantage from their study? Much every way. It was the unity, the slowness, the continuousness, the persistence of the systematic study, which gave them the logic, the discrimination, the literary and professional success which have marked their efforts.

Looking at the positions and relations of woman to the domestic hearth, and to society, we propose to limit the extent to which the ancient languages and the exact sciences shall be pursued, and substitute the modern languages, English literature, and extensively the fine arts. While, by the continuous, systematic study of languages, mathematics, and other sciences, the mind is strengthened in its logical and metaphysical relations, and thus prepared for the severer and more rigid duties of life, modern languages will act collaterally, English literature will imbue the soul with a love of the Saxon race, while it stores the memory with interesting knowledge, and daguerreotypes on imagination's plate, beautiful pictures of ancestral lore; and the fine arts of poetry, painting, and music, will cultivate her delicate tastes, give wings to her fancy to soar in allowable fields, adorn her parlor, give pleasure to her friends, refine and beautify her home, diffuse joy through her weary husband's heart, and open fountains of happiness for her children, binding them by golden chains to the family altar.

Let there be, therefore, the best possible provisions for the culti-

vation of music, which, of all the fine arts at the present day, seems to be most popular, and attracts most attention from both parents and children. It is a convenient and elevating source of happiness in the family, and consists well with the designs of Providence, who has filled all nature with musical sounds, from the deep organ peal of ocean's roar, to the lute-like notes of the canary, and who sent angelic throngs, with golden harps, to announce to Bethlehem's shepherds, who watched their flocks by night, the birth of a Saviour who is Christ the Lord.

Even the man who can scarce distinguish one musical sound from another, loves to see his home made happier by the presence of song, and guitar, or piano.

Then, the emotional part of the soul, the heart, must be cultivated. This links humanity to Jesus. This in woman is tender and delicate, and may be played upon like harp-strings. Uneducated in this behalf, the gentler sex becomes masculine, coarse, mischievous, unlovely. Educated here, she is feminine, refined, and ready to every good word and work. Her religious nature especially, must be directed to find its corrolation in God, its central point of attraction in Jesus, its rest in heaven. Hence we need a family school, one large enough to secure all the desirable benefits of education, yet one in which teachers and scholars shall sit at the same table, worship at the same altar, and live under the daily care and interest of those who are in *loco parentis* for the time being. Their wants must be cared for, their ailments prescribed for, their sicknesses find home sympathies, and their spiritual thirst be quenched at the river of the fountain of life.

In this relation, especially, as in some others, it is often contended that small schools are preferable to large, and that if girls must leave the maternal roof, the best substitute is a school of some fifteen or twenty in a clergyman's family. But beside the impossibility of attaining the high ends of education in such a school, it is very questionable whether the small number gives any advantage in the way of moral and religious impression. Among a large number there will always be enough of the Christian element to act like the leaven, and the very stir of the scene will try well the character, while the variety existent prevents the tone of piety from being staid and unique.

In a large school well conducted, where there is much division of labor among a large number of teachers, there is the same advantage for instruction and adaption to peculiarities of mind as in a small one; greater prospect of avoiding a set mode of thought from a set mode of teaching by one head, and of acquiring self reliance; and quite as much hope for home influence of the right kind. A small school under bad care is worse than a large one, because the influence is more immediate, more continuous, more individualizing. A school of twenty is still a school; and whether in any respect bet-

ter than a large one, must depend on the character, modes and manners of the teacher. In some respects it cannot be so good; in the advantage of more division of labor, better classification, and abundant and extensive provisions for all the departments of learning, in arrangements for health, in stimulus, in comparison and commingling of different habits of thought, in collision of prejudices, in an enlargement of the circle of ideas, in liberalizing the mind and heart, and in harmonizing society.

#### LENGTH OF TIME, AND PERIOD OF ENTRANCE.

Thoroughly convinced of the need of elevating the standard of female education, and of insisting on the appropriation of more time to it in a maturer period of life than has been common hitherto, and believing that judicious parents enough will encourage and sustain the enterprise, I would have a four years' course of study equivalent to that of colleges, adapted to secure the best ends of education, and think fourteen years of age the earliest period at which girls can enter on this course.

The proper ends cannot be otherwise secured. The time is short enough, as all experience teaches, in the case of boys. The course cannot be accomplished in less. More were better. And the age, from 14 to 18, is the lowest at which such a course should be undertaken, although girls learn faster in childhood than boys, it is consummate indiscretion, with their physical and moral constitution, to hurry them early through a severe course of disciplinary study. They should, on the contrary, take time, and not, by hastily developing the mental, stint the growth of the physical. The brain, a nervous mass, soft and tender in childhood and early youth, which the intellect uses in study, must not be too severely taxed before it has acquired maturity and strength. The results, too, of later years are quicker and better, and such as will be abiding in the production of good fruits. And mark the disastrous consequences of ending school days, at fifteen or sixteen, in launching the frail bark on the wild sea of fashion and folly, and too often wrecking it there on the unseen breakers.

#### EXPENSE OF EDUCATION.

To some it seems that the education of their daughters is disproportionately expensive. It must necessarily be somewhat so to the parents whilst there is no endowment, as in colleges, for erection of buildings, purchase of library and apparatus and salaries of professors, although it does not, in fact, cost more to educate girls than boys, if we add what the State pays for boys in endowing colleges. In schools for girls, the principals generally own the property, or pay a heavy rent for it, furnish their own apparatus and

books, and pay their teachers; and all this must of course, be charged to the pupils; in other words, must be paid for by the sums charged for education. Such institutions moreover cannot be conducted without a large investment and heavy expenditures. When it is remembered what the furniture must be, that servants must be paid and fed, and a large number of instructors, beside the boarding scholars, and that wear and tear are constant, every one must perceive that too small a charge would not warrant the existence of such an institution. We leave each for himself to compare it with the expenses and charges of a high hotel.

They must, of necessity, exclude many who would fain embrace the opportunities for education here afforded, but that we cannot help. It is not the intention to open a public school, although the tendency of such institutes is to foster them, but to offer facilities and inducements to the many, who both desire the higher culture, and have the means to pay for it.

Whether the plan of making the principals also proprietors is the best or not, in the view of all, it commends itself to the judgment of many by several considerations. Personal interest in any concern, to an extent generating a deep sense of responsibility, is conceded, on all hands, to secure greater attention and fidelity. Then, for a family school, it is absolutely necessary that the principals have independent control of the internal affairs; and it is reasonable to presume that their experience will qualify them, better than others, to judge of requisite arrangements and improvements.

To be successful in carrying out such a plan, these schools should be—

- 1st. For females exclusively.
- 2nd. Require essentially the same course of study that pupils would pass from one to another, and enter the same class.
- 3d. Diplomas should be granted only on evidence of high attainments.
- 4th. Their number and location to be determined by the demand.
- 5th. Should be family schools, neither colleges nor boarding houses.
- 6th. Teachers should be of both sexes, for obvious reasons.
- 7th. Principals should have control of teachers and executive direction.
- 8th. Should be endowed.
- 9th. State should provide for free tuition in them, of meritorious girls from the High Schools.

## APPENDIX L.

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A resolution was then offered, thanking the Local Committee for their attention to the wants of the Association.

The Hon. Charles Shaler rose and said:

Mr. President—I have been selected by the members of the Local Committee to reply to the kind resolution just offered, but fear that the fact of such a duty having been allotted to me, is an evidence of approaching senility, since tasks of this nature are usually imposed, as light work, on persons in their dotage.

It is one of the most difficult things in the world for a man of my profession to answer a compliment. If we are abused and become excited, we may say something good, but we so rarely receive compliments, that when we do, astonishment almost deprives us of the power of speech.

I express the feelings of the citizens of Pittsburgh when I say, that, if they have taken any trouble relative to the Association, they are repaid, and more than repaid, by the interest of the meetings they have had the pleasure of attending. It was most gratifying to me—most gratifying to our citizens, that this Association selected Pittsburgh, as the point at which its members should assemble, and that we would thus have an opportunity of attending its sessions and listening to the deeply interesting topics discussed. We feel it as a compliment, for we cannot boast of possessing colleges or academies. We can, however, proudly point to one thing—*our common schools*. Those who knew the condition of education twenty years ago in this commonwealth, and behold what it is now, think as I do on the subject, and perceive the great importance of these institutions.

You have met here, sir, and given a fresh impulse to our onward movement; we have, in your Association, beheld a great portion of the wisdom of the nation on the subject of education, and you will

stimulate us to more strenuous exertion. I therefore feel that it has been a privilege to listen to your deliberations, that you have conferred a great boon upon us. I can only hope that you may return safely to your homes, and find your families in good health, trusting, at the same time, that you will retain a kindly remembrance of your friends in this City.

I have but a remark or two, to make on the subject of education. I know that I have not experience in the matter, but I have some ideas on it. Our country, by her system of common schools, stands pre-eminent in the world, as regards the cause of education; ours is the only country on the face of the earth, combining liberty and law; the only country where liberty exists, without licentiousness, and which submits unresistingly to the laws. But, to whom does that liberty, cemented by the blood of our revolutionary fathers, belong? To us alone? Oh, no! it belongs *to the world*. The Almighty planted a grain of mustard seed here, to give to all nations an example of the benefits attending liberty, and the observance of law, which is the essence of freedom. What has been the effect? From that grain of mustard seed, a tree has arisen, whose branches extend from the Atlantic to the Pacific, and under which we invite the men of all nations to lie down and repose.

While this tree bears fruitage pleasing to the eye, that fruitage might be filled with dust and bitter ashes. We must know how to seize the tree of life and eat the fruit from its branches, though the cherubim still guard it—though the flaming sword is around it. I trust, that through the efforts of this Association, and the State Institutions devoted to the interests of the same holy cause, we may reach out our hands and eat. I say, then, God speed you!

We can readily see how much depends on common schools, when we recollect the influence which they have upon the community. It was well said by Bishop Potter, that the scholastic education of most, ended at the age of twelve or fourteen years: and how are they to be educated after that? By **THE PRESS**. The press has their further education in its charge, for good or for evil; and in proportion as it plants feelings of patriotism and honor in their bosoms, in the same proportion will the true interests of this country be fostered. I speak not, of course, gentlemen of the Association, of those who, like the eminent and distinguished individual who presides over your deliberations, are able, by the force of their genius and purity of their motives, to render themselves an honor to their country.

I speak not of men, who like Professor Maury, are able to say to the tide, thus far shalt thou go, and to the wind, you shall not baffle the course of our ships; nor do I speak of those who have gone to the North Pole, and amid icebergs win honor and renown. I speak of the hard-working men who having received their primary edu-



cation in the common schools, must have that education finished by the press, and derive from thence their ideas of moral and political science. Let the press, therefore, finish the work which the common schools have so nobly begun. Let it educate the heart of the American people, pouring into it a tide of patriotism which shall elevate us in the scale of nationality higher and yet higher.

Why is it that at this late day we read the histories of Greece and Rome? Why do we draw from the ruins of the Acropolis almost all that we know of poesy? Why do we yet haunt the banks of the Tiber? It is not that Greece and Rome were so much greater than other nations, but that all the actions of their citizens were subservient to their country's glory.

I would have, then, our youths and our men taught to imitate their noble example; and I know no better method of teaching them this, Mr. President, than by the meeting of Associations such as this.

Professor Henry, Chairman of the Association, rose and spoke as follows:

I am unwilling to say anything that will mar the effect of the thrilling and eloquent address to which we have just listened, but must object to one observation made by the gentleman, in which I think all the members of the Association will agree with me.

The speaker began by stating that he had been chosen by the Committee to reply to the resolution, on account of his approaching senility. I cannot agree with him. He may be old—old in knowledge—old in eloquence—old in generous feeling, but he is young in his activity, and zeal for the promotion of the interests of education, and the welfare of the citizens of this Commonwealth. I hope that his energy in this cause will not rest, until he has completed the work so nobly begun, by the establishment of Academies, and Colleges, as well as Common Schools.

## APPENDIX M.

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The Hon. A. W. Loomis rose and said :

*Mr. President* :—I received last evening, with surprise, a message from your late honored President (Bishop Potter) desiring me to improve some opportunity during your present sitting, to express publicly my approval of the objects and results of this patriotic, benevolent and most beneficial Association. I rejoice, Sir, that from the high position which he now occupies in the church and before the country, he should, after the lapse of thirty-four years, recognize the ties and bonds which once united us in collegiate pursuits, that he should regard any approbation, action or efforts of mine, as in the slightest degree influential, in the promotion of the noble and generous objects of the Association over which you preside with eminent and acknowledged ability.

He is, Sir, himself a living, striking and signal example of the influence of cultivation and the effect of education. Thirty-six years ago I knew him, a stripling whom nature had endowed with extraordinary faculties partially developed and imperfectly trained. Now, after the lapse of years of toil, we behold him in the vigor of manhood and the maturity of strength with all his faculties fully developed ; all his capabilities perfectly disciplined ; all his energies constantly and vigorously employed in the cause of piety, the cause of temperance, the cause of truth, of science, education, universal education of the rich and of the poor throughout the land. What a noble example of God-like charity and exalted benevolence ! When, or where, shall be found his superior in all the elements of discipline, of cultivation and of greatness ? What intellect more acute, what tongue more eloquent, what pen more powerful than his ? He is, emphatically, the originator and founder of this Association. His honored name heads the roll of those eminent and patriotic citizens whose generous designs and noble efforts shall live

for ages in the grateful recollection of their country. When his mission on earth shall have been accomplished, well may his admiring friends employ the language of the bitter and sarcastic Junius, offered as a voluntary tribute to the splendid genius and transcendent talents of Lord Mansfield, "recorded honors shall gather round his monument and thicken over it; it is a solid fabric and will support the laurels that crown it."

This Association was happily and appropriately cradled in the city which gave birth to that immortal record of Liberty—the Declaration of Independence.

It has been pronounced by the highest authority, National, Continental, American, Catholic and Migratory. Its presence is not confined to the beautiful banks of Delaware. It has visited the plains of New Jersey, the delightful shores of Lake Erie, and finally its illumination has gleamed upon the clouds that envelop the City of Pittsburgh. We rejoice, Sir, in its presence, its light and its influence. Though begrimed with smoke and almost shut out from the sunlight of heaven, we are not entirely destitute of power and of influence, nor wholly unknown to fame. Not a century has elapsed since the eyes of the youthful Washington first rested upon the hills around you, then covered by an unbroken forest.

In approaching the city, some of you passed in its vicinity, over the theatre of his early renown. The mouldering ashes of devoted heroes who sustained him and shed their blood in that terrific encounter, trembled as the rushing car bore you, with lightning speed, over the fatal field of Braddock. Eight years have elapsed since a desolating tornado of fire swept with resistless fury over the richest part of the city. One-third of it was laid in ashes, and five millions of property perished in a single day. Industry with pallid cheek and moistened eye paused to survey the surrounding gloom and desolation, but soon the whole community arose like a giant from his slumbers, and we have already far more than regained our former position. We have increased in wealth, population and power and rapidly augmenting facilities. With industry that never tires, with perseverance that never falters, in a salubrious climate, upon a fertile soil, surrounded by extraordinary advantages of position, governed and protected by mild and equal laws, we feel a confident and abiding assurance that our interests, our liberties and prosperity are secure. What more can we ask for the improvement of our condition? Precisely that which it is the great object and design of your Association to give—*advanced, improved and diffused education.*

We have listened with unalloyed pleasure to eloquent productions and enlightened discussions. Like the glorious sun and descending rain they imprinted the beautiful bow of promise upon the clouds and darkness that surround us.

## II.—THE MEANS TO THESE ENDS.

1. *Physical*.—Girls have a constitution somewhat more delicate than boys, and one that specially requires physical development by exercise in early life. They have little propensity to resort to the rough out-door amusements of boys, to hurl the quoit, or play at cricket, or run in the race, or wrestle in the arena, and yet they need to breathe the oxygen of pure air, to give strength to the muscular and nervous systems, and to accumulate vigor for the duties and trials of life.

Let every school for girls be furnished with ample grounds, adorned with flowers, and shady trees, and pleasant promenades, and a suitable gymnasium for the culture, in all weather, of the body, by calisthenic graces, and artistic evolutions.

2. *Intellectual*.—This will embrace all that relates to the soul, and might be subdivided into the education of the intellectual and the moral faculties, or the thinking and the feeling powers.

What, then, is the most effectual method of attaining the proper ends of education, in respect to the mental capacities of woman? The immediate end being discipline, and that in order to the best execution of the ultimate end of woman's life, shall we, or shall we not, depend on that course of mental training to which the liberally educated man has been subjected in childhood and youth? In his case, for ages, it has accomplished the most beneficial results, fitting him well, and better than those otherwise taught, for executing high and noble purposes in all the learned, and many other professions of life.

Now, it is not the mere acquisition of ancient languages and mathematics, nor the pursuit of the sciences, which has elevated men of note to the rank they hold, but the wholesome discipline under which these processes have brought them into their formative period of life.

It is not wholly, nor even specially, because these languages and mathematics are needed for use in the profession of law, medicine, and divinity, that they are in the curriculum of study for boys, but because such a disciplinary, symmetrically developing course is that, which long experience has proved to be the best preparative for effective performance in the various relations of life. And although woman is not expected to *man* the professions, is she not gifted with a mind immortal, and destined to fill offices, and to find herself in positions, demanding as thorough discipline and as fine development? We have read the history of social life, we have marked the waves which ruffle its surface much to no purpose, if it do not require a steady hand and a thorough discipline to enable her to carry her bark safely along, and moor it in the haven of peace.

"But," says some one, "do you think of putting our girls through

# APPENDIX F.

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## ON THE "SMITHSONIAN INSTITUTION,"

BY PROF. HENRY, WASHINGTON.

**LADIES AND GENTLEMEN :—**I have been requested to give you an account of the Smithsonian Institution. This is a subject near my heart, to which I have devoted almost all my thoughts and all my time for the last six years of my life. But I fear that the extreme and oppressive state of the weather will not permit me to do full justice to it. I propose answering in this Lecture the following questions :—

1. Who was James Smithson ? and what was his character and pursuits ?

2. What was his bequest ? and what were its objects ?

3. What plan has been adopted for carrying out the intention of the testator ? and what fruit has this plan produced ?

(1.) Smithson claimed to be of noble descent ; and in his will declares himself the son of Hugh, first Duke of Northumberland, and of Elizabeth, niece of Charles the Proud, Duke of Somerset. He was educated at Oxford, and paid particular attention to the study of the physical sciences ; was reputed to be the best chemist in the University, and was one of the first to adopt the method of minute analysis. As an example of his expertness in this line, it is mentioned that on one occasion he caught a tear as it was trickling down the face of a lady, lost half, examined the remainder, and discovered in it several salts. He made about thirty scientific communications to different societies, principally on chemistry, mineralogy, and geology. His scientific reputation was founded on these branches, though, from his writings, he appears to have studied and reflected upon almost every department of knowledge. He was of a sensitive, retiring disposition—passed most of his life on the Continent—was never married—appeared ambitious of mak

ing a name for himself, either by his own researches or by founding an institution for the promotion of science. He declares in writing, that though the best blood of England flows in his veins, this avails him not, for his name would live in the memory of men when the titles of the Northumberland and the Percies are extinct or forgotten. He was cosmopolitan in his views, and declares that the man of science is of no country—the world is his country, and all men his countrymen. He purposed at one time to leave his money to the Royal Society of London for the promotion of science, but on account of a misunderstanding with the council of the Society, he changed his mind, and left it to his nephew; and, in case of the death of this relative, to the United States of America, to found the Institution which now bears his name.

(2.) In answer to the second question, I would state that the whole amount of money received from the bequest was \$515,169; and beside this, \$25,000 was left in England, as the principal of an annuity given to the mother of the nephew of Smithson. This sum will also come to the Institution at the death of this person.

The Government of the United States accepted the bequest, or, in other words, accepted the office of trustee, and Mr. Rush, of Pennsylvania, a gentleman who is still an active and efficient member of the Board of Regents, and one of the most ardent supporters of the Institution, was charged with the duty of prosecuting the claim. He remained in attendance on the English Courts until the money was awarded to him. He brought it over in sovereigns—deposited it in the Mint of the United States, where it was re-coined into American eagles—thus becoming a part of the currency of the country. This money was afterwards lent to some of the new States, and a portion of it was lost; but it did not belong to the United States—it was the property of the Smithsonian Institution—and the Government was bound in honor to restore it. Congress has acknowledged this by declaring that the money is still in the Treasury of the nation, bearing interest at the rate of 6 per cent., annually producing a revenue of about thirty thousand dollars.

It may be stated in this place, that the principal remains perpetually in the Treasury of the United States, and that nothing but the interest can be expended; not only has the original bequest been preserved, but a considerable addition has been made to the principal. At the time of the passing of the act establishing the Institution in 1846, the sum of \$242,000 had accrued in interest, and this the Regents were authorized to expend on a building; but instead of appropriating this sum immediately to this purpose, they put it at interest, and deferred the completion of the building for several years, until \$150,000 should be accumulated, the income of which might defray the expense of keeping the building, and the greater

portion of the income of the original bequest be devoted to the objects for which it was designed. This policy has been rigidly adhered to, and the result is, that besides the original sum, and after all that has been devoted to the building, the grounds, and all other operations, there is now on hand \$200,000 of accumulated interest. Of this sum \$50,000 are to be appropriated to finishing the building, and the remainder is to be added to the principal. The funds have therefore been carefully husbanded.

The bequest, in the language of the testator, was, "*to found at Washington, an establishment under the name of the Smithsonian Institution, for the increase and diffusion of knowledge among men.*"

According to this, the Government of the United States is merely a trustee. The bequest is for the benefit of mankind, and any plan which does not recognize this provision of the will, would be illiberal and unjust.

The Institution must bear and perpetuate the name of its founder ; and hence its operations ought to be kept distinct from those of the Government, and all the good which results from the expenditure of the fund, should be accredited to the name of Smithson.

The object of the bequest is two-fold : first, to *increase* ; and second, to *diffuse* knowledge among men. These two objects are entirely distinct, and ought not to be confounded with one another. The first, is to enlarge the existing stock of knowledge, by the addition of new truths ; and the second, to disseminate knowledge thus enlarged among men. The distinction is generally recognized by men of science, and in Europe different classes of scientific and other societies are founded upon it.

Again : the will makes no restriction in favor of any particular kind of knowledge, and hence all branches are entitled to a share of attention. Smithson was well aware that knowledge should not be viewed as existing in isolated parts, but as a whole, each portion of which throws light on all the other, and that the tendency of all is to improve the human mind, and to give it new sources of power and enjoyment. The most prevalent idea, however, in relation to the will, is that the money was intended exclusively for the diffusion of useful or immediately practical knowledge among the inhabitants of this country—but it contains nothing from which such an inference can be drawn ; all knowledge is useful, and the higher, the more important. From the enunciation of a single scientific truth may flow a hundred inventions, and the higher the truth, the more important the deductions.

To effect the greatest good, the organization of the Institution should be such as to produce results which could not be attained by other means, and inasmuch as the bequest is for men in general, all merely local expenditures are violations of the will.

These views were not entertained at first, and great difficulties have been encountered in carrying them out. A number of literary men thought that a great library should be founded at Washington, and all the money expended on it. Others considered a museum the proper object, and another class thought the income should be devoted to the delivery of lectures throughout the country; while still another was of opinion that popular tracts should be published and distributed among the million. But all these views were advanced without a proper examination of the will, or a due consideration of the smallness of the income. The diffusion of tracts has been a favorite idea, but it must be recollected that a single Report of the Patent Office costs the Government three times as much as the whole income of the Smithsonian fund. A single pamphlet of ten pages could not annually be printed by the Institution, and distributed to all who would have a claim to it.

(3.) The next question is, by what plan can the several requisitions of the will be fulfilled.

This question was not fully settled by the act of Congress. It directed the formation of a Library, a Museum, a Gallery of Art, Lectures, and a building on a liberal scale to accommodate these objects. One clause, however, gave the Regents the power after the foregoing objects are provided for, to expend the remainder of the income in any way they may think fit for carrying out the design of the testator.

The objects specified in the Act of Congress evidently does not come up to the idea of the testator, as deduced from a critical examination of his will. A library, a museum, a gallery of art, though important in themselves, are local in their influence. I have from the beginning advocated this opinion on all occasions, and shall continue to advocate it whenever a suitable opportunity occurs.

The question, therefore again recurs—what plan can be adopted in conformity with the terms of the bequest?

There are two. First—a number of men may be appointed by the Institution to make researches in the different branches of science, and to send accounts of their discoveries to all parts of the world. In this way, in the strictest sense of the terms, knowledge would be increased and diffused. But this plan is not compatible with the limited income of the Institution, and would offer many practical difficulties. Discoverers, like poets, are not made, but born. It would be difficult to obtain the proper kind of men, and their maintenance would be too expensive.

The other plan, and the one adopted, is to stimulate all persons in this country capable of advancing knowledge by original research, to labor in this line—to induce them to send the results to the Institution for examination and publication—and to assist all persons engaged in original investigations as far as the means of



the Institution will allow ; also to institute, at the expense and under the direction of the Institution, particular researches. This plan has been found eminently practicable, and by means of it the Institution has been enabled to produce results which have made it favorably known in every part of the civilized world. The communications are submitted to competent judges, who vouch for the value and truth of the discoveries. The publications which result from this plan are presented to all the first class libraries in the world, as well as to all colleges and well established public institutions in this country. The intention is to place the publications in such positions as will enable them to be seen by the greatest number of persons. In this way a knowledge of the discoveries are diffused among men as widely as the income will allow.

No copyright is taken for the memoirs, and the writers of popular books are at liberty to use them in the compilation of their works. The knowledge which they contain is thus in time still more generally diffused. In other countries, institutions for the promotion of the discovery of new truths, and the publication of the results, are endowed by the Government ; but there are no institutions for this purpose here, and hence men of science labor under great disadvantages. The higher the value of a work of science, the fewer do its readers become. If writers wish to make money by their labors, they must publish novels.

The Principia of Newton did not pay for itself, and yet in the present day every one shares in the benefits accruing from it.

Another part of the plan is to publish reports on scientific subjects, and to spread them as widely as the state of the funds will allow.

We have had on hand for a year or more, a large volume, consisting of a report, giving an account of the principal discoveries made during the last ten or twelve years in electricity, translated from the German, but the want of funds has prevented us from publishing it.

I shall now speak of what has actually been accomplished. The Institution—though burdened with the requisitions of Congress—has produced results such as to render it favorably known wherever science and literature are cultivated, and to connect it indissolubly with the history of the progress of knowledge in our times. It has assisted in making important contributions to astronomy, ethnology, and geography. It has established an extended system of meteorology, and has several hundred zealous observers noting the different phases of the atmosphere, and is deducing from the reports of these, important results relative to the climate of this country. It has advanced the science of geology, by original exploration, and the publication of original papers. It has undertaken to collect all the reliable facts relative to the antiquities of this country, and has pub-

lished several memoirs on the subject. It has collected and published the statistics of libraries, and introduced a system of cataloguing which will render available as a combined whole, all the libraries of the country. It has established a system of literary and scientific exchanges, both foreign and domestic, and annually transmits between the most widely separated societies and individuals, hundreds of packages.

For the purpose of illustration I will give in detail an account of some of these results and shall begin with Ethnology, a new science devoted to the natural history of man. In this connection I may mention a fact with which you are all familiar—that the remains of the works of an ancient people, called the Mound Builders, are spread over the vast regions of the Valley of the Mississippi. These remains show that a more advanced state of art existed among them than among the present race of Indians. It is of much importance in reference to the history of the human family, that every thing connected with this people should be preserved. The Smithsonian Institution early engaged in this research, and I hold in my hand (exhibiting a book) a quarto volume containing an account of over two hundred of these mounds. This investigation was commenced by two gentlemen with an idea of publishing the results of their labors, but they found that they could not present it to the world in the ordinary way. No book-seller could afford to print it, since the expense of publishing fifteen hundred copies is about five thousand dollars. It was presented to the Institution, critically examined, accepted and published. It is a book which will perpetuate the names of its authors as well as that of Smithson, through all coming time. A copy of it has been sent to every principal library of the world, and it has everywhere been received with high commendation. The success of this work has induced other laborers to enter the same field. A gentleman has devoted himself for two years to an examination of the mounds of Wisconsin. His work will contain sixty-two plates, and cannot be published at less than from three to four thousand dollars. Another person is engaged on the mounds of Alabama, and several others are at work in different parts of the United States. The Commissioner of the Land Office, at the request of the Institution, has directed all the public surveyors to examine and delineate the mounds which may fall under their observation. The position of these, and of all other ancient works, will be placed on a Map of the United States, so that when the investigations are finished, we may trace the migrations of their builders, and thus draw deductions respecting this interesting people.

By the publication of these original works, the Smithsonian Institution assists in the increase of knowledge, and it diffuses this increase among men by sending a copy to all principal public insti-

tutions abroad, and to all colleges and well-established libraries of a certain grade in this country.

As another example I will mention in detail what the Institution has done for Astronomy, with which it has also permanently connected its name.

A few years ago a new planet, now known by the name of Neptune, was discovered in a remarkable manner. Its place was indicated by mathematical deductions from irregularities observed in the motion of the planet Uranus; and when the glass of the observer was pointed to the heavens in the proper direction, the planet was found in the precise place which had been predicted. The news of the discovery and the manner in which it was effected, produced a lively sensation throughout the world. The predictions which led to the actual discovery were made simultaneously, but independently, by two mathematicians—Leverrier in France, and Adams in England. They not only pointed out the direction in which the planet was to be found, but from *a priori* considerations, gave the dimensions, form and position of the orbit which it described around the sun. The direction indicated, as I stated before, was the true one, but the form and dimensions of the orbit were widely different from those subsequently found to belong to the real orbit of the planet.

Mr. Sears C. Walker, of the National Observatory, was particularly interested in this discovery, and immediately commenced a series of investigations in reference to it. After the motions of the planet had been accurately observed for about four months, during which time it had passed through less than the 600th part of its whole circuit round the sun, he calculated an orbit from these observations of its actual motion, which enabled him to trace its path among the stars of the celestial vault, through its whole revolution, and to carry its position backward until it fell within a cluster of small stars, which had been accurately mapped by Leland about the close of the last century. After minute and critical investigation, he was led to believe that one of the stars represented on the map of Leland, which had been observed by him on the night of May 10th, 1795, was the planet Neptune. The weather at the time this interesting conclusion was arrived at was stormy, the heavens had been clouded for weeks, when he placed in the hands of the Secretary of the Institution a sealed package containing an account of his results, and others were given to different persons. On the first clear night the telescope of the Observatory was directed to the heavens. The result was, all the stars mapped by Leland fifty years before were in place except one, and that was the one which had been fixed upon as the planet Neptune. Professor Pierce, of Harvard University, visited Washington at that time, and was sceptical on the subject. He examined the map drawn by Leland, and

observed a query (?) affixed to the missing star. To remove this doubt, a request was made that the original records of Leland, deposited in the Observatory at Paris, might be examined. It was found that Leland had twice observed the star which he had recorded, and not obtaining precisely the same results each time, and not dreaming that it was a planet subject to motion, he selected one of the observations for publication, and, like a true philosopher, he placed a query after the star. Want of time, or some other cause, prevented Leland from examining it again. Had he done so, he would have discovered the new planet. Mr. Walker next calculated what the motion of the planet ought to be during the two weeks of interval of the observations of Leland, and found it exactly to agree with the two places which had been recorded by that astronomer. He now had observations, embracing not a few months of the motion of the planet, but that of an interval of fifty years. From this data he proposed to deduce the true elliptical orbit, or one which the body would describe, were there no other planet in the system. He had left the Observatory, and could not afford the necessary time to the mere numerical calculations which would be required. The Smithsonian Institution came to his aid, and undertook to defray the expense of the investigation. It advanced about \$300 to complete the research. Professor Pierce investigated the action of the other planets on Neptune, and his results enabled Mr. Walker, by means of his elliptical orbit, to calculate an ephemeris of the actual places of the new planet, which has been received by all the astronomers of the world as the only one which exhibits with precision all the motions of this new discovered member of our solar system, and which enables the astronomer to follow it from night to night in its path among the stars.

The Astronomer Royal of England has made a series of observations, to compare the predictions of the Smithsonian ephemeris, as it is called, with the actual place of the planet as determined by observation, and has stated that the ephemeris gives the place with so much precision, that no difference could be observed with the most powerful telescope between the place of the actual and the theoretical planet. From this account it is evident the Smithsonian Institution has assisted in giving the honor to this country of completing one of the most interesting discoveries in astronomy of the present century. But, alas! this triumph has been gained at the expense of a sad bereavement. The labor of the investigation was too much for Walker, and science has to mourn his untimely loss. Peace to his memory. He was a man—take him for all in all, we shall not look upon his like again.

As a farther illustration of the operations of the Institution, I shall next allude to what it has done and is doing for Botany.

Several appropriations have been made for botanical explorations

in the new territories which have been lately added to the United States, and the results of these have been examined by some of the best botanists in the country, and are now in progress of publication.

The Smithsonian Institution has also been instrumental in the preparation of an extended memoir on the Algæ of the American Coast, by Dr. Harvey, of the University of Dublin, who has devoted himself specially to this branch of botany. He was invited to this country to deliver a course of lectures before the Lowell Institute, and proposed, if means could be found to publish the results, to make a critical examination of the sea plants of our coast. A recommendation was made by a number of our most distinguished botanists to the Smithsonian Institution, for it to defray the expense of this work. This was agreed to, and Dr. Harvey made an exploration along the whole extent of our seaboard, and with the assistance of botanists and others, procured an extensive collection of sea plants. These he took with him to Ireland, and is at present laboriously engaged in their investigation. He executes the drawings in most beautiful style with his own hands, on lithographic stones furnished by the Institution. The whole work will cost him four or five years of labor, for which he asks no other remuneration than a few copies for distribution among his friends, and the consciousness of having increased the sum of human knowledge. Without the aid afforded by the Smithsonian Institution this important work would never have been undertaken.

Copies of this, and of the other memoirs published by the Institution, will be offered for sale, at the price of a little more than the cost of printing and paper.

The Institution has established a great system of meteorological observations, extending over the whole of the North American Continent, and has already collected more facts relative to the climatology of this country than has ever before been gathered together. Observations have been made for a number of years past in several hundred places, and these are in process of reduction. A portion of the results were appended to the last Report of the Board of Regents, and the Senate of the United States ordered the whole to be published.

The great object, however, of the Smithsonian collection of meteorological observations is, to settle definitely the question as to the origin, progress, and character of the winter storms of our continent. On this subject it is well known there are various opinions. According to Mr. Redfield, our storms are great whirlwinds moving northward, and rotating from the east to the north and west. According to Mr. Espy, they are upward and onward motions. Dr. Hare adopts the latter opinion as to their motions, but differs from Mr. Espy as to the motive power, which he refers to elec-

tricity, while the former contends that it is due to the evolution of latent heat, produced by the condensation of the vapor carried upward. The Institution proposes to discuss the subject by representing on a series of maps of the United States, the face of the sky at three different periods during the days on which a storm occurs. All portions of the country over which a cloud exists at a given time will be represented by a given color, and the portions over which the sky is clear by another color. The extent of rain and snow will also be indicated in a similar manner. In this way the progress of the change of the aspect of the sky over the whole country will be exhibited immediately to the eye. The point or points, as it may be, of the generation of the incipient storm will be observed perhaps on the first map, the second will exhibit the extension of the cloud, the third will probably indicate the beginning of rain at a given locality, and the other numbers of the series will show the extension and progress of the storm until it passes off into the ocean, or contracts and disappears on the land.

In carrying on many of the observations of the Institution, teachers could render important aid. Many facts might be recorded without instruments which would tend to advance the cause of science, and improve the habits and knowledge of the observer. Beside those which would be available in mapping the face of the sky, we may mention the following: the time of the beginning and ending of storms, of wind and rain—of the change and direction of the former; of the aurora borealis; of shooting stars; of the first appearance and disappearance of particular kinds of birds; of the flowering of plants, the ripening of fruit, the fall of the leaf; of the first and last frost.

Blank forms and directions will be furnished by the Institution to observers who might desire to engage in these investigations.

I might detain you with accounts of the cataloguing system by which it is proposed to render available all the scattered libraries of the country, and to furnish means for re-producing catalogues at a trifling expense, also with an explanation of the system of exchanges, and many other operations of the Institution; but I have given enough to occupy more than the time allotted to me, and to convince you that the Institution has a wide field of usefulness before it, and that it has done, and is doing good service in the cause of the promotion of knowledge.


It is to be regretted, that since the income is so small in proportion to the demands made upon it, that the Act of Congress enjoins the establishment and support of a museum, a library, a gallery of art, and other local objects. It is, however, to be hoped that other means will hereafter be found to support these objects, and that the whole bequest of Smithson will be devoted to purposes more immediately in accordance with the words of the will of a man accustomed to the definite expression of ideas in scientific terms.

I will not, ladies and gentlemen, detain you longer than to thank you for the attention and indulgence with which you have listened to my statements.

# CONSTITUTION

OF THE

AMERICAN ASSOCIATION FOR THE ADVANCEMENT  
OF EDUCATION.



## CONSTITUTION.

This Society shall be known by the name and title of the *American Association for the Advancement of Education*.

## OBJECTS.

The object of the Association shall be to promote intercourse among those who are actively engaged in promoting Education throughout the United States—to secure the co-operation of individuals, Associations and Legislatures, in measures calculated to improve Education, and to give to such measures a more systematic direction, and a more powerful impulse.

## MEMBERS.

1. (a.) All persons enrolled as members of either of the National Conventions, held in the City of Philadelphia, in the years 1849 and 1850, shall be entitled to become members of this Association on subscribing to the Constitution, and on paying an admission fee of \$2.

(b.) Also, in like manner and on the same conditions, all delegates from Colleges or Universities, Incorporated Academies, Normal and High Schools, from State, County, or other Associa-

tions, established to promote Education, provided that no more than three delegates shall be received from one Association at the same time.

2. All other persons who shall have been nominated by the Standing Committee, and elected by a majority of the members present, may become members in like manner, and on the same conditions.

**NOTE.**—Those belonging to the above named classes shall be eligible to all offices of the Society.

3. Distinguished Educators and Friends of Education in other countries, may be elected Corresponding Members by a vote of two-thirds of the members present.

4. *Associates for the Year.*—Any person recommended by the Standing Committee shall, on paying the sum of one dollar, be admitted as a member for the year, but shall not be eligible to any office.

5. *Life Members.*—Persons entitled of right to be members, or elected as prescribed by the Constitution, may constitute themselves *Life Members*, by paying at any one time the sum of twenty-five dollars, and subscribing to the Constitution and Rules. They shall be eligible to all offices, and shall be entitled to receive all the published transactions of the Society, free of charge.

#### PAYMENTS.

1. Regular members paying one additional dollar annually, shall be entitled to receive the transactions in like manner, free of charge.

2. The omission to pay, for one year, shall forfeit the privilege to receive the transactions free of charge, and the omission to pay for two successive years, shall forfeit membership. Membership may be resumed, however, by resuming payment—but not the privilege to receive the transactions as aforesaid.

#### MEETINGS.

There shall be an Annual Meeting on the Third\* Tuesday in August, to continue for a period of not less than four days. The place shall be designated at the preceding annual meeting, and the arrangements shall be made by the Standing and Local Committees.

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\* Second Tuesday, by amendment, adopted at Session of 1851.



**OFFICERS.**

They shall consist of a President, Recording Secretary, Corresponding Secretary and Curator, and Treasurer, to be appointed at the close of each annual meeting,\* and to hold, with the exception hereafter noticed, their places for one year.

**STANDING COMMITTEE.**

This Committee shall consist of the Officers for the current and of those for the preceding year, with six other persons to be elected by ballot, who must also have been present at the meetings of the current or preceding year.

It shall be the duty of the Standing Committee to manage the general business of the Association in the intervals between the annual meetings, and it may also sit during said annual meetings. It shall nominate all persons who are to be balloted for as members, and shall recommend suitable candidates to fill the offices of President, Secretary, Corresponding Secretary, and Treasurer, and Local Committee for the ensuing year.

**LOCAL COMMITTEE.**

This shall consist of persons residing in the place where the next annual meeting shall be held. It shall be their duty to co-operate with the officers in making arrangements for such meeting.

**SECTIONS.**

The Convention may, at pleasure, through its Standing Committee, resolve itself into *Sections*, the number and designation of said sections to vary, from time to time, as may be found expedient.

Each section shall meet by itself, and shall elect its own Chairman and Secretary, who shall be *ex-officio* members of the Standing Committee, and shall remain in office for one year.

It may also have a Standing Committee of its own: it shall discuss such subjects only as are indicated by the title of the Section—may receive communications—recommend subjects to be investigated and reported on, &c.

**ARCHIVES.**

There shall also be in Philadelphia a permanent place for the

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\* Annually, by amendment of 1851. instead of "at the close of each annual meeting."

reception of Documents, Reports, and other papers belonging to the Association, which shall be under the care of an officer who shall be elected for the term of five years, and be entitled Corresponding Secretary and Curator.

#### GENERAL MEETINGS.

These shall be held on three evenings during the annual session of the Association, to discuss such subjects, or hear such reports and communications as the Standing Committee may designate.

At one of these general meetings reports in brief shall be made by the Chairman of the several Sections of the proceedings therein.

#### ORGANIZING ANNUAL MEETING.

It shall be organized by the President of the preceding year.

The first business in order, shall be the delivery of his Address. The new President having taken his seat, the Association shall then proceed to discuss the number and title of the Sections, if any, into which the Standing Committee shall distribute the members, and to designate the places for their meeting. The Sections shall then proceed to organize.

*An Auditing Committee* shall be appointed at the opening of each annual meeting, to examine and report on the state of the Treasury.

*Alterations.*—No Article of this Constitution shall be altered, except by a vote of three-fourths of the members present, and without one day's previous notice.

# OFFICERS FOR THE YEAR.

## PRESIDENT.

**PROF. ALEXANDER DALLAS BACHE**, Washington, D. C.

## *Recording Secretary,*

**ROBERT L. COOKE**, Bloomfield, N. J.

## *Corresponding Secretary,*

**P. P. MORRIS**, Philadelphia.

## *Treasurer,*

**JOHN WHITEHEAD**, Newark, N. J.

## STANDING COMMITTEE.

<b>RT. REV. ALONZO POTTER,</b>	-	-	-	-	Philadelphia.
<b>HON. ERASTUS C. BENEDICT,</b>	-	-	-	-	New York City.
<b>HON. THOMAS H. BURROWES.</b>	-	-	-	-	Lancaster, Pa.
<b>LORIN ANDREWS,</b>	-	-	-	-	Massilon, Ohio.
<b>PROF. A. RYORS, D.D.</b>	-	-	-	-	Bloomington, Ind.
<b>ZALMON RICHARDS,</b>	-	-	-	-	Washington, D.C.

## LOCAL COMMITTEE.

<b>HON. J. W. MAURY,</b>	}	Washington, D. C.
<b>B. B. FRENCH, Esq.,</b>		
<b>S. H. HILL, Esq.,</b>		
<b>REV. C. M. BUTLER,</b>		
<b>REV. B. SUNDERLAND,</b>		
<b>REV. G. W. SAMSON,</b>		
<b>REV. J. PECK, D.D.,</b>		
<b>PROF. J. HENRY, LL.D.</b>		
<b>Z. RICHARDS, Esq.,</b>		
<b>O. C. WRIGHT, Esq.,</b>		
<b>G. I. ABBOT, Esq.,</b>		
<b>V. HARBAUGH, Esq.,</b>		

# LIST OF MEMBERS

ELECTED AT THE SESSION OF 1853.

## PERMANENT MEMBERS.

### PENNSYLVANIA.

Hon. W. F. Johnston,	-	-	-	-	-	Pittsburgh.
Hon. Charles Shaler,	-	-	-	-	-	do.
Professor James Thompson,	-	-	-	-	-	do.
Rev. William H. Paddock,	-	-	-	-	-	do.
Rev. William D. Howard,	-	-	-	-	-	do.
Rev. D. H. Riddle, D.D.,	-	-	-	-	-	do.
Rev. A. W. Black, D.D.,	-	-	-	-	-	do.
Rev. Homer G. Clack, D.D.,	-	-	-	-	-	do.
H. D. Sellers, M.D.,	-	-	-	-	-	do.
D. N. White,	-	-	-	-	-	do.
L. Harper,	-	-	-	-	-	do.
Bishop M. O'Connor,	-	-	-	-	-	do.
Dr. McMahon,	-	-	-	-	-	do.
Bishop M. Simpson,	-	-	-	-	-	do.
Rev. A. D. Campbell, D.D.,	-	-	-	-	-	do.
L. T. Covell,	-	-	-	-	-	Alleghany City.
Rev. Alexander Lackey,	-	-	-	-	-	Jersey Shore.
Professor J. F. Stoddard,	-	-	-	-	-	Bethany, Wayne Co.
Rev. Joseph S. Travello,	-	-	-	-	-	Sewickville.
James B. Richards,	-	-	-	-	-	Philadelphia.
Daniel P. Ensign,	-	-	-	-	-	Erie.
M. Gantz,	-	-	-	-	-	Newcastle.

Rev. John Nevin,	-	-	-	-	-	Pittsburgh.
Rev. J. M. Smith,	-	-	-	-	-	do.
Rev. David Elliott, D.D.,	-	-	-	-	-	Alleghany City.
Rev. J. F. McLauren, D.D.,	-	-	-	-	-	do.
John Kelly,	-	-	-	-	-	do.
Rev. James J. Brownson,	-	-	-	-	-	Washington.
Rev. Wm. Smith,	-	-	-	-	-	Jefferson Col., Cannonsburgh.
Professor Samuel L. Jones,	-	-	-	-	-	do.
Rev. Isaac M. Cook,	-	-	-	-	-	Beaver.
Rev. A. M. Bryan,	-	-	-	-	-	Pittsburgh.
Joseph Lewis,	-	-	-	-	-	do.
Rev. J. N. Baird,	-	-	-	-	-	do.
Rev. George Duffield, Jr.,	-	-	-	-	-	Philadelphia.
Rev. G. C. Vincent,	-	-	-	-	-	New Wilmington.
Hon. A. W. Loomis,	-	-	-	-	-	Pittsburgh.

## NEW JERSEY.

Lyman A. Chandler,	-	-	-	-	-	Rockaway.
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## NEW YORK.

Hon. Erastus C. Benedict,	-	-	-	-	-	New York.
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## CONNECTICUT.

Samuel Johnson,	-	-	-	-	-	New Haven.
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## NEW HAMPSHIRE.

Dr. R. N. Porter,	-	-	-	-	-	Dublin.
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## OHIO.

James M. McLane,	-	-	-	-	-	Zanesville.
Jacob N. Desellen,	-	-	-	-	-	Port Homer.
John C. Zachos,	-	-	-	-	-	Dayton.
John H. Rolfe,	-	-	-	-	-	Cincinnati.
Henry Childs,	-	-	-	-	-	Cleveland.
T. W. Harvey,	-	-	-	-	-	Massilon.

## INDIANA.

Rev. D. W. Wright,	-	-	-	-	-	Delphi.
Rev. A. Ryors, D.D.,	-	-	-	-	-	Bloomington.
Professor Robert Milligan,	-	-	-	-	-	do.

## ASSOCIATE MEMBERS.

## OHIO.

Enos Pease, - - - - - Cincinnati.

## PENNSYLVANIA.

Rev. John Mortimer, - - - - - Etna, Alleghany Co.  
 John H. Brown, - - - - - Philadelphia.  
 John M. Barnet, - - - - - Clarkeshburgh.  
 Hon. R. Reid, - - - - - Washington.  
 T. B. Van Eman, - - - - - Cammonsburgh.  
 A. M. Gow, - - - - - Washington.  
 Joseph Whetham, - - - - - Philadelphia.  
 Daniel Shryock, - - - - - Pittsburgh.  
 James Ralston, - - - - - Williamsburg, Alleghany Co.

## CORRESPONDING MEMBERS.

Rev. J. C. Adamson, D.D., - - - Cape Town, S. Africa.  
 Professor Wilson, - - - - - London, Eng.  
 C. Wentworth Dilke, - - - - - London.

PROCEEDINGS

OF THE

*Fourth Session*

OF THE

AMERICAN ASSOCIATION

FOR THE

ADVANCEMENT OF EDUCATION,

HELD AT THE

CITY OF WASHINGTON,

DECEMBER 26th, 27th, 28th and 29th, A. D. 1854.



HARTFORD:

PRESS OF CASE, TIFFANY AND COMPANY.

1855.





THE  
AMERICAN ASSOCIATION  
FOR THE  
ADVANCEMENT OF EDUCATION.

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION, originated in a "Convention\* of the Friends of Common Schools and of Universal Education," which met in the City of Philadelphia, on the 17th, 18th and 19th of December, 1849, and, by adjournment, on the 28th, 29th and 30th of August, 1850, with the following Board of

OFFICERS FOR 1849.

HORACE MANN, of Massachusetts,	<i>President.</i>
JOSEPH HENRY, of Washington City,	<i>Vice-President.</i>
JOHN GRISCOM, of New Jersey,	"
SAMUEL LEWIS, of Ohio,	"
RT. REV. ALONZO POTTER, of Pennsylvania,	"
GREER B. DUNCAN, of Louisiana,	"
Charles Northend, of Massachusetts,	<i>Secretary.</i>
P. Pemberton Morris, of Pennsylvania,	"
S. D. Hastings, of Wisconsin,	"
Solomon Jenner, of New York,	"

*Business Committee.*—Henry Barnard, of Connecticut; John S. Hart, of Pennsylvania; Nathan Bishop, of Rhode Island, H. H. Barney, of Ohio; Thomas H. Benton, Jr., of Iowa.

\* This Convention assembled on the following "Call for a National Convention of the friends of Common Schools and of Universal Education," issued mainly through the efforts of Alfred E. Wright, of Philadelphia.

"The undersigned, deeming that the great cause of POPULAR EDUCATION in the United States, may be advanced, and the exertions of its friends strengthened and systematized, by mutual consultation and deliberation, respectfully request the friends of Common Schools and of universal education throughout the Union, to meet in Convention, at the city of Philadelphia, on Wednesday, the 17th day of October next, at 10 o'clock, A. M., for the promotion of this paramount interest of our Republican Institutions.

ALONZO POTTER, Philadelphia. GEORGE M. WHARTON, President of Board of Controllers of Public Schools, county of Philadelphia. JOSEPH R. CHANDLER, President of the Board of Directors of Girard College, Philadelphia. JOHN S. HART, Principal of Central High School, Philadelphia. ALFRED E. WRIGHT, Editor of "Wright's Casket" and "Paper," Philadelphia. TOWNSEND HAINES, State Superintendent of Public Schools of Pennsylvania. CHRISTOPHER MORGAN, State Superintendent of Public Schools of New York. THOMAS F. KING, State Superintendent of Public Schools of New Jersey. HENRY BARNARD, Commissioner of Public Schools of Rhode Island. SETH P. BEERS, State Superintendent of Public Schools of Connecticut. WILLIAM G. CROSBY, Secretary of Board of Education, Maine. RICHARD S. RUST, Commissioner of Public Schools, New Hampshire. IRA MAYHEW, Superintendent of Public Instruction, State of Michigan. SAMUEL GALLOWAY, State Superintendent of Public Schools, Ohio. ROBERT J. BRECKENRIDGE, Superintendent of Public Schools, Kentucky. HORACE MANN, Massachusetts. S. S. RANDALL, Albany. Horace Eaton, State Superintendent of Public Schools of Vermont. H. S. COOLEY, State Superintendent of Common Schools, Illinois. THOMAS H. BENTON, Jr., State Superintendent of Public Schools, Iowa. SALEM TOWN, New York. WILLARD HALL, Delaware. M. D. LEGGETT, Editor of School Clarion, Ohio. ASA D. LORD, Editor of the Ohio School Journal. D. L. SWAIN, President of the University of North Carolina. J. H. INGRAHAM, Nashville, Tennessee. E. LAKE, Sandusky, Ohio. A. CHURCH, President of University, Athens, Georgia. M. L. STOEYER, Pennsylvania College, Gettysburg. H. B. UNDERHILL, Principal Natchez Institute, Mississippi. JAMES L. EMMES, Editor of North Western Educator, Chicago, Illinois. EDWARD COOPER, Editor of District School Journal, Albany, New York. PHILIP LINDSEY, President of University of Nashville. A. D. BACHE, Superintendent of United States Coast Survey, Washington. H. W. HEATH, Maryland College of Teachers. JEREM HUNTY, Sparta, Ohio. R. MORRIS, Jackson, Mississippi. THOMAS ALLEN CLARK, New Orleans.

## AMERICAN ASSOCIATION

## OFFICERS FOR 1850.

Rev. ELIPHALET NOTT, of New York, *President*.

JOSEPH HENRY, of Washington, D. C., *Vice-President*.

Rt. Rev. ALONZO POTTER, of Pennsylvania, "

JOHN GRISCOM, of New Jersey, "

GIDEON F. THAYER, of Massachusetts, "

P. Pemberton MORRIS, of Pennsylvania, *Secretary*.

John KINGSBURY, of Rhode Island, "

*Business Committee*.—Daniel HAINES, of New Jersey; John LUDLOW, of Pennsylvania; O. B. PERCEE, of Wisconsin; Henry BARNARD, of Connecticut; William D. SWAN, of Massachusetts.

The Journal of the Proceedings of these Conventions are printed—the former in a pamphlet of 40 pages, and the latter in a pamphlet of 175 pages.

Among the subjects presented in written papers, or discussed orally, were the following—"The condition of Schools and Education in the several states;" "Organization and Supervision of Public Schools;" "School Architecture;" "School Attendance;" "Grades of Schools;" "Course of Instruction for each Grade of School;" "Teachers,—their qualifications, examination and compensation;" "Normal School Teachers Institutes and Associations;" "Mode of supporting schools—public fund, property tax, and tuition by parents;" "Parental and Public Interest in Schools;" "Girard College;" "Smithsonian Institution;" "Evening Schools;" "Moral and Religious Instruction;" "Methods of Instruction;" "Phonetics;" "Instruction and Training;" "Plan of a National Organization of the friends of Education."

The following Constitution drawn up by Bishop Potter, was adopted at the Session of 1851, and the Association was organized by the election of officers in conformity to its provisions.

#### CONSTITUTION OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION.

**CONSTITUTION.**—This Society shall be known by the name and title of the *American Association for the advancement of Education*.

**OBJECTS.**—The object of the Association shall be to promote intercourse among those who are actively engaged in promoting Education throughout the United States—to secure the co-operation of individuals, Associations and Legislatures, in measures calculated to improve Education, and to give to such measures a more systematic direction, and a more powerful impulse.

**MEMBERS.**—1. (a) All persons enrolled as members of either of the National Conventions, held in the City of Philadelphia, in the years 1849 and 1850, shall be entitled to become members of this Association on subscribing to the Constitution, and on paying an admission fee of \$2.

(b.) Also, in like manner and on the same conditions, all delegates from Colleges or Universities, Incorporated Academies, Normal and High Schools, from State, County, or other Associations, established to promote education, provided that no more than three delegates shall be received from one Association at the same time.

2. All other persons who shall have been nominated by the Standing Committee, and elected by a majority of the members present, may become members in like manner, and on the same conditions.

**NOTE.** Those belonging to the above named classes shall be eligible to all offices of the Society.

3. Distinguished Educators and Friends of Education in other countries, may be elected Corresponding Members by a vote of two-thirds of the members present.

**4. Associates for the Year.**—Any person recommended by the Standing Committee shall on paying the sum of one dollar, be admitted as a member for the year, but shall not be eligible to any office.

**5. Life Members.**—Persons entitled of right to be members, or elected as prescribed by the Constitution, may constitute themselves *Life Members*, by paying at any one time the sum of twenty-five dollars, and subscribing to the Constitution and rules. They shall be eligible to all offices, and shall be entitled to receive all the published transactions of the Society, free of charge.

**PAYMENTS.**—1. Regular members paying one additional dollar, annually, shall be entitled to receive the transactions in like manner, free of charge.

2. The omission to pay, for one year, shall forfeit the privilege to receive the transactions free of charge, and the omission to pay for two successive years, shall forfeit membership. Membership may be resumed, however, by resuming payment—but not the privilege to receive the transactions as aforesaid.

**MEETINGS.**—There shall be an Annual Meeting on the Third\* Tuesday in August, to continue for a period of not less than four days. The place\* shall be designated at the preceding annual meeting, and the arrangements shall be made by the Standing and Local Committees.

**OFFICERS.**—They shall consist of a President, Recording Secretary, Corresponding Secretary and Curator, and Treasurer, to be appointed at the close of each annual meeting,† and to hold, with the exception hereafter noticed, their places for one year.

**STANDING COMMITTEE.**—This Committee shall consist of the Officers for the current and of those for the preceding year, with six other persons to be elected by ballot, who must also have been present at the meetings of the current or preceding year.

It shall be the duty of the Standing Committee to manage the general business of the Association in the intervals between the annual meetings, and it may also sit during said annual meetings. It shall nominate all persons who are to be ballotted for as members, and shall recommend suitable candidates to fill the offices of President, Secretary, Corresponding Secretary, and Treasurer, and Local Committee for the ensuing year.

**LOCAL COMMITTEE.**—This shall consist of persons residing in the place where the next annual meeting shall be held. It shall be their duty to co-operate with the officers in making arrangements for such meeting.

**SECTIONS.**—The Convention may, at pleasure, through its Standing Committee, resolve itself into *Sections*, the number and designation of said sections to vary, from time to time, as may be found expedient.

Each Section shall meet by itself, and shall elect its own Chairman and Secretary, who shall be *ex officio* members of the Standing Committee, and shall remain in office for one year.

It may also have a Standing Committee of its own: it shall discuss such subjects only as are indicated by the title of the Section—may receive communications—recommend subjects to be investigated and reported on, &c.

**ARCHIVES.**—There shall also be in Philadelphia, a permanent place for the reception of Documents, Reports, and other papers belonging to the Association, which shall be under the care of an officer who shall be elected for the term of five years, and be entitled Corresponding Secretary and Curator.

**GENERAL MEETINGS.**—These shall be held on three evenings during the annual session of the Association, to discuss such subjects, or hear such reports and communications as the Standing Committee may designate.

At one of these general meetings reports in brief shall be made by the Chairman of the several Sections of the proceedings therein.

**ORGANIZING ANNUAL MEETING.**—It shall be organized by the President of the preceding year.

The first business in order, shall be the delivery of his address. The new President having taken his seat, the Association shall then proceed to discuss the number and title of the Sections, if any, into which the Standing Committee shall distribute the members, and to designate the places for their meeting. The Sections shall then proceed to organize.

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\* The time and place of the annual meeting are to be determined at the preceding annual meeting.

† Annually, by amendment of 1861, instead of "at the close of each annual meeting."

*An Auditing Committee* shall be appointed at the opening of each annual meeting, to examine and report on the state of the Treasury.

*Alterations.*—No article of this Constitution shall be altered except by a vote of three-fourths of the members present, and without one day's previous notice.

1851.

The FIRST Session of the Association was held at Cleveland, Ohio, on the 19th, 20th, 21st and 22d of August, 1851, with the following Officers:

Rt. Rev. ALONZO POTTER, of Philadelphia, Penn., *President*.

D. P. LEE, of Buffalo, N. Y., *Recording Secretary*.

P. PEMBERTON MORRIS, of Philadelphia, Penn., *Corresponding Secretary*.

EDWARD C. BIDDLE, of Philadelphia, Penn., *Treasurer*.

*Standing Committee.*—Henry Barnard, of Connecticut; H. H. Barney, of Cincinnati, Ohio; T. H. Benton, Jr., of Iowa City, Iowa; Joseph McKeen, of New York City; Greer B. Duncan, of New Orleans, La.; R. E. Rogers, of Charlottesville, Va.

Papers were read, or addresses made by SAMUEL W. BATES, of Boston, on "*The Influence of the Spirit of the Age upon Education*;" by Pres. MAHAN, of Cleveland, on "*The Old and New Systems of Collegiate Education*;" by Prof. AGNEW, of the University of Michigan, on "*Woman's Offices and Influence*;" by Mr. McCORMICK, of Cincinnati, on "*Free Lectures*;" by Prof. READ, of the State University of Indiana, on "*School Libraries*."

The discussions of these and other topics, were participated in by Bishop Potter, Dr. Manly, of the University of Alabama, Hon. Samuel Galloway, Rev. Dr. Anderson, of Miami University, Hon. J. R. Giddings, Dr. Waldo, L. Andrews, and A. D. Lord, of Ohio, Rev. Dr. Duffield, and Ira Mayhew, of Michigan, Hon. I. B. Sutherland, N. Nathans, Mr. G. M. Wharton, C. Gillingham, of Philadelphia, Prof. S. S. Greene, and Amos Perry, of Providence, G. F. Thayer, and W. D. Swan, of Mass., E. C. Pomeroy, and J. Johnnot, O. B. Pierce, of New York, R. L. Cooke, of New Jersey, W. S. Baker, and Henry Barnard, of Connecticut.

The Proceedings and Journal are printed in a pamphlet of 146 pages.

1852.

The SECOND Session of the Association was held at Newark, New Jersey, on the 10th, 11th, 12th, and 13th of August, with the following Officers:

Rt. Rev. ALONZO POTTER, of Philadelphia, Penn., *President*.

ROBERT L. COOKE, of Bloomfield, N. J., *Recording Secretary*.

P. P. MORRIS, of Philadelphia, Penn., *Corresponding Secretary*.

DANIEL L. BEIDEMAN, of Philadelphia, Penn., *Treasurer*.

*Standing Committee.*—Gideon F. Thayer, of Boston, Mass.; Henry Barnard, of Hartford, Conn.; Lorin Andrews, Massillon, Ohio; Elisha R. Potter, Kingston, R. I.; J. W. Bulkley, Williamsburg, N. Y.; Joseph Cowperthwait, Philadelphia, Penn.

Beside the Introductory Address by the retiring President, Bishop POTTER, Papers were read, or Lectures delivered, by Rev. Mr. WASHBURN, of Philadelphia, on "*History in its relation to Civilization*;" by Hon. THOMAS H. BURROWS, of Lancaster, Penn., on "*Educational*"

*Periodicals*;" by S. CHASE, of Trenton, N. J., on "*School Discipline*;" by ASA D. LORD, Principal of High School, Columbus, Ohio, on "*The Relations of Education to the Industrial Interests of Society*;" by WILLIAM D. SWAN, Principal of Grammar School in Boston, on "*School Attendance*;" by Dr. J. H. GRISCOM, of New York City, on "*Physiology*;" by Prof. S. S. HALDIMAN, of Columbia, Penn., on "*Etymology*;" by Prof. UPSON, on "*The English Language*;" by R. S. COOKE, Principal of Female Seminary in Bloomfield, N. J., on "*Female Education*;" by P. P. MORRIS, of Philadelphia, on "*Schools of Design for Females*;" by Prof. WHITAKER, of Boston, on "*Drawing*;" by G. B. EMERSON, of Boston, on "*The true function of Text Books*;" by JOSHUA BATES, JR. of Boston, on "*Arnold as a Model Teacher*;" and by Rev. Dr. SEARS, of Massachusetts, on "*The cultivation of Taste and Imagination*."

The subjects thus presented, and topics suggested by these subjects, were discussed by a large number of members.

The Journal and Proceedings of this meeting, are published in a pamphlet of 102 pages.

1853.

The THIRD SESSION of the Association, was held at Pittsburg, Penn., on the 9 h, 10th, 11th and 12th of August, 1853. The Officers for the year consisted of

JOSEPH HENRY, Washington, D. C., *President*.

ROBERT L. COOKE, of Bloomfield, N. J., *Recording Secretary*.

P. P. MORRIS, of Philadelphia, *Corresponding Secretary*.

JOHN WHITEHEAD, of Newark, N. J., *Treasurer*.

*Standing Committee*.—ASA D. LORD, of Columbus, Ohio; Wm. M. Gillespie, Schenectady, N. Y.; E. C. Biddle, Philadelphia, Penn.; Wm. D. Swan, Boston; Wm. Travis, New Castle, Penn.; Caleb Mills, Crawfordville, Ind.

Papers were read and addresses made by the retiring President, Bishop POTTER, Prof. WILSON, and C. WENTWORTH DILKE, of England, the former, on "*The Agricultural College of Chichester*;" and the latter, on "*The School of Arts in London*;" Rev. D. ADAMSON, on "*The languages of Southern Africa*," and on "*Museums of Natural Science*;" by Prof. HALDIMAN, on "*The Natural Sciences as a branch of Education*;" by Mr. JAMES B. RICHARDS, on "*The Education of imbecile Children*;" by Prof. JOSEPH HENRY, on "*The Objects of the Smithsonian Institution*;" by Hon. THOMAS H. BURROWES, on "*The Office, Nature, and School Culture of the English Language*;" by Hon. ERASTUS C. BENEDICT, "*On Common or Public Schools*;" and on "*Night Schools in the City of New York*;" by Prof. AGNEW, on "*The Systematic Education of Girls*;" by Rev. DANIEL WASHBURN, on "*Grades of Schools*."

In the discussion of these, and kindred topics, a large number of members from every part of the country took part.

The Journal and Proceedings of this meeting are published in a pamphlet of 130 pages.

1854.

The FOURTH SESSION of the Association was held at Washington, on the 26th, 27th, 28th and 29th of December, 1854, with the following Officers:

ALEXANDER DALLAS BACHE, of Washington, D. C., *President*.

ROBERT L. COOKE, of Bloomfield, N. J., *Recording Secretary*.

P. FENBERTON MORRIS, of Philadelphia, Penn., *Corresponding Secretary*.

JOHN WHITEHEAD, of Newark, N. J., *Treasurer*.

*Standing Committee*.—Rt. Rev. Alonzo Potter, of Philadelphia, Penn.; Erastus C. Benedict, of New York City; Thomas H. Burrows, of Lancaster, Penn.; Lorin Andrews, of Massillon, Ohio; Alfred Ryors, of Bloomington, Ind.; Zalmon Richards, of Washington, D. C.

Addresses were made, or Papers read, by the retiring President, Prof. HENRY, on "*The Philosophy of Education*;" by DAVID COLE, of Trenton, N. J., on "*Classical Education*;" by JOHN S. HART, of the Philadelphia High School, on "*The Study of the Anglo-Saxon Language*;" and on "*The new building erected for the Central High School of Philadelphia*;" by Hon. HENRY BARNARD, on "*The Educational Exhibition of London, and the Recent Educational Movements of Great Britain*;" and on a "*Plan of Central Agency*;" by Z. RICHARDS, of Washington, on "*Moral and Mental Discipline*;" by Rev. SAMUEL M. HAMILL, of New Jersey, on "*School Government*;" and by W. P. ROSS, on "*The State of Education among the Cherokees*."

In the discussion of the topics presented, or suggested by these papers and addresses, Bishop Potter, Dr. Proudfit, of Rutgers College, Rev. Dr. Stanton, of Mississippi, Prof. Dimitry, of New Orleans, Prof. Loomis, Solomon Jenner, and Alfred Greenleaf, of New York; R. L. Cooke, and Mr. Whitehead, of New Jersey, Prof. Bache, G. J. Abbott, and Dr. T. Atlee, of Washington, took part.

1855.

The FIFTH SESSION of the Association, will be held in the City of New York, in the Chapel of the University, on the 28th, 29th, 30th, and 31st of August, with the following Officers:

HENRY BARNARD, of Hartford, Conn., *President*.

P. FENBERTON MORRIS, of Philadelphia, Penn., *Corresponding Secretary*.

ROBERT L. COOKE, of Bloomfield, N. J., *Recording Secretary*.

JOHN WHITEHEAD, of Newark, N. J., *Treasurer*.

*Standing Committee*.—John Proudfit, of New Brunswick, N. J.; Erastus C. Benedict, of New York; Joseph McKeen, of New York; Zalmon Richards, of Washington, D. C.; John D. Philbrick, of New Britain, Conn.; Elisha R. Potter, of Kingston, R. I.

*Local Committee,*

Rev. Dr. Ferris, *University of New York*,  
Hon. Chas. King, *Pres. Columbia College*,  
H. Webster, LL. D., *Fres Academy*,  
Prof. E. Loomis, *University of New York*,  
Rev. G. D. Abbott, *Springler Institute N. Y.*,  
Peter Cooper, Esq., *New York*,  
Hon. S. S. Randall, *Sup't. Public Schools*,

Hon. J. McKeen, *Ass't. Sup't. Pub. Schools*,  
J. N. McElligot, LL. D.,  
A. Gilbert, Esq., *Clerk of Board Education*,  
J. W. Bulkley, *Sup. Pub. Sch. Williamsburg*,  
Alfred Greenleaf, *Brooklyn*,  
Hon. Cyrus Smith, *Brooklyn*,  
Solomon Jenner, *New York*.

JOURNAL OF THE FOURTH SESSION  
OF THE  
AMERICAN ASSOCIATION  
FOR THE  
ADVANCEMENT OF EDUCATION.

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The American Association for the advancement of education convened at the Smithsonian Institution, in the city of Washington, December 26th, 1854, and was called to order by the retiring president, Prof. Joseph Henry.

The sessions of the Association were opened with prayer, by the Rev. Dr. Proudfit, of New Jersey.

The minutes of the last meeting were read and approved.

Prof. Henry stated that on account of the prevalence of the cholera, the standing committee took the responsibility of altering the time of the annual meeting of the Association, for the present year, from the first Tuesday of August to the last Tuesday of December.

Bishop Potter moved the appointment of a committee on credentials, and a committee to audit the accounts of the treasurer.

The chair appointed, on the auditing committee,

HON. H. BARNARD, *of Conn.*,

Z. RICHARDS, *of Washington.*

On the committee on credentials,

ALFRED GREENLEAF, *of Brooklyn,*

SOLOMON JENNER, *of New York.*

The organization of the Association having been completed, the retiring president, with a few appropriate remarks, introduced the president elect, Prof. A. D. Bache, to the Association. Prof. Bache addressed the Association, on taking the chair.

Communications were received from the President of the United States, and W. W. Corcoran, Esq., inviting the members of the Association to visit them at some time during its sessions. The invitations were accepted, and the thanks of the Association tendered to these gentlemen for their courtesy.

On motion of Z. Richards; Resolved, That the hours of meeting each day be as follows: the first session from 10 A. M. to 3 P. M. and the evening session from 6½ to 9 P. M.

Prof. Henry submitted a communication from Mr. A. S. Colton, of Maryland, which was read, and referred to the standing committee.

On motion of Mr. J. Whitehead, Mr. Alfred Greenleaf was appointed an assistant secretary.

Hon. H. Barnard, of Conn. introduced the subject of appointing a general agent,\* to devote his whole time and energies to the advancement of the purposes of the Association, and after remarks by Prof. Proudfit, Mr. Greenleaf, and Bishop Potter, on motion of Mr. Whitehead, a committee was raised, to consider and report upon the subject under discussion during the present session.

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\* See Appendix IX.

The chair appointed on this committee.

HON. H. BARNARD, *of Conn.*,  
 RT. REV. BISHOP POTTER, *of Penn.*,  
 PROF. JOSEPH HENRY, *of Washington*,  
 JOHN WHITEHEAD, *of New Jersey*.

The standing committee proposed the names of the following gentlemen, for permanent membership.

REV. R. L. STANTON, D. D., *Washington*,  
 JARED REID, JR., *Newport, R. I.*,  
 DAVID COLE, *Trenton, N. J.*,  
 REV. JOHN PROUDFIT, D. D., *New Brunswick, N. J.*,  
 PROF. ELIAS LOOMIS, *New York city*.

The committee also proposed the following gentlemen as associate members.

O. C. WIGHT, *Washington*,  
 J. M. WATSON, *New York*,  
 ALEXANDER DIMITRY, *Louisiana*.

Prof. Bache having invited the association to visit the office of the United States Coast Survey,\* on motion of S. M. Hamill; Resolved, That the thanks of the Association be presented to Prof. Bache, for his kind invitation, and that the Association accept it, at such hour as he may name.

The hour of half-past one having been named by Prof. Bache, on motion of R. L. Cooke, it was Resolved, That the rules be suspended, in order to accept of the invitation of Prof. Bache, and that we now adjourn until the evening session.†

#### EVENING SESSION.

The meeting was called to order by the president at 7 o'clock.

The gentlemen nominated in the morning session were unanimously elected members of the Association.

The Association was then addressed by Prof. Loomis, of the University of the city of New York, on the heavenly bodies occupying the space between the planets Mars and Jupiter.

After the address, Bishop Potter, from the committee appointed at the morning session, reported the following resolution as the result of their deliberations.

Resolved, That the standing committee be instructed to consider, with power to act, whether some means can not be devised, by the appointment of a general agent, or otherwise, to give greater efficiency to the operations of this Association, and, more especially, to secure to it and to the world, the results of the inquiries some time since instituted by a member of this Association, at the instance of one department of the general government, in regard to the present state and past history† of education in the United States.

The resolution was unanimously adopted.

Mr. Whitehead, from the standing committee, reported an order of exercises for the second day's session, as follows:

1st. Discussion of the subject of classical education.

2d. A paper by Prof. J. S. Hart, of Philadelphia, on the connection of the English language with the Teutonic, and other Indo-European languages.

3d. During the evening, Prof. Hart's description of the high school recently erected in the city of Philadelphia.

Association adjourned.

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\* See Appendix V. † See Appendix IX. B.



## SECOND DAY. DECEMBER 27.

The Association met at 10 o'clock; the president in the chair.

The session was opened with prayer by the Rt. Rev. Bishop Potter.

The standing committee proposed the following gentlemen as permanent members.

PROF. JAMES NOONEY, *San Francisco*,

J. SIDNEY SWIFT, *Springplace, Ga.*,

As associate members :

R. W. BUSHNELL, *Washington*,

J. E. THOMPSON, *Washington*.

On recommendation of the standing committee, Wm. P. Ross and Judge John Thom, of the Cherokee Nation, were elected corresponding members of the Association.

Bishop Potter gave notice of an intention to offer an amendment to the constitution, in reference to the time for the annual meetings of the Association.

The Association proceeded to a consideration of the order of the day,—the discussion\* of the subject of classical education. The discussion was opened by the reading of a paper† by David Cole, of New Jersey. At the close of Mr. Cole's remarks, the hour for the presentation of Prof. Hart's paper having arrived, on motion of Mr. Whitehead, the order of exercises was suspended for half an hour, to enable the members to express their views upon the subject under discussion.

Remarks were made by Alfred Greenleaf, S. Jenner, Bishop Potter, and Z. Richards, until the hour appropriated for the discussion had expired, when, on motion of Bishop Potter, the further discussion of the subject of classical education was postponed to 6½ o'clock P. M.

Prof. Hart read a paper‡ on the connection of the English language with the Teutonic, and other Indo-European languages.

On motion of Mr. Hamill; Resolved, That the papers read by Mr. Cole and Prof. Hart be requested from their authors, for publication, under the direction of the standing committee.

The adoption of the resolution was preceded by remarks§ from Bishop Potter, Mr. Dimitry, Prof. Proudfit, Prof. Hart, Mr. Hamill, Mr. Whitehead, Prof. Bache, Mr. Barnard, Prof. Henry, Dr. Stanton and A. Greenleaf.

The hour of 3 o'clock having arrived, the Association adjourned.

## EVENING SESSION.

The meeting was called to order by the president at 6½ o'clock.

The gentlemen proposed for membership, at the morning session, were unanimously elected.

The standing committee proposed as a permanent member :

SILAS L. LOOMIS, *Washington*.

And as associate members :

SAMUEL KELLEY, *Washington*,

A. F. HARVEY, *Washington*.

The resumption of the discussion of the subject of classical education having been announced as the order of exercises for the first hour, remarks were made by Mr. Richards, Bishop Potter, Mr. Cole and Prof. Proudfit. The hour for the presentation of Prof. Hart's report upon the Philadelphia high school having ar-

\* See Appendix III. b. † See Appendix III. ‡ See Appendix II. || See Appendix II. b.

rived, on motion, the further discussion of the subject was postponed until to-morrow morning.

Prof. Hart then entered into a detailed account of the construction of the high school recently erected in the city of Philadelphia, with numerous illustrations drawn on a large scale by pupils of the school.\* The reading the paper was followed by† remarks from Prof. Bache, Dr. Lainbut, Mr. Cooke, Mr. Barnard, and others.

A vote of thanks was tendered to Prof. Hart for his address.

Association adjourned.

#### THIRD DAY. DECEMBER 28.

The Association met at 10 o'clock, and, in the absence of the president, was called to order by Bishop Potter, upon whose motion Prof. Proudfit took the chair.

The minutes of the last day's sessions were read and approved.

The gentlemen nominated by the standing committee were elected members of the Association.

Mr. Whitehead, of New Jersey, moved that the city of New York be designated as the next place of meeting of the Association.

On motion of Bishop Potter, the resolution was laid upon the table for the present, in order to take up previously the amendment of the constitution, proposed during the second day's session. It was then Resolved; That the article of the constitution which designates the second Tuesday of August as the time for the annual meeting of the Association, be so amended as to leave the time for each annual meeting to be determined at its discretion, at the preceding meeting.

Mr. Whitehead's resolution was taken up, and after considerable discussion was passed, designating the city of New York as the place for holding the next annual meeting, at the request of the Standing Committee.

Hon. H. Barnard, of Connecticut, addressed the Association, giving an account of the Educational Exhibition held in London, in 1854, under the auspices of the Society of Arts, and the recent educational movements of Great Britain, generally.

On motion of R. L. Cooke; Resolved, That the thanks of the Association be tendered to Mr. Barnard for his address, and that he be requested to prepare an abstract of his remarks, to be published in the proceedings of the Association.

On motion of Bishop Potter; Resolved, That the standing committee be instructed to consider, and report specifically at the next annual meeting, upon the important suggestions made by Dr. Barnard, in his report of his late educational tour in Great Britain, respecting the expediency of establishing, in connection with the Association, a national museum or depository for books, globes, charts, models, &c. of school apparatus—also, a national educational journal—also, a system of educational exchanges—also, a plan for a series of educational tracts, adapted for circulation throughout the United States—and the employment by the Association of a permanent agent.

The Association took a recess of 10 minutes.

At the expiration of the recess, the standing committee reported, as a permanent member, the name of

PROF. W. L. BROWN, *Athens, Ga.*,  
and as associate member,

PROF. JOSEPH J. WHITE, *of Lexington, Va.*

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\* See Appendix IV. † See Appendix IV. b.

Bishop Potter, from the standing committee reported the names of the following gentlemen as officers of the Association for the ensuing year.

President,	HON. H. BARNARD, <i>of Conn.</i> ,
Corresponding Secretary,	P. P. MORRIS, <i>of Penn.</i> ,
Recording Secretary,	R. L. COOKE, <i>of New Jersey</i> ,
Treasurer,	JOHN WHITEHEAD, <i>of New Jersey</i> .
Standing Committee,	JOHN PROUDFIT, <i>New Brunswick, N. J.</i> ,
"	E. C. BENEDICT, <i>New York city</i> ,
"	JOSEPH McKEEN, <i>New York city</i> ,
"	ZALMON RICHARDS, <i>Washington city</i> ,
"	J. D. PHILBRICK, <i>New Britain, Conn.</i> ,
"	E. R. POTTER, <i>Kingston, R. I.</i>

The gentlemen nominated by the standing committee were unanimously elected.

After considerable discussion, it was Resolved; That the next annual meeting commence on the last Tuesday, 28th of August, 1855, at 10 o'clock A. M.

On motion; Resolved, That, as contingencies may arise which will render it expedient to alter, either the time or the place of the next annual meeting, the standing committee be empowered to make such alteration.

The Association adjourned.

#### EVENING SESSION.

The Association was called to order by the president.

The gentlemen nominated during the morning session were elected members.

The standing committee nominated as a permanent member :

GEORGE J. ABBOTT, *of Washington city*,

and as an associate member :

R. T. TAYLOR, *of Washington city*.

A communication from the Young Men's Christian Association was read, inviting the members of the Association to visit their library and reading-room. The invitation was accepted, and thanks tendered to the Young Men's Association for the courtesy extended.

Mr. Barnard, from the auditing committee, reported that they had examined the accounts and vouchers of the treasurer, and found them correct. The balance remaining in the treasury is \$59.62.

At the request of the Association, Mr. Barnard continued his remarks in reference to recent educational movements in Great Britain, especially as to Reformatory Schools, Schools of Industry, Government Schools of Practical Science, &c.

Prof. Joseph Henry, as the retiring president, delivered the annual address before the Association, on the philosophy of education.†

On motion of Dr. Barnard, remarks on the topics suggested by the address of Prof. Henry were made the order of the day for to-morrow morning at 10 o'clock.

Mr. Cole, of New Jersey, offered the following resolution: Resolved, That this Association regards the acquisition of the Latin and Greek languages as necessary to thorough, accurate, and comprehensive scholarship, and would sincerely deprecate the abandonment of classical studies in the academics, high schools and colleges of the United States.

Bishop Potter offered the following resolution as a substitute for the above, which was adopted by Mr. Cole.

Resolved; That, regarding the Latin and Greek languages as most valuable in-

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† See Appendix I.

struments of a high culture, this Association would earnestly deprecate the exclusion or discouragement of classical studies in the academies, high schools and colleges of the United States.

After remarks by Mr. Richards, Bishop Potter, Dr. Stanton, Mr. Barnard, Dr. Proudfit, Mr. Hamill, Prof. Bache and Dr. Lambert, the resolution was passed, unanimously.

Association adjourned.

#### FOURTH DAY. DECEMBER 29.

The Association was called to order by the president, and its session was opened with prayer by the Rev. Mr. Dashiell.

The minutes of the last day's sessions were read and approved.

The gentlemen nominated last evening were elected members.

The standing committee nominated as a permanent member :

S. Y. ATLEE, of *Washington city*.

Bishop Potter, from the standing committee, reported the names of the following gentlemen as a local committee :

REV. DR. ISAAC FERRIS, *University of New York*,  
HON. CHAS. KING, *President Columbia College*,  
H. WEBSTER, LL. D., *Free Academy*,  
PROF. E. LOOMIS, *University of New York*,  
REV. G. D. ABBOTT, *New York*,  
PETER COOPER, Esq., *New York*,  
HON. S. S. RANDALL, *Superintendent Public Schools*,  
HON. JOSEPH McKEEN, *Ass't. Sup't. Public Schools*,  
J. N. McELLOGOTT, LL. D.,  
ALBERT GILBERT, Esq., *Clerk Board of Education*.  
J. W. BUCKLEY, *Sup't. Pub. Schools, Williamsburg*,  
ALFRED GREENLEAF, *Brooklyn*,  
HON. CYRUS SMITH, *Brooklyn*,  
SOLOMON JENNER, *New York*.

Remarks upon the address of the retiring president were announced as the order of the day.

Remarks were made by Mr. Barnard, Dr. Lambert, Prof. Henry, Bishop Potter, Dr. Proudfit, Prof. Bache, Mr. Hamill and Mr. Wight.

On motion of Prof. Proudfit, the thanks of the Association were tendered to Prof. Henry for his address.

The president called Prof. Proudfit to the chair.

A paper on mental and moral discipline was read by Z. Richards, of Washington City.\*

The Association took a recess of five minutes.

At the close of the recess, the president resumed the chair, and the nominees of the morning were elected members of the Association.

On motion of John Whitehead, Mr. John Ross, of the Cherokee Nation, was elected a corresponding member of the Association.

Mr. Wm. P. Ross made some interesting statements in regard to the state of education among the Cherokees.†

Dr. Stanton offered the following resolution :

Resolved, That the standing committee, to whom was yesterday referred the

\* See Appendix VI. † See Appendix VIII.

several subjects suggested by the address of Dr. Barnard, on the state of education in Europe, with instructions to report at the next annual meeting, be, and they are hereby fully authorized to carry out any or all the objects contemplated in reference of the subject to the committee, as soon as, in their judgment, the requisite funds and the proper person or persons can be obtained for the work.

The resolution was adopted.

The following is an outline of the "Plan for 'the increase and diffusion of knowledge,' of education, and especially of popular education, and measures for its improvement through the Smithsonian Institution, or the American Association for the Advancement of Education," prepared by Mr. Barnard.

The Institution [or Association] to appoint a secretary or agent; with a salary, and to furnish a room for an office and depository of educational documents and apparatus.

Agenda by the secretary or agent:

1. To devote himself exclusively to the "increase and diffusion of knowledge" on the subject of education, and especially of the condition and means of improving popular education, and particularly

2. To answer all personal or written inquiries on the subject, and collect and make available for use, information as to all advances made in the theory and practice of education in any one state or country.

3. To attend, as far as may be consistent with other requisitions on his time, and without charge to the funds of the Institution, [or Association] Educational Conventions of a national and state character, for the purpose of collecting and disseminating information.

4. To edit a publication, to be entitled the American Journal and Library of Education, on the plan set forth in the accompanying paper.\*

5. To collect

(a) Plans and models of school-houses and furniture.

(b) Specimens of maps and other material aids of education.

(c) Educational reports and documents from other states and countries.

6. To institute a system of educational exchange between literary institutions in this and other countries.

7. To make arrangements, and effect, if practicable, at least one meeting or conference of the friends of educational improvement in Washington [or elsewhere] every year.

8. To submit annually a report in which shall be given a summary of the progress of education, in each state, and as far as practicable, in every country.

On motion of S. Y. Atlee; it was Resolved, That a select committee be appointed to consider the expediency of rendering the study of constitutional law one of the rudimental exercises in public schools; said committee to report thereon to the Association, at its next annual meeting.

The president appointed Mr. Atlee on this committee.

On motion of Bishop Potter; Resolved, That the following subjects be referred by the president, at his earliest convenience, to committees or individuals as he may elect, to be reported upon at the next annual meeting.

1st. The uses and best methods of classical instruction.

2d. Moral education in schools.

3d. The relations of the schools and the family.

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\* See Appendix IX. A.

4th. Family training.

5th. Relations of common schools and colleges.

6th. What improvements could be introduced into our college systems, considered, (1st,) as to their interior arrangements, and (2d,) as to the relations of the several colleges with each other?

7th. A university proper—national or otherwise.

8th. What features of the university systems of different countries of Europe can be advantageously transferred to this country?

On motion; Resolved, That this Association has seen with much satisfaction the recommendation of the Secretary of the Interior, in his late report to the President of the United States, to devote a portion of the public property within the city of Washington exclusively to the purposes of education therein; and also the efforts made in Congress for the passage of bills to appropriate portions of the public domain, or the proceeds thereof, to the establishment and support of public schools in all the states; and it entertains the strongest convictions that the interests of popular education will be greatly advanced by the establishment, in connection with one of the departments of government, a depository for the collection and exchange of works on education, and the various instrumentalities of instruction.

On motion of Bishop Potter; Resolved, That the standing committee be requested to prepare a programme of exercises for the next annual meeting, and publish the same as widely, and at as early a day as possible.\*

Mr. S. M. Hamill, of New Jersey, read a paper on discipline.†

On motion; Resolved, That the papers read by Messrs. Richards and Hamill be requested for publication, under the direction of the standing committee, and that the discussions growing out of them be deferred to the next annual meeting.

On motion of Mr. Whitehead; Resolved, That the thanks of the Association be tendered to the regents and Secretary of the Smithsonian Institution for the gratuitous use of their rooms, and to the various officers of the Institution for their attendance upon the Association during its session. Prof. Henry responded to the resolution in behalf of the Smithsonian Institution.

On motion of R. L. Cooke; Resolved, That the thanks of the Association be tendered to Prof. Bache for the interest that he has manifested in the objects of the Association, and for the able manner in which he has presided over its deliberations.

The president having appropriately responded to the foregoing resolution, and alluded to the pleasure he enjoyed in looking back to his experience as a teacher, declared the Association adjourned, to meet in the city of New York, on the last Tuesday in August, 1855.

R. L. COOKE, SECRETARY.

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\* See Appendix X. † See Appendix VII.

# I. INTRODUCTORY DISCOURSE

## THOUGHTS ON EDUCATION.

BY JOSEPH HENRY, LL. D.

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No subject of human thought has perhaps received more attention than that of education. Every one has the material for speculating in regard to it in his own experience ; but individual experience is too limited a basis on which to found a general theory of instruction, and besides this, paradoxical as it may appear, an individual is perhaps less able to judge correctly of the effects of the course of instruction to which he has been subjected than another person. No one can tell what he would have been under a different course of training, and the very process which he condemns may perhaps have been the one best suited to develop the peculiarities of mind which have led to his success in life ; and indeed in some very rare instances the want of all training of a systematic kind may be the best condition under Providence for producing an entirely original character. Shakespeare's genius might have been shackled by the scholastic curriculum of Oxford or Cambridge ; but these cases are extremely rare, for genius itself, like the blossoms of the aloe is the solitary production of a century.

I bring forward my own views on education with diffidence. First, because I have read scarcely any thing on the subject, and what I shall say may be considered common-place ; secondly, because my views may in some respects be at variance with what are regarded as the established principles of the day. But important truths cannot be too often presented, and when re-produced by different minds under different circumstances they can scarcely fail to awaken new trains of thought and renewed attention ; and again, if the propositions which I maintain are erroneous, I desire that they may be discussed and disproved before they are given more widely to the public. What I shall advance may be viewed as suggestions for consideration rather than propositions adequately proved.

In the establishment of a principle it is of the first importance that all probable suggestions relative to it may be subjected to critical examination, and tried by the test, as far as possible, of experience ; it is in this way that science is advanced.

The first remark which may be made in regard to education is, that it is a forced condition of mind or body. As a general rule it is produced by coercion; at the expense of labor, on the part of the educator, and of toil and effort on the part of the instructed. That there is no royal road to learning, is an aphorism as true now as it was in the days when first uttered. God has placed a price on that which is valuable, and those who would possess a treasure must earn it at the expense of labor. Intellectual as well as material wealth can only be purchased at the price of toil. It is true the child may be induced to learn his task by the prospect of reward; by emulation; by an appeal to his affections; but all these, in some cases, are ineffectual, and recourse must be had to the stimulus of the rod. I do not by this remark intend to advocate a general recourse to corporeal coercion. It should be used sparingly, perhaps only in extreme cases, and for the purpose of eradicating a vicious habit. The philosophy of its use in this case is clear. We associate pain with the commission of an improper act and thus prevent its recurrence.

I have said, that education is a forced condition of mind or body. The child, if left to itself, would receive no proper development, though he might be surrounded with influences which would materially affect his condition. The savage never educates himself mentally, and were all the educational establishments of the present day abolished, how rapidly would our boasted civilization relapse into barbarism.

Another important fact is, that every generation must educate and give character to the one which follows it, and that the true progress of the world in intelligence and morality consists in the gradual improvement of the several generations as they succeed each other. That great advance has been made in this way, no one can doubt who views the facts of history with an unprejudiced mind; but still the improvement has not been continuous. There have been various centres and periods of civilization. Egypt, Greece, and Rome, though they have left an impress upon the world which extends even to our time, and modifies all the present, have themselves "mouldered down." It appears, therefore, that civilization itself may be considered as a condition of unstable equilibrium, which requires constant effort to be sustained, and a still greater effort to be advanced. It is not, in my view, the manifest destiny of humanity to improve by the operation of an inevitable necessary law of progress; but while I believe that it is the design of Providence that man should be improved, this improvement must be the result of individual effort, or of the combined effort of many individuals, animated



by the same feeling, and co-operating for the attainment of the same end. The world is still in a degraded condition; ignorance, want, rapine, murder, superstition, fraud, uncleanness, inhumanity, and malignity abound. We thank God, however, that he has given us the promise, and in some cases, the foretaste, of a happier and holier condition, that he has vouchsafed to us as individuals, each in his own sphere, the privilege, and has enjoined upon us the duty of becoming his instruments, and thus co-workers, in ameliorating the condition of ourselves, and our fellow men; and above all, that he has enabled us through education to improve the generations which are to follow us. If we sow judiciously in the present, the world will assuredly reap a beneficent harvest in the future; and he has not lived in vain, who leaves behind him as his successor a child better educated morally, intellectually, and physically than himself. From this point of view the responsibilities of life are immense. Every individual by his example and precept, whether intentionally or otherwise, does aid or oppose this important work, and leaves an impress of character upon the succeeding age, which is to mould its destiny for weal or woe in all coming time.

Civilization itself, as I have before observed, is a state of unstable equilibrium which if not supported by the exertions of individuals, resembles an edifice with a circumscribed base, which becomes the more tottering as we expand its lateral dimensions, and increase its height. Modern civilization is founded on a knowledge and application of the moral, intellectual, and physical laws by which Divine wisdom governs the universe. The laws of morality have been revealed to us, but they require constant enforcement and habitual observance. The laws of the intellectual and material universe have been discovered by profound study and years of incessant labor, and unless they are taught in purity, and freed from error, they fail to produce their legitimate result. But the illustration and enforcement of the laws of morality require the exertions of men of high talents and profound learning; and a true knowledge of the laws of nature can only be imparted by minds that have long been devoted to their study. Therefore a large number of highly educated men whose voice may be heard, and whose influence may be felt, is absolutely necessary to sustain the world in its present moral and intellectual development. The world, however, is not to be advanced by the mere application of truths already known; but we look forward, particularly in physical science, to the effect of the development of new principles. We have scarcely as yet read more than the title page and preface of the great volume of nature, and what we

do know is nothing in comparison with that which may be yet unfolded and applied; but to *discover* new truths requires a still higher order of individual talent. In order that civilization should continue to advance, it therefore becomes necessary that special provision should be made for the *actual increase* of knowledge, as well as for its diffusion; and that support should be afforded, rewards given, and honors conferred on those who *really add* to the sum of human knowledge.

This truth however is not generally appreciated, and the tendency is to look merely at the immediate results of the application of science to art, and to liberally reward and honor those who simply apply known facts, rather than those who *discover* new principles.

From what we have said it would appear that in order that civilization should remain stationary, it is absolutely necessary that the great truths which have been established should not become diluted, obscured, or forgotten; that their place should not be usurped by error, or in other words that the great principles of science, which have been established through long years of toil and nights of vigilance, should not be superseded by petty conceits, by hasty and partial generalizations, and by vague speculations or empirical rules. Farther, that civilization should not retrograde, it is indispensably necessary that the great truths of morality should not only be theoretically taught and intellectually apprehended, but actively, constantly, and habitually applied. But this state of things can only exist by means of the efforts of individuals actuated by a generous, liberal, and enlightened philanthropy. Unfortunately, however, the tendency of civilization, from the increase of wealth, and security, is to relax individual effort. Man is naturally an indolent being, and unless actuated by strong inducements or educated by coercion to habits of industry, his tendency is to supineness and inaction. In a rude state of society an individual is dependent upon his own exertions for the protection of himself, his family, and his property; but as civilization advances personal effort is less required, and he relies more and more on law and executive government. Moreover, as wealth and elementary education become more general without a corresponding increase of higher instruction, the voice of the profound teacher becomes less and less audible; his precepts and admonitions less and less regarded; he is himself obliged to comply with popular prejudices and conform to public opinion, however hastily formed or capricious such an opinion may be. Hence the tendency to court popular favor, to be influenced by it, rather than attempt to direct it. Hence charlatanism

and the various dishonest attempts to gain notoriety rather than a true reputation, so frequently observed. Knowledge has arrived at such a stage of advancement that a division of labor in regard to it is necessary. No one can be learned in all the branches of human thought; and the reputation of an individual therefore ought to rest on the appreciation of his character by the few, comparatively, who have cultivated the same field with himself. But these are not generally the dispensers of favor, and consequently he who aspires to wealth or influence seeks not their approbation; but the commendation and applause of the multitude. It is impossible that those who are actively engaged in the business of life should have time for profound thought. They must receive their knowledge, as it were, at second-hand; but they are not content under our present system of education with the position of students, they naturally aspire to that of teachers; and every one who has learned the rudiments of literature or science becomes ambitious of authorship, and a candidate for popular applause. Knowledge in this way becomes less and less profound in proportion to its diffusion. In such a condition of things it is possible that the directing power of an age may become less and less intelligent as it becomes more authoritative, and that the world may be actually declining in what constitutes real, moral, and intellectual greatness, while to the superficial observer it appears to be in a state of rapid advance. I do not affirm that this is the case at present. I am merely pointing out tendencies.

The present is emphatically a reading age; but who will venture to say that it is proportionately a *thinking* age? The sum of positive knowledge is embraced in but few books, and small would be the library necessary to contain the essence of all that is known. We read too much and too quickly to read understandingly. The world is gorged with intellectual food, and healthful digestion is comparatively unknown. Too many books are published; I do not mean to say that too many *standard works* are printed, but by far too many silly, superficial and bad books are sent forth from the teeming press of our day. The public mind is distracted amidst a multiplicity of teachers and asks in vain for TRUTH. But few persons can devote themselves so exclusively to abstract science as fully to master its higher generalizations, and it is only such persons who are properly qualified to prepare the necessary books for the instruction of the many. I cannot for a moment subscribe to the opinion which is sometimes advanced that superficial men are best calculated to prepare popular works on any branch of knowledge. It is true that some persons have apparently the art of simplifying scientific prin-

ciples; but in the great majority of cases this simplification consists in omitting all that is difficult of comprehension. There is no task more responsible than that of the preparation of an elementary book for the instruction of the community; and no one should embark in such an undertaking who is not prompted by a higher motive than a mere love of notoriety, or the more general incentive, a hope of commercial success. He should love the subject upon which he intends to write, and by years of study and habitual thought, have become familiar with its boundaries, and be enabled to separate the true and the good from that which is merely hypothetical and plausible.

In this connexion I may mention the evils which result from literature and science becoming objects of merchandize, and yet not amenable to the laws of trade. I allude to the international copyright system. The tendency of the present condition of copyright law between England and America is greatly to debase literature, to supply cheap books, and not to impart profound wisdom or sound morality. English books are republished in this country and American books are reprinted in England, because they are *cheap*, and not because they are good. Literary and scientific labor must be properly remunerated, or the market will be supplied with an inferior article. The principles of free trade are frequently improperly applied to this question. The protection required and demanded by the literary man is not that of a premium on his work, but the simple price which it ought to bear in the market of the world. He asks that the literary product of the foreigner may be paid for in order that justice may be done his brother, and also that he himself may receive a proper remuneration for his own labors. Would there be any manufactories of cloth, think you, in this country, if the tailor had the means and inclination to procure free of cost all the material of the garments which he supplies to his customers? And can it be supposed that valuable literary works will be produced among us, so long as our publishers are allowed to appropriate, without remuneration, the labors of the foreigner? The want of an international copyright law has, I know, produced a very unfavorable effect upon higher education in this country. It has prevented the preparation of text-books better suited to the state of education among us than those which are re-published from abroad, and adopted in many of our institutions of learning.

Another result of the wide diffusion of elementary knowledge, without a proper cultivation of the higher intellectual faculties, and an inculcation of generous and unselfish principles, is the inordinate desire

for wealth. To acquire power and notoriety in this way requires the least possible amount of talents and intelligence, and yet success in this line is applauded even if obtained by a rigid application of the dishonest maxim that "*all is fair in trade.*" We have a notable example of this fact in the autobiography of an individual who glories in his shame, and unblushingly describes the means by which he has defrauded the public. No one who has been called upon to disburse public money can have failed to be astonished at the loose morality on the part of those who present claims for liquidation. The old proverb here is very generally applied, namely, "the public is a goose, and he is a fool who does not pluck a feather!" A full treasury, instead of being considered a desirable or healthy state of the nation, should be regarded as the precursor of a diseased condition of the public morals. That the tendencies which I have mentioned do to a greater or less extent exist, and that they require the serious consideration of the enlightened statesman, and the liberal minded and judicious friend of education, must be evident to every one who seriously and without prejudice observes the habits of the times.

The proper appreciation of profound learning and abstract science is not as a general rule what it ought to be. The most authoritative teacher is the editor of a newspaper. Whatever may have been his previous training, or however circumscribed his field of thought, he is the umpire to decide upon all questions even of the most abstract science or the most refined casuistry.

The question may be asked with solicitude—Are the tendencies we have mentioned inevitable? Are there no means of counteracting them? And is our civilization to share the fate of that of Egypt, Greece, and Rome? Is humanity destined to a perpetual series of periodical oscillations of which the decline is in proportion to the elevation? We answer, No! Though there have been oscillations, and will be again, they are like those which constitute the rising flood-tide of the ocean, although separated by depressions, each is higher than the one which preceded it. Something may have been *lost* at intervals; but on the whole more has been and will be *gained*. But how is this to be effected? The man of science and literature, the educator, and the christian teacher, together with the enlightened editor, must combine their efforts in a common cause, and through the influence of the press, the school, the college, and the pulpit send forth a potential voice which shall be heard above the general clamor.

Common school or elementary education is the basis on which

the superstructure of the plan of true progress should be established; but it must be viewed in its connection with a general system, and not occupy exclusively the attention and patronage of governments, societies, and individuals; liberal means must also be provided for imparting the most profound instruction in science, literature and art.

In organizing new states and territories, the amplest provision ought to be made for all grades of education; and if possible, every individual should have the opportunity offered him of as much mental culture as he is capable of receiving or desirous of acquiring. Notwithstanding comparatively few may have the industry and perseverance necessary to the highest attainment. It is also of the first importance, that modes of instruction be examined and thoroughly discussed, in order that what is valuable in the past should be retained, and what is really an improvement in the present, be judiciously and generally applied.

Having presented some general suggestions in regard to the bearing of education, and the efforts of individuals on the progress of humanity, I now propose to offer for consideration a few observations on the theory of the process of instruction.

It may seem strange that the theory of an art so long practised as that of education should not be definitely settled; but strange as it may appear, the fact is certain, that few writers fully agree as to what is the true plan and process of education. No art can be perfect unless it rests upon a definite conception of fundamental principles, or in other words, unless its theory be well established upon a general law of nature. The laws which govern the growth and operations of the human mind are as definite, and as general in their application, as those which apply to the material universe; and it is evident that a true system of education must be based upon a knowledge and application of these laws. Unfortunately, however, psychologists have not classified and exhibited them in a form sufficiently definite to render their application easy, and the directors of education have too often considered merely the immediate practical result which might follow a particular course of training, rather than that which would be conducive to the highest development of the individual. In this condition of the theory of education, I have myself ventured to speculate upon the subject, and though I may have nothing new of value to offer, it is my duty at this time to make such suggestions as may furnish topics of discussion, or serve to illustrate established truths.

The theory which I would present for your consideration, and

critical examination, and which appears to me to be in accordance with the results of experience, may be briefly expressed as follows :

The several faculties of the human mind are not simultaneously developed, and in educating an individual we ought to follow the order of nature, and to adapt the instruction to the age and mental stature of the pupil. If we reverse this order, and attempt to cultivate faculties which are not sufficiently matured, while we neglect to cultivate those which are, we do the child an irreparable injury. Memory, imitation, imagination, and the faculty of forming mental habits, exist in early life, while the judgment and the reasoning powers are of slower growth. It is a fact abundantly proved by observation that the mere child, by the principle which has been denominated *sympathetic imitation*, may acquire the power of expressing his desires and emotions in correct, and even beautiful language without knowing, or being able to comprehend, the simplest principles of philology. He even seizes, as if by a kind of instinct, upon abstract terms, and applies them with ease and correctness. But as life advances the facility of verbal acquisition declines, and with some it entirely disappears. Hence the plan appears to me to be wise, and in accordance with nature, which makes the acquisition of language an essential part of early elemental education. The same child which acquires almost without effort his vernacular tongue may by a similar process be taught to speak the principal ancient and modern languages. He may also acquire the art of the accountant, and be taught by proper drilling to add long columns of figures with rapidity and correctness, without being able to comprehend the simplest abstract principles of number and magnitude. Moreover, it is well known that the memory may be stored at a very early age with valuable rules and precepts, which in future life may become the materials of reflection, and the guiding principles of action ; that it may be furnished with heroic sentiments and poetic illustrations, with "thoughts which breathe and words that burn," and which long after, will spontaneously spring up from the depths of the mind, at the proper moment, to embellish and to enforce the truths of the future author, statesman, or divine.

But the period of life, when acquisitions of this kind are most readily made, is not that in which the judgment and reasoning powers can be most profitably cultivated. They require a more advanced age, when the mind has become more matured by natural growth, and better furnished with the materials of thought.

Mental education consists in the cultivation of two classes of faculties, viz, the intellectual and the moral.

Intellectual instruction, of which we shall first speak, should have at least three objects :—

1. To impart facility in performing various mental operations.
2. To cultivate the imagination, and store the memory with facts and precepts : and
3. To impart the art of thinking, of generalization, of induction and deduction.

The most important part of elementary mental instruction, and that which I have placed first in the foregoing classification, is that of imparting expertness in the performance of certain processes which may be denominated mental arts. Among these arts are spelling, reading, penmanship, drawing, composition, expertness in the first rules of arithmetic, and in the use of different languages. These can only be imparted by laborious drilling on the part of the teacher, and by acquired industry and attention on the part of the pupil. The practice in each case must be so long continued, and the process so often repeated, that it becomes a mental habit, and is at length performed with accuracy and rapidity almost without thought. It is only in early life, while the mind is in a pliable condition, that these mental facilities can most readily and most perfectly be acquired, while the higher principles of science, on which these arts depend, can only be thoroughly understood by a mind more fully matured. Expertness in the performance of an art does not depend on a knowledge of its principles, and can be readily acquired without reference to them. The most expert accountants are frequently, and perhaps generally, those who have no knowledge of the philosophy of figures. On the other hand, a profound acquaintance with the principles of an art may exist without the ability to apply it in practice. I have known of mathematicians who were unable to perform with accuracy and dispatch the processes which constitute the application of the simple rules of multiplication and addition. The same is the case with the art of composition. A most learned rhetorician is not necessarily a fluent and pleasing writer.

The acquisition, therefore, of these arts should be the principal and prominent object of the primary or common school, and nothing ought to be suffered to usurp their place. Unfortunately, the drilling which is at first required to induce the mental habit is so laborious and tedious to the teacher, and in most cases so irksome and distasteful to the pupil, that there is a tendency, and I am sorry to say in our schools a growing one, to neglect them, and to substitute other objects of more apparent, but of less intrinsic value.

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This is not only an irreparable injury to the individual, but also to the public. All the practical operations of life in which these processes are concerned,—and they apply to all except those of mere handicraft skill—are badly performed. I may venture to say that the general substitution of instruction in the mere *rationale* of the rules of arithmetic, without a proper drilling in the practice, would produce more bankruptcies than all the changes of tariffs or fluctuations of trade.

It is an important principle, which should be kept in view by the teacher, that although the practice of an art is at first difficult, and requires at each step an effort of mind, yet every repetition renders it easier, and at length we come to exercise it not only without effort, but as a pleasurable gratification of an habitual act. Perseverance therefore in this cause will ultimately receive a grateful reward. It should be impressed upon the minds of the directors of elementary education that the teacher who neglects to train his pupils to expertness in these processes, or who merely does enough in this way to awaken a distaste, and who fails to overcome this condition of mind by subsequent judicious drilling, is unworthy of his high vocation, and should give place to a more industrious or more philosophical instructor.

All the processes we have enumerated, besides various manipulations and bodily exercises necessary to health, refinement and convenience, may be taught previous to the age of ten or twelve years. At the same time the memory may be educated to habits of retention and precision; and, for this purpose definite, and if possible elegantly expressed rules should be chosen, to be committed without the slightest deviation, and so impressed upon the memory that they will ever after remain a portion of the mental furniture of the man, always ready to be called up when needed, and always to be depended upon for accuracy. The mere understanding of the rule, and the power of being able to express it in a vague and indefinite way in original language is, in my judgment, not of itself sufficient. The memory is an important faculty of the mind, and is susceptible of almost indefinite cultivation. It should, however, in all cases be subservient to the judgment.

Habits of observation may also be early cultivated, and a boy at the age of twelve years may be taught to recognize and refer to its proper class almost every object which surrounds him in nature; and indeed the whole range of descriptive natural history may be imparted previous to this age.

. Nothing, in my opinion, can be more preposterous or mischievous

than the proposition so frequently advanced, that the child should be taught nothing but what it can fully comprehend, and the endeavor in accordance with this to invert the order of nature, and attempt to impart those things which cannot be taught at an early age, and to neglect those which at this period of life the mind is well adapted to receive. By this mode we may indeed produce remarkably intelligent children who will become remarkably feeble men.

The order of nature is that of art before science, the entire concrete first; and the entire abstract last. These two extremes should run gradually into each other, the course of instruction becoming more and more logical as the pupil advances in years.

Thus far we have principally considered only the education of the habits and the memory, and it is particularly to these that the old system of drilling is peculiarly applicable. I know that this custom has, to a considerable degree, fallen into disuse, and the new and less laborious system of early precocious developement, been substituted in its stead. In this respect the art of instruction among us has retrograded rather than advanced, and "Young America" though a very sprightly boy may fail to become a very profound man!

I would not, however, by the foregoing remarks have it inferred, that the reasoning faculties of the child should not receive due attention, and that clear conceptions of the principle of every process taught should be elucidated and explained, as far as he is able to understand them; but that the *habits* and the *memory* should be the main objects of attention during the early years of the pupils' course. The error of the old system consisted in continuing the drilling period too long, and in not shading it off gradually into that of the logical, or what might be called the period of the acquisition and use of general principles.

The last part of mental education as given in our classification is that which relates to the cultivation of the judgment and the reasoning powers. These faculties of the mind, as we have repeatedly said, are latest in arriving at maturity, and indeed, they may be strengthened continually and improved progressively through a long life, provided they have been properly directed and instructed in youth and early manhood.

They should be exercised in the study of mathematical analysis and synthesis; in deducing particular facts in a logical form from general principles; and instructed in the process of discovering new truths. The cultivation of the imagination should also be considered an essential part of a liberal education, and this may be spread over

the whole course of instruction, for like the reasoning faculties the imagination may continue to be improved until late in life.

From the foregoing remarks it will be evident that I consider the great object of intellectual education to be, not only to teach the pupil how to *think*, but how to *act* and to *do*, and I place great stress upon the early education of the *habits*. And this kind of training may be extended beyond the mental processes to the moral principles; the pupil may be taught on all occasions habitually and promptly, almost without thought, to act properly in any case that may occur, and this in the practical duties of life is of the highest importance. We are frequently required to act from the impulse of the moment, and have no time to deduce our course from the moral principles of the act. An individual can be educated to a strict regard for truth, to deeds of courage in rescuing others from danger, to acts of benevolence, of generosity and justice; or though his mind may be well stored with moral precepts, he may be allowed to fall into opposite habits alike prejudicial to himself, and to those with whom he is associated. He may "know the right, and yet the wrong pursue."

Man is the creature of habit; it is to him more than second nature; but unfortunately, while bad habits are acquired with readiness, on account of the natural desire to gratify our passions and appetites, good habits can only be acquired by unremitting watchfulness and labor. The combined habits of individuals form the *habits of a nation*, and these can only be moulded, as I have before said, by the coercive labor of the instructor judiciously applied.

The necessity of early and judicious moral training is often referred to, but its importance is scarcely sufficiently appreciated. The future character of a child, and that of the man also, is in most cases formed, probably, before the age of seven years. Previously to this time impressions have been made which shall survive amid all the vicissitudes of life—amid all the influences to which the individual may be subjected, and which will outcrop, as it were, in the last stage of his earthly existence, when the additions to his character, made in later years, have been entirely swept away. In connection with this point, I may mention one idea which has occurred to me, and which I have never seen advanced; but which, if true, invests the subject of early impressions with a fearful interest. The science of statistics shows that certain crimes which are common in the seasons of youth disappear, comparatively, with advancing age, and re-appear again toward the close of life; or in other

words, that the tendencies to indulgences in disorders of imagination, and habits which were acquired in the early life of a vicious youth, or one exposed to evil associations, though they may be masked and kept in subjection by the judgment, and the influences of position and reputation during early manhood, middle life, and first decline, resume their sway, and close the career of the man who has perhaps for years sustained a spotless reputation, with ignominy and shame. How frequently do cases of this kind present themselves? I have now in my mind's eye an individual who for forty years was known and esteemed as a model of honor, purity and integrity, but who at the age of seventy committed a crime which consigned his name to infamy. Depend upon it, this man was subjected to evil influences in early life, and the impressions then made, though neutralized by the conditions and circumstances which afterwards surrounded him, were never effaced, and when the latter ceased to produce their restraining effects, the former resumed their original sway. Pursuing this train of thought we would conclude that the child is not merely the father of the man, but more emphatically, the father of the *old* man; that the term second childhood has a more extended signification than that of the mere decline of the faculties. It also should convey the idea that the tendency of the dispositions and propensities of individuals is to return to the condition of earlier life. This principle is important also in a historical point of view. The aged, though they may forget the occurrences of middle and after life, recall with vivid distinctness the impressions of childhood, and thus the grandfather with senile garrulity, transmits the history of his early times, as it were, across an intervening generation to his grandson. This again makes an indelible impression upon the plastic mind of his youthful auditor, to be alike transmitted to *his* children of the third generation. Abundant examples might be adduced to illustrate the proposition of the vivid recurrence of the effects of early impressions apparently effaced. Persons who have for long years been accustomed to speak a foreign language, and who have forgotten the use of any other, have frequently been observed to utter their dying prayers in their mother tongue.

In this country, so far as I have observed, the course of education is defective in two extremes: it is defective in not imparting the mental habits or facilities which can most easily be acquired in early life, and it is equally defective in the other extreme, in not instructing the student, at the proper period, in processes of logical thought, or deductions from general principles. While elementary schools

profess to teach almost the whole circle of knowledge, and neglect to impart those essential processes of mental art of which we have before spoken, our higher institutions, with some exceptions, fail to impart knowledge, except that which is of a superficial character. The value of facts, rather than of general principles, is inculcated. The one, however, is almost a consequence of the other. If proper seeds are not sown, a valuable harvest cannot be reaped.

The organization of a system of public education in accordance with my views would be that of a series of graded schools beginning with the one in which the mere rudiments of knowledge are taught, and ending with that in which the highest laws of mind and matter are unfolded and applied. Every pupil should have the opportunity of passing step by step through the whole series, and honors and rewards should be bestowed upon those who graduated in the highest school. Few, however, as I have said before, would be found to possess the requisite talent and perseverance necessary to finish a complete course. But at whatever period the pupil may abandon his studies, he should be found fitted for some definite pursuit or position in life, and be possessed of the moral training necessary to render him a valuable citizen and a good man.

These are some of the subjects which I commend for discussion at the present meeting of the association. The great aim should be to enforce the importance of thorough early training and subsequent high education. It should be our object to bring more into repute profound learning, and to counteract the tendency to the exclusive diffusion of popular and mere superficial knowledge. We should endeavor to enlarge the pyramid of knowledge by symmetrical increments, by elevating the apex, and expanding the base always observing the conditions of stable equilibrium.

## I. b. REMARKS ON INTRODUCTORY DISCOURSE.

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THE Introductory Address by the retiring President was followed by a very able discussion occupying over three hours, in which Mr. Barnard, Bishop Potter, Prof. Bache, Dr. Lambert, Dr. Scranton, Dr. Proudftt, Mr. Greenleaf, and Prof. Henry took part. The main propositions laid down by Prof. Henry were generally sustained, with certain modifications and qualifications insisted on by each speaker. The position that education was a forced condition of mind and body, was controverted, and the growth of various faculties, under appropriate influences and teaching, was, it was claimed by many, as natural as the growth of a plant or a tree—each in its own way, and after laws impressed by the Creator of all things. It was admitted by all that there must be labor, and a process of appropriation, selection, and assimilation on the part of the child, to make even good teaching and favorable conditions and influences rightly available, but that mind and body would be educated for better, or worse, in the case of every child endowed with an ordinary human organization and faculties, and living in society.

The importance of early and judicious moral training was enforced, and illustrated by most interesting examples within the personal knowledge of different speakers. The great idea, that the results of vicious training, and evil associations in early life, especially if connected with a vivid imagination, although kept in subjection by the judgment and the influences of position and reputation during early manhood, will almost inevitably resume their sway in later life, and then 'make shipwreck of character and happiness—was held up as a fact of terrible significance to parents, teachers, and young people. Without questioning the theological doctrine of repentance, or the efficacy of forgiveness of sins committed, the educational doctrine that the boy is 'father of the man,' for time and eternity was ably argued.

It is to be regretted that the reporter was absent at the time, or omitted to furnish the secretary with his notes of this profound, interesting, and practically valuable discussion. Should it be found that notes were taken, **written out, the discussion** may hereafter be published.

## II. ON THE STUDY OF THE ANGLO-SAXON LANGUAGE;

OR, THE RELATIONS OF THE ENGLISH LANGUAGE TO THE TEUTONIC AND CLASSIC  
BRANCHES OF THE INDO-EUROPEAN FAMILY OF LANGUAGES.

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BEFORE proceeding to the main object of this paper, it may be proper to explain, briefly, what is meant by the term Indo-European, as applied to Languages, and how the classification originated, which this term expresses.

The British East India Company, in the government of their Indian Empire, have always had in their employ a number of eminent jurists, to act as judges in the civil administration. These judges early found that the jurisprudence which they were called upon to administer, was interwoven with a vast body of national traditions, and that to interpret these traditions rightly, it would be necessary to become acquainted with the original language in which they were contained. The nations of India in this respect, were found to be very much in the condition of the nations of Southern Europe, that survived the disintegration of the Roman Empire. As France, Spain, and Italy, look to ancient Rome for the basis both of their several languages and of their systems of jurisprudence, so in modern India many nations were found with languages distinct but closely affiliated, and having a common basis in a tongue which ceased to be spoken about two thousand years ago. This dead language, existing among them as the Latin does among the nations of Southern Europe, is known by the name of the Sanscrit, the languages of modern India, which are its descendants, being called Pracrit.


The jurists of the British East India Company found, that in order to acquire the necessary authority as interpreters of Indian Law, they must learn the Sanscrit language, and they began to apply themselves to the study about three quarters of a century ago. As the results of their studies were communicated from time to time to the learned of western Europe, it gradually became apparent that they were likely to have an important bearing upon some of the general principles of philological science. A most sur-

prising coincidence, for instance, was found between this ancient language, at the foot of the Himmalayas, which had been a dead language for more than two thousand years, and the Latin of western Europe. This coincidence included not only a vast number of words, meaning the same thing in both languages, but most striking similarities in syntax, conjugations, and declensions. Forms in the Latin verbs which had become anomalous and unexplainable, even before the time of Cicero, were found to be explained by the corresponding forms of the Sanscrit, where they existed in a state less impaired or more fully developed.

Sir William Jones, and after him others in the same line of inquiry, found similar affinities between the Zend or ancient Persian and the English.

Such results as these, led to a careful re-examination of the whole theory of the affiliation of languages. It would not comport with the object of this paper, to enter into a history of the investigations and discussions which followed, nor to state all the discrepancies of opinion which still exist among philologists, as to the general distribution and classification of the languages of the earth. The discussions have led, however, to some well ascertained results, in regard to which the learned are pretty much agreed. All the leading languages from the Himmalaya mountains in Asia on the east, to the Atlantic shore of Europe on the west, are found to have certain affinities and points of resemblance too strong to be accounted for in any other way than by supposing an historical and ethnical connection. The ethnographical theory, by which these extraordinary analogies are explained, will be given very briefly. It will be understood to be the merest outline.

The nations embraced in the immense space of longitude that has been named, are supposed to have all sprung originally from some central hive in Asia, (the precise location of which, it is not necessary to the theory either to establish or assume,) and to have proceeded thence in very early times, in successive swarms, to the countries where they are found within the historic periods. These tides of population are supposed to have followed each other at intervals of many centuries, and to have proceeded, as migratory nomads usually do, in the direction of their original impulse, until the impulse was spent, or met with some obstacle sufficient to arrest its further progress. The earliest wave of population rolling westwardly would necessarily be arrested by the Atlantic, and would eventually become stationary in the countries along that coast and in the adjacent islands. The next succeeding wave in





the same direction would be obliged to pause on reaching the range of countries occupied by its predecessor. The earliest easterly wave seems to have been arrested by the formidable obstacle presented by the Himmalaya mountains, and to have settled at its feet among the plains of Hindostan. So on, with the several emigrations, east and west, and more or less remote, until we imagine the whole area occupied between our two extreme points.

Taking this general idea, which is admitted to be in the main purely theoretical, we find the following distinct groups of languages, marked off by well-defined characters, and by well-known and indisputable facts.

I. *The Sanscrit.* This, as already explained, is the ancient language of India. It has the same relation to the modern or Prakrit languages of India, that the Latin has to the Italian, French, and other Romanic tongues.

II. *The Zend or old Persian.* This also is a dead language, containing the ancient sacred books of the race, the Zendavesta, and having its living representatives in the modern Persian, the Pehlevi, the Deri, &c. The races speaking languages derived from the Old Persian or Zend, are supposed to have left the parent hive at a date posterior to those of India.

III. *The Celtic.* The tribes found by the Romans in Gaul, Spain, Britain, Ireland, and the smaller islands along the Atlantic coast, had certain remarkable points of coincidence, showing them all to belong to the same race. A similar coincidence is found in their languages. Of these, there is no original prototype extant. The modern representatives are the Welsh, (lineally descended from the old British,) the Cornish, the Erse or Irish, the Gaelic or Highland Scotch, the Manx (spoken on the isle of Man,) &c., the Armo-ric or language of Brittany on the coast of France, &c.

IV. *The Teutonic.* This includes two branches, which are indeed sometimes ranked as two distinct groups, viz. the Germanic and the Scandinavian. The Scandinavian includes the tribes north of the Baltic, and is represented by the Danish, the Swedish, the Norwegian, and the Icelandic. The Germanic, includes all the tribes in central Europe south of the Baltic, and is represented by the German or High Dutch, the Hollandish or Low Dutch, and the English, with their various dialects. Of the English and the Low Dutch, the early type is the Anglo-Saxon, which has ceased to be a spoken language, but exists in many ancient writings, some of which are of a classical character. Of the German, the original type is the venerable Gothic, a memorable specimen of which we

have in the Gospels of Ulphilas. By some writers, indeed, the Gothic is supposed to be the original, not only of the Germanic, but of the Scandinavian tongues. The Teutonic tribes, it is supposed, entered Europe north of the Euxine, and in the course of their wanderings westerly, became gradually separated into two streams, part verging north to and beyond the Baltic, forming the Scandinavian nations, and part going more centrally, pressing upon the Romans on the south, and upon the Celtic nations on the west. With this part of the Teutonic wave of population, known chiefly as Germans, we are made familiar by Cæsar, Tacitus, and other Roman writers.

V. *The Classic.* About the same time that the Teutonic wave entered Europe north of the Euxine, another wave is supposed to have entered south of these waters, following the coast of the Mediterranean, and laying the foundations of nations known afterwards as Greeks and Romans. This group of languages, therefore, is the Greek and Latin, and their modern representatives throughout southern Europe.

VI. *The Slavonic.* The last of the great waves of population, in point of time, is that which is found in the north-eastern part of Europe and the conterminous regions of Asia, pressing westwardly upon the Germanic and the Scandinavian peoples, and southwardly upon the Greco-Roman. The languages of this group are very numerous. Those best known are the Russian, the Polish, and the Lettic.

The six groups of languages that have been described form one family, which has received the name of the *Indo-European*, and sometimes of the *Japhetic*. Besides this family, there is another, not so large, but equally well defined and peculiar, viz: the *Shemitic*. The Shemitic family consists of only three groups, viz: 1, the Aramaean (including the Chaldee and the Syriac); 2, the Hebrew; and 3, the Arabic, (including its cognate the Ethiopic).

This classification is good, so far as it goes, because it is based upon clearly ascertained affinities. At the same time, it is to be remembered, the generalization is far from complete. It makes no place for the Chinese, for the languages of central Africa, the original languages of America, and the languages of the numerous islands of the Pacific. This is no reason, however, why we should not recognize the classification, so far as it does go, and derive from it the advantages which it affords in elucidating the history and resources of our own language. The English bears most intimate relations to two of the groups of the great Indo-European family, viz: the Teutonic and the Classic. Nine-tenths, probably, of its words are derived from one or the other

of these sources. At the same time, there are numerous words that can not be claimed as being exclusively German or Latin, but are common to both sources. Some, indeed, are found running through all the six groups of the Indo-European or Japhetic family, showing that they existed before the great dispersion. A few are found even common to both the Indo-European and the Shemitic families, bearing in this fact a history that carries us back to the ark itself.

It would be impossible, in a paper of the present description, to give the induction of particulars that are proper in the way of illustration even, much less of proof, of these generalizations. A very few familiar examples, however, may be quoted.

First, I will give some examples of words which run through the whole family.

## THREE.

1. San ; *tri*.
2. Zend ; *thri*.
3. Celt ; Ers. *tri*, Welsh, *tri*.
4. Teut ; Go. *thri*, Ger. *drei*, Sax. *threo*, *thri*, Sw. and Dan. *tre*  
Eng. *threc*.
5. Clas ; Lat. *tres*, *tria*, Gr. *τρεις*. Fr. *trois*, It. *tres*, Sp. *tre*.
6. Slav ; Rus. *tri*, Lat. *tri*.

## SEVEN.

1. San ; *saptan*.
2. Zend ; *haptan*, Pers. *heft*.
3. Celt ; Welsh *saith*.
4. Teut ; Go. *sibun*, Ger. *sieben*, Sax. *seofen*, Eng. *seven*, Du. *zeeven*  
Da. *syv*.
5. Clas ; Gr. *ἑπτα*, Lat. *septem*, Fr. *sept*, It. *sette*, Sp. *siete*.
6. Slav ; Rus. *sem*, Lat. *septyni*

## FATHER.

1. Sans ; *pitri*.
2. Zend ; *paitar*, Pe. *pader*.
3. Celt ; Ers. *athair* (the initial consonant elided).
4. Teut ; Go. *vatar*, Ge. *vater*, Dut. *fader*, Sax. *fæder*, Eng. *father*, Da.  
Sw. *fader*.
5. Clas ; Gr. *πατήρ*, Lat. *pater*, It. and Sp. *padre*, Fr. *père*.
6. Slav ; Rus. *batia*. (?)

## MOTHER.

1. Sans ; *matri*.
2. Zend ; Pers. *mader*.
3. Celt ; Ers. *mathair*.
4. Teut ; Ger. *mutter*, Sax. *moder*, Eng. *mother*, Du. *moeder*, Sw. and Da.  
*moder*.
5. Clas ; Gr. *μήτηρ*, Lat. *mater*, It. Sp. and Port. *madre*, Fr. *mère*.
6. Slav ; Russ. *mat*.

## TO BEAR.

1. Sans ; *bri*, *bhar-adi*.
2. Zend ; *bairan*, Per. *ber*.
3. Celt ; Ers. *bear-adh*.
4. Teut ; Go. *bair-an*, Ge. *föhren*, Du. *beuren*, Sax. *baeran*, Eng. *bear*, Sw. *bära*, Dan. *bære*.
5. Clae ; Gr. *φέρω φέρω, βαρος* (a burden, a thing borne) *βαρος*, Lat. *fero, pario, porto*, It. *portare*, Sp. *portar*, Fr. *porter*.
6. Slav ; Russ. *beru*.

Some words, it is to be observed, not only run through the entire Indo-European or Japhetic group, but likewise appear in the Shemitic. Thus the numeral "seven," already quoted, is evidently connected with the *sheba* of the Hebrew, Chaldee, Syriac, and Ethiopic, and the *sabata* of the Arabic. In like manner "bear" seems to have an etymological connexion with the Hebrew *parah*, which means to "bear," and perhaps with the Heb. *bara*, meaning "to create," "to produce," "to bring forth," (comp. English *bairn*, that which is born or brought forth).

This word "bear," both in its generic meaning of *bearing a burden*, and its specific meaning of *bringing forth* (as of animals, trees, earth, &c.) is, probably, more widely diffused than any other word to be found. There is no word of which we would feel it safer to guess that it was used by Noah himself, and that it is verily older than the flood. Let us look at a few of its forms in the English alone.

In English, we have it both as a Teutonic word, coming directly from the Sax. *baeran*, and as a Latin word, in its three several forms of *fero*, *pario*, and *porto*.

First, let us enumerate some of the forms of Teutonic origin.

Bear, bearing, bearer, bearable, bearably ; forbear, forbearing, forbearingly, for-bearance ; over-bear, over-bearing, over-bearingly ; bore, over-bore, for-bore ; borne, over-borne, for-borne ; born, bairn, birth ; burden, burdening, burdened, burdensome, burdensomely, burdensomeness ; over-burden, over-burdening, overburdened, &c.

From the Latin *fero*, we have *Fertile* (bearing freely, productive) fertility, fertilize, fertilizing, fertilizer ; fertilizing, fertilized, fertilizer. *Fors* (forts) comes from *fero*, as the Greek *φορτίον* from *φέρω*, *τροπός* from *τρέπω*, &c. *Fors*, *fortis* (whatever bears or brings itself along, *chance*) gives us fortune, fortuning, fortune, fortunate, fortunately, fortuneless ; unfortunately, misfortune ; fortuitous, fortuitously, fortuity. *Fortis* (that which bears every thing before it, *strong*, *brave*) gives us forte ; fort, fortlet, fortalice, fortress ; fortitude, fortify, fortifying, fortified ; force, forcing, forced, forcer, forceless, forceful, forcefully, forcible, forcibly ; enforce, enforcing, enforced, enforcement ; reinforce, reinforcing, reinforced, rein-

forcement. There is some connection, evidently, between *fero* to bear, and *ferry* to bear across a stream; here we have ferry, ferrying, ferried, ferriage, ferryman, &c. *Fer* as an adjective termination, in conjunction with *ous*, is compounded with many hundreds of Latin nouns, giving rise to such words as somniferous, noctiferous, odoriferous, pestiferous, vociferous, &c., some of which again originate a new progeny, as vociferous, vociferously, vociferate, vociferating, vociferated, vociferation, &c., &c.

*Fero*, in composition with the Latin prepositions, gives a still more prolific progeny of words; as,

Circum-*fer*ence, circumferential, circumferentor.

Con-*fer*, conferring, conferred, conference, conferrer, conferee.

De-*fer*, deferring, deferred, deference, deferential, deferentially.

Dif-*fer*, differing, differed, different, indifferent, differently, indifferently, difference, indifference, differentiate, differentiating, differentiated.

In-*fer*, inferring, inferred, inferrible, inference, inferential, inferentially.

Of-*fer*, offering, offered, offerer, offertory.

Pre-*fer*, preferring, preferred, preferrer, preferment, preference, preferable, preferably, preferableness.

Prof-*fer*, proffering, proffered, profferer.

Re-*fer*, referring, referred, referee, referrible, reference.

Suf-*fer*, suffering, suffered, sufferer, sufferance, sufferable, sufferably, insufferably.

Trans-*fer*, transferring, transferred, transferrer, transferee, transference, transferrible, intransferrible.

The connexion between *par*, the stem of *pario*, to bring forth or bear, may not be obvious at first sight; but it is not more removed than *παρ* from *παρ* in the Greek, which is generally admitted. As the identity of a stem depends upon its consonantal elements, the substitution of *p* for *f* is the only material change in passing from *fer* to the stem *par*, or *per* (pe-*per*-it, com-*per*-it, &c.,) and no etymological law is better established than the interchangeability of the labials *p*, *b*, *f*, and *v*. The same remark applies to *por*-to, to carry, to bear.

If these two words be admitted to belong to the family, we have, from *par*-io, parent, parentage, parental, parentally, parentless, parturient, parturition, and very numerous compounds, such as viviparous, oviparous, &c. From *por*-to, to carry, we have port, porte, portico, porch, porter, portly, portal, portage, portliness, portable, portableness, besides the compounds portmanteau, portfolio, &c., &c.

Besides these, we have also the various prepositional compounds, com-port, de-port, ex-port, im-port, re-port, sup-port, trans-port, each of which gives birth to a numerous family, which need not be enumerated, as they are formed in the same manner as the derivations of confer, de-fer, &c., already given.

It is not necessary to pursue the illustration further. From a careful count, I suppose there are not less than four hundred and fifty words, in the English language alone, dependent upon this one stem, in no one of which is the meaning of the primary root entirely lost.

In treating of such a class of words, it would obviously be proper to say, first, that *fertile*, *confer*, *defer*, *somniferous*, &c., are derived from the Latin *fero*; secondly, that *bear*, *burden*, *borne*, *born*, *birth*, &c., are derived from the Sax. *baeran*. But it is not proper to say that *baeran* and its derivatives come from *fero*, or that *fero* and its derivations come from *baeran*. The two (*fero* and *baeran*) are independent of each other, and yet they are mutually related. The generic stem, which pervades them all, is not strictly a Teutonic word, nor a Latin word, but an Indo-European word.

There is another important class of words that are found to pervade only some two or three of the groups of languages which have been named, having been lost in the others. It is not necessary to give illustrations of these. I will, however, pause a moment, to illustrate, by a few detached examples, a point which I think has not received sufficient attention, I mean a remarkable affinity between English words of undoubted Teutonic origin and stems of kindred meaning found in the Latin.

Lay (to place); Ger. <i>legen</i> , Lat. <i>locare</i> , <i>locus</i> .	Wine; Sax. <i>win</i> , Lat. <i>vin-um</i> , Gr. <i>οιν-ος</i> .
Acre; Sax. <i>acer</i> , (field), Lat. <i>ager</i> , Gr. <i>αγρος</i> .	Wind; Sax. <i>wind</i> , Lat. <i>vent-us</i> , Eng. <i>went</i> (motion).
Time; Sax. <i>tima</i> , Lat. <i>tempus</i> .	Whistle; Sax. <i>hwistle</i> , Lat. <i>fistul-a</i> .
Thunder; Sax. <i>thuner</i> , Lat. <i>tonitru</i> .	Name; Sax. <i>nama</i> , Lat. <i>nom-en</i> .
Teach; Sax. <i>tæcan</i> , Lat. <i>doceo</i> .	Wall; Sax. <i>weall</i> , Lat. <i>val-lum</i> .
Sugar; Ger. <i>zucker</i> , Lat. <i>saccharum</i> .	Wade; Sax. <i>wadan</i> , <i>wad</i> (ford), Lat. <i>vado</i> , <i>vadum</i> .
Stand; Sax. <i>stand-an</i> , Lat. <i>stant-is</i> .	Short; Sax. <i>sceort</i> , Ger. <i>kurz</i> , Lat. <i>curt-us</i> .
Sign; Sax. <i>segen</i> , Lat. <i>sign-um</i> .	Prove; Sax. <i>prof-ian</i> , Lat. <i>prob-are</i> .
Night; Sax. <i>niht</i> , Lat. <i>noctis</i> , Gr. <i>νυκτος</i> .	Pain; Sax. <i>pin</i> , Lat. <i>pæn-a</i> , Gr. <i>πον-ος</i> .
Right; Sax. <i>riht</i> , Lat. <i>rect-us</i> .	Over; Sax. <i>ofer</i> , <i>ober</i> , Gr. <i>επισ</i> , Lat. <i>super</i> .
Nose; Sax. <i>naes</i> , Lat. <i>nas-us</i> .	Nephew; Sax. <i>ge-nef-a</i> , Lat. <i>nep-os</i> .
Tower; Sax. <i>tor</i> , Lat. <i>tur-ris</i> .	
Murder; Sax. <i>morth</i> (death), Lat. <i>mort-is</i> .	

Tug; Sax. *teogan*, (to pull one after him, to lead him) Lat. *duc-ere*. Of; Sax. *of*, Lat. *ab*, Gr. *apo*.  
 Now; S. *nu*, Gr. *nu*, Lat. *nunc*.  
 Yoke; Sax. *geoc*, Lat. *jug-um*.

This affinity may be traced very clearly even in those significant terminations, which are always counted as among the earliest and most primordial of the elements of language. Thus the Latin termination *ity*, signifying quality or state of being, has its correlative in consonantal structure, as well as in meaning, in the Saxon *th*.

SAXON.	LATIN.
Weal,—wealth.	Sanus,—sanity.
Steal,—stealth.	Rarus,—rarity.
Heal,—health.	Vanus,—vanity.
Deep,—depth.	Probus,—probity.
Long,—length.	Brevia,—brevity.
Strong,—strength.	Felix,—felicity.
Wide,—width.	Rotundus,—rotundity.

This *th* of the Teutonic, and *ity* of the classical group, may, indeed, have a still more distant relative in the familiar Shemitic termination *ith* or *oth*.

But to drop the subject of terminations, and to turn to the consideration of word-stems, it is possible that some of those just cited may have been borrowed into the Saxon from the Latin by the early Saxon ecclesiastics. In regard to most of these words, however, such a theory is impossible, as they are found in use in Saxon poems that date back long prior to the conversion of the Saxons to Christianity. The poem of *Beowulf*, from which I have taken a considerable part of them, is commonly supposed to have been composed before the Saxons left the Continent for England, and consequently several centuries before they had any historical connection with the Latins.

Here, then, is the curious and remarkable fact, that a very large, class of words is to be found in the Anglo-Saxon and the Latin, so nearly alike in meaning and in their consonantal elements, as to compel the belief of their identity; and yet these words existed in their respective languages long ages before the races which speak them had any known historical connexion. The number of words of this kind, I have reason to suppose, is much larger than has been generally recognized, certainly larger than is to be found in any work on the subject which has fallen under my observation.

The historical relations of the English to the Teutonic and classical groups of languages, bring us out of the region of speculative and original research, and place us in connexion with topics known and read of all men. What I have further to say, therefore, will be merely a grouping of some of the well-known facts of history, with

inferences of a practical kind in reference to the best mode of cultivating our noble tongue.

According to the theory already sketched, the first of the great waves of population that rolled westward from central Asia, was the Celtic race. At what particular time this great emigration took place, we know not. We only know that it was many centuries before the Christian era. The Celts, or Kelts, appear to have been originally nomadic in their character, and to have journeyed westerly, or perhaps to have been driven westerly by the Teutons or some succeeding race, through central Europe, until their farther progress was arrested by the Atlantic Ocean. We find remains of this race all along the Atlantic coast of Europe, though they were chiefly congregated in Spain, Gaul, and Britain, and the adjacent islands.

The Latin race, under the Romans, shortly before the Christian era, extended their dominion northward from Italy, until they had subdued nearly all the countries occupied by the Celtic race. In Spain and in France (or Gaul), this Roman dominion was so complete, that those countries became integral parts of the Roman empire. Not only Roman laws and customs were introduced, but a Roman population extended itself into those provinces, and intermingled largely with the original population, so that finally the Roman and Latin language was substituted for the original Celtic throughout the provinces of Gaul and Spain.

We have a modern instance very analogous to this, with which we are familiar. The state of Louisiana was originally settled by the French. The only inhabitants were of that race, and the French language was the only one spoken in the settlement. But since the acquisition of the territory by the United States, the Americans have spread themselves through the country, have mingled their race with that of the original inhabitants, and finally the English language has, to a great extent, displaced the French.

In the year 55, B. C., the Romans, under Julius Cæsar, passed from Gaul into Great Britain. From that time until 426, A. D., a period of nearly five centuries, the Romans continued to regard Great Britain as a part of their empire.

At length, in the fifth century of the Christian era, the Teutonic or Germanic race, then occupying eastern and central Europe, under various names, as Goths, Vandals, Franks, &c., began to be agitated by a great and steady impulse southward and westward. These fierce northern barbarians precipitated themselves with fearful violence upon the now corrupt, and imbecile Roman provinces. The Roman empire tottering to its fall under these repeated assaults, was obliged



to withdraw its forces from the distant provinces for the defense of the imperial city itself. The Roman legions were finally withdrawn from Great Britain in the year 426, A. D., just 481 years after the invasion of Cæsar, and the native Britons were left thenceforward to defend themselves, as they best might, from the barbarians that on all sides threatened them.

The Roman occupation of Great Britain differed materially from their occupation of Gaul and Spain. These latter countries were thoroughly subdued and made part of the great Roman commonwealth, almost as much so as was Italy itself. They were Romanized or Latinized almost as thoroughly as Louisiana is now Americanized. But in Britain the case was different. The Romans there held at best only a military occupation. They maintained one or more legions in the island. They constructed roads, they fortified camps, and had, of course, considerable commerce with the natives. But the Roman people themselves never settled in great numbers in the island.

The connexion between the Romans and the Britons was somewhat similar to that between the present English and the natives of India. There was a state of military subjugation, and, to some extent, of civil administration and government. But there was no general intermixing and fusion of races. There was no extension of the language of the conquerors over the region of the conquered. On the final withdrawal of the Roman legions, in the fifth century, the original Britons are found to have retained hardly any traces of the Roman or Latin language. Less than a dozen of Latin words altogether remain upon the island, as the result of these five centuries of military occupation, and these few words are so much corrupted as to be with difficulty recognized.

Among the Latin words left in Great Britain by the Romans may be mentioned the proper name Chester, both as occurring by itself, and as a part of many compounds, such as *West-Chester*, *Win-Chester*, *Chi-Chester*, *Col-Chester*, &c. "Chester" is a corruption of the Latin word "*castra*," which means a fortified camp. These fortified camps of the Romans, in the distant provinces, were often permanent establishments, remaining in the same place for a long series of years. Of course, the native inhabitants resorted to these camps for the purposes of traffic, bringing for sale provisions, clothing, and whatever was necessary for the support of the soldiery. Booths were erected, then huts, and finally more settled habitations, arranged in rows of streets, and so each camp ("*castra*," or "*chester*,") became the nucleus of a town, giving us *Westchester*, and *Manchester*, and *Grantchester*, and all the other *Chesters*.

The Latin words, however, that were left in Great Britain by the Romans, during their early occupation of the island, are very few in comparison with the whole number of Latin words that now exist in English. I know not how many Latin words we now have in English, certainly not less than 20,000, or 30,000. But this vast number was not introduced by the Roman conquest. Not more than a dozen altogether are found that came in as the result of that event, and those few are so much altered as scarcely to be recognized. The vast ingredient of Latin words now existing in English is to be attributed to causes of much later date, some of them indeed coming down to the present day. Of these I shall speak more fully hereafter.

The year 451, A. D., is generally assigned as the date of an event that has affected, more than all other causes, the destiny of Great Britain. This was the coming of the Saxons under the two brothers Hengist and Horsa.

The Saxons were a branch of the great Teutonic race. They lived along the southern shores of the Baltic, in the countries now known as Holland, Jutland, Hanover, Sleswick, Holstein, &c., extending from the Rhine to the Vistula. Their position along the coast of the North Sea and the Baltic, and the numerous bays, creeks, and rivers with which that coast is indented, determined in a great measure their occupation, and separated them perceptibly, both in character and destiny, from their Teutonic brethren of the forests of central Germany. They were the navigators of their age. They spent their lives almost entirely upon the waves. Bold, buccaneering, and piratical, they were the terror equally of the Roman and the Celt.

The various tribes of this race were known by different names. Those with which history is most familiar are the Jutes, the Angles, and the Saxons. That part of Britain which was settled by the Angles was called Angle-land, changed afterward into "Engle-land," and then into England. This name, applied primarily to a single province, was ultimately extended to the whole country. The compound term "Anglo-Saxons," taken from the two most notorious of the piratical tribes, is used to distinguish those of the race that settled in England from those that remained on the continent. "Anglo-Saxons" are *English* Saxons, while the term alone, without prefix, usually means continental Saxons.

The Saxons did not come into England all at one time, or in one body. Their first arrival was under Hengist and Horsa, A. D. 451. One part of the race having obtained a secure foothold in the island, other swarms followed from time to time, for several hundred years. In the year 827, nearly four centuries after the first settlement, seven

independent Saxon kingdoms had been established in the island, which were then united under one government, known as the Saxon Heptarchy.

The policy of the Saxons in Britain differed entirely from that of the Romans. The Romans had merely a military occupation of the island. They held it in subjection by their foreign legions, and when those legions were withdrawn, the native Britons remained on the same soil where Cæsar found them, improved and civilized indeed by contact with the Romans, but still unmixed as to race, and uncorrupted as to language. But the Saxons came with a far different purpose, and in a far different manner. The Saxons took, not military, but popular occupation of the island. They came, not as an army merely, but as a people. They came, not to conquer merely, but to settle. They made England their head-quarters, their home. Their policy, therefore, was one of extermination. The Romans held the Britons in subjection. The Saxons butchered them, or drove them out. The Roman soldiery and the Britons covered the same area of territory, mingling freely together. The Saxons wanted, not subjects, but soil. The conflict, therefore, between these two races was one of the bloodiest upon record. The result was the expulsion, almost the extermination, of the feebler race. When the Saxon Heptarchy was fully established, the great mass of the native Britons had been literally butchered. Of those that survived this fate some few had settled in Brittany, on the coast of France, but the great majority had taken refuge in the secluded and inaccessible mountain fastnesses of Wales, where they remain as a distinct race to this day. The Welsh of the present day are the lineal descendants of the ancient Britons.

The most striking evidence of the extent to which this exterminating policy of the Saxons was carried, is to be found in the language. Had the Saxons come into the island as the Romans did, and mingled with the natives, even though it had been as conquerors, the original British or Celtic language would have remained substantially unchanged, or at most, there would have been a mixture of the two languages—the British or Celtic, and the Saxon. So far is this, however, from the fact, that after the Saxon conquest was completed, there remained upon the soil scarcely a vestige of the original language of the island. According to Latham (p. 54) the following are the only common names retained in current use from the original Celtic of Great Britain; namely, basket, barrow, button, bran, clout, crock, crook, cock, gusset, kiln, dainty, darn, tenter, fleam, flaw, funnel, gyve, grid (in gridiron), gruel, welt, wicket, gown, wire, mesh, mattock, mop, rail, rasher, rug, solder, size, tackle.

I know of but one instance in history of an extermination so complete, and that is, of the Indian race who originally occupied this country, and whose fate presents a curious parallel to that of the ancient Britons. As there now linger among our hills and valleys a few Indian words which we have adopted and Anglicized, such as tomato, potato, tobacco, calumet, wigwam, tomahawk, hominy, mush, samp, mocasson, &c., so among the Saxons, after their bloody work was over, there remained a few of the words of the old Britons. As the remains of the Indian tribes are now gathered into a body in the west, where they retain and keep alive their native tongue, so the remnants of the miserable Britons were collected into the western part of England, in what is now the principality of Wales, where they retain with the utmost tenacity their ancient language and many of their ancient customs.

The original language of Britain—the old British or Celtic language—that which was spoken by the half-naked savages that Cæsar saw, still exists. It is a living, spoken language. But it is not our language. It is not the English language. It is not that with which we are mainly or materially concerned in our present inquiries. We, Englishmen and Americans, are lineal descendants from the Saxons, and our language, it can not be too often repeated, is the Saxon language. The English language, whose history we are now sketching, though it has received large admixtures from various sources, is in the main the same that was spoken by Hengist and Horsa, and by their countrymen along the southern shores of the Baltic, before their arrival in England in the fifth century.

During the ninth and tenth centuries, the Saxons in their turn were invaded by the Danes. The Danish invasion does not assume much importance in giving the history of the language, because the Danes, although for a time victorious, were finally expelled, leaving the Saxons in possession of the country. The Danes, moreover, were of a race very similar to the Saxons, and their language belonged to the same great family of languages. A considerable number of Danish words were retained in the island, and have been incorporated into the language. They are not, however, so numerous, nor do they differ so much from the Saxon words, as to make any special consideration of them necessary.

The first historical event which led to any serious corruption of the English language, was the Norman conquest. William, Duke of Normandy, generally known as William the Conqueror, invaded England, A.D., 1066, and by the decisive battle of Hastings, routed the Saxons, and gained the English throne. By this event the

Normans became, and continued to be, the governing race in England.

The policy of the Normans differed both from that of the Romans, and from that of the Saxons, and it was this difference of policy that caused such a difference in the effect upon the language. The Normans did not, like the Romans, merely send over an army to subjugate, but came over as a people to occupy. On the other hand, they did not, like the Saxons, exterminate the conquered, but sought to keep them on the soil as a subject and servile race. William divided the island among his followers, giving to each a portion of territory, and of the Saxon population which was upon it. In this manner, two races were diffused side by side over the surface of the island, and kept in constant juxtaposition. The effect of this continued contact between the two races, soon became apparent.

The Normans were superior to the conquered race in military skill, but were greatly inferior in numbers. They sought, therefore, to perpetuate their authority by depressing the social and political condition of the Saxons. They introduced Norman laws and customs. None but Normans were appointed to any important office, either in church or state. Above all, a strenuous and persevering attempt was made to spread the Norman language throughout the island. No other language was spoken at court, or in camp, in parliament, in the baronial hall, or in the lady's boudoir. In this language the laws were written, and judicial proceedings were conducted. No civil contract was binding, no man could sue or be sued, no right could be enforced, and no favor won, except in the language of the governing race. The first step to every Saxon serf that wished to rise from his state of inferiority and servitude, was to forget his native language, and train his tongue to the accents of his foreign masters.

The laws of nature are stronger than the laws of man. The Normans attempted an impossibility. It is impossible for two races, especially if not separated by color, to maintain permanently a separate existence, when kept in constant contact and juxtaposition, as were the Normans and the Saxons. A mingling of race was the inevitable result of this state of affairs. The Saxons gradually intermarried with the Normans, and rose to an equality of legal rights and social position. With the elevation of the race, the Saxon language resumed its rightful position. It had always been the language of the masses, while the Norman had been spoken only by the governing few. When two races become thus blended into one people, they cannot long continue to speak different languages. In this case, the Saxon, as being the language of the many, displaced the Norman,

which was the language of the few, notwithstanding all the weight of authority and fashion that had been exerted in favor of the latter.

It would be a mistake, however, to suppose that no changes in the language occurred during this fiery ordeal. As there was a mingling of race, so there was to some extent a mingling of language. If we take a survey of the authors that wrote one or two centuries after the conquest, we find, not the pure Saxon of Alfred and Caedmon, nor yet the Norman parlance of William and his barons, but a mixed language, like the race, predominantly indeed Saxon, but with a large foreign ingredient. This mixed language is our modern English. Its main element is the Saxon. But it has another element, amounting to more than one third of the whole, the introduction of which is to be attributed to the Norman conquest.

But who were the Normans, and what was their language? The word "Norman," is a corruption of Northman. The "Northmen" were the inhabitants of the ancient Scandinavia, that is of Norway, Sweden, and Denmark. They were, in the ninth and tenth centuries, precisely what the Saxons had been in the fifth century. The Saxons, after their establishment in Great Britain, had been converted to Christianity, had acquired the arts of peace, and become comparatively civilized. The Northmen were still unlettered pagans, whose home was in their ships, and whose whole life was warfare. For the greater part of two centuries, they ravaged all the more civilized countries of Europe, bordering upon the coast, until their very name became a terror. Rollo, a leader of one of those adventurous bands, penetrated into the very heart of France, and finally obliged the king to cede to him and his followers an entire province, amounting to no inconsiderable part of the kingdom. This province, thus ceded to the victorious Northmen, or Normans, was thenceforward called Normandy. The cession took place, A.D., 912.

Rollo and his followers were comparatively few in numbers. They gradually intermarried with their subjects in the province which had been assigned them, and adopted their manners, religion, and language. In less than a century after the advent of Rollo in France, his descendants in Normandy were, as to language, scarcely distinguishable from other Frenchmen. But the French language is that introduced into the province of Gaul by the Romans. It is in short a corrupt form of the Latin language. And the Norman-French is the same as other French, only with some northern or Scandinavian words, which the descendants of Rollo doubtless retained, after their settlement in Normandy.

The Norman-French, therefore, which William the Conqueror tried to introduce into England, was in the main a Latin language. He did not succeed in displacing our native Saxon. But he did succeed in introducing into it a large number of Norman-French words, and these Norman-French words, introduced into English at the Conquest, are generally words of Latin origin. These Latin words, thus introduced through the Norman-French, constitute the first important item in the Latin element of the language.

The importance of the Norman conquest, in its influence upon the language, is not to be estimated by the actual number of words then introduced. In point of fact, a much larger number of Latin words have been brought into the language since that time, and by other causes. The chief effect of the conquest in this respect was its having created the tendency to adopt foreign words. There is naturally in all nations a strong aversion to the adoption of foreign terms. The natural and spontaneous disposition, when a new word is wanted, is to make it out of roots or stems already existing in the language, and by modes of combination with which the popular ear is familiar. The terrible shock of the Conquest, and the wholesale use of foreign words to which the people then became accustomed, overcame this natural dislike, and opened a wide door for a continued influx of Latin words from a great variety of sources.

The extent of this influx may be estimated, if we call to mind that England, both from its position and from its national policy, has always maintained the closest commercial relations with the nations of southern Europe, and that these nations, the French, Spanish, Portuguese and Italian, all speak languages that have descended directly from the Latin, and that have consequently the closest affinity and similarity with each other. The Norman conquest having brought a large number of Latin words into the language, and having opened wide the door for the introduction of more, by overcoming the national prejudice on the subject, and by making such foreign importations fashionable and popular, there has been ever since an uninterrupted stream of Latin words setting in upon us, like a tide that knows no ebb. Whenever, in the progress of commerce or of the arts, it became necessary to have new words for the expression of new wants, or new ideas, instead of making these new words by a process of home manufacture, we have resorted to the easy credit system of borrowing them from our neighbors. Almost every musical term in the language has been taken from the Italian, many of our terms of etiquette and punctilio from the Spanish, and the entire nomenclature of cookery, dress, and fashion

from the French. Italian singers and fiddlers, and Parisian cooks and milliners have levied a tax upon our tongues no less than upon our purses. These foreign words, when first introduced, usually appear in a foreign dress. They are printed in italics, or with quotation marks, or in some way to indicate that they are foreigners, and not entitled to the full rights of citizenship. But in a few years, the popular ear gets accustomed to the lingo, the popular lip learns to sound it trippingly, it becomes a part of staple English!

But there is another source, from which Latin words have been brought into the language, even more prolific than that from mixture of race and national intercourse. I refer to learning and education. From an early period in English history, even before the time of the Conquest, learning was confined almost entirely to ecclesiastics. They were all necessarily instructed in the Latin language, because in that language all their church services had to be conducted. Besides this, the Latin language then was, and indeed until comparatively modern times it continued to be, the general language of scientific and literary men throughout Europe. Every treatise intended for general dissemination was written in Latin as a matter of course. It was the only medium by which an author could make himself known to those for whom alone books were then intended; viz. the learned few. In addition to this, it has been for more than a thousand years, and it still is, the settled practice, that the study of the Latin shall form an integral and leading part in every course of education. All educated men, of whatever profession, have been as a matter of course Latin scholars. The language of Cicero and Virgil has been as familiar to Englishmen of education, as that of Chaucer and Spenser. Indeed, as to a critical knowledge, either of authors, or of language, Englishmen have been far more proficient in the Latin, than in their native English. The mother tongue has been left to take its chance in the nursery and the playground, while Latin has been interwoven with every element of their intellectual cultivation.

The effect of such a system must be obvious. The wall of partition between native words and foreign having been broken down by the Norman conquest, scholars have completed what warriors, traders, and artists began. Hence the strange anomaly, that with us, learned men have been the chief corruptors of the language. The Germans, and other Teutonic nations, have been, perhaps, as much addicted to the cultivation of classical scholarship, as we have. But with them the national instinct has never been readily blunted, and has resisted with a great measure of success the Latinizing tendency which has



so marked all classical studies with us. Our scholars have found, not only no resistance, but every facility which the established habits of the people could afford, for the introduction of Latin words. Out of this abundance of their hearts, therefore, they have freely spoken. Steeped from boyhood in the diction of the most polished nations of antiquity, they have but followed a natural impulse, when they have used "dictionary" for "word-book," "science" for "knowledge," "fraternal" for "brotherly," "maternal" for "motherly," "paternal" for "fatherly," "felicity" for "happiness," and so on, to an extent which may be already counted by tens of thousands, and which is constantly increasing.

If now, from a review of the whole subject, the question be asked, what are the main elements of the English language, the answer will be obvious. There are, indeed, as we have seen, a few old Celtic words, which have come down to us directly from the ancient Britons. Among the thousands of words, also, that have come to us from France, Spain, and perhaps Italy, there are doubtless some few of Celtic origin, because the original population of all those countries was Celtic, before they were overrun by the Romans. We have also some few Scandinavian words introduced by the Danes during their invasions of England in the ninth and tenth centuries. There are, too, no doubt, not a few Scandinavian words brought by the "Northmen" into France, and thence by their descendants, the Normans, into England after the conquest. We have, also, as every nation has, occasional words derived from every country, no matter how remote, with which we have had commercial intercourse, or with whose literature our soldiers have been conversant; e. g.

TARIFF—Tarifa, a town near the Straits of Gibraltar, where duties on goods were formerly collected.

DAMASK, }  
DAMASCENE, } DAMASCUS.

SPANIEL.—Hispaniola, the place whence this species of dog was derived.

TAMARIND—Heb. Tamar + ind-us.

RATAN.—A Malay word.

But all these together are few and inconsiderable, in comparison with the whole number of our words, and they do not affect its organic character. The overwhelming majority of our words are still of two classes. They are either Saxon or Latin. These are the two main elements which constitute the language.

No mention has been made thus far of *Greek* words, of which we have a large number in the language. The omission has been intentional, and for the purpose of simplifying the historical survey of the subject. The Greek language is so nearly allied to the Latin, that in a discussion like this, they may be considered as one. It is only

necessary to remark, that very few Greek words have been introduced by mixture of race or by commercial intercourse. The Greek words which we have, have been introduced almost entirely by selections and books. Nearly all of them are scientific terms. Indeed, nine-tenths of all the scientific terms that we have, are Greek.

Of the relative numbers of these two classes of words, (Saxon and Latin) it is impossible to speak with certainty. If we exclude all compound and obsolete words, and all words introduced by the arts and sciences during the last hundred years, the ratio of Anglo-Saxon words to the whole body of the language, would probably be about five-eighths. If we examine, however, the page of any ordinary English book, the Saxon words will be found to bear even a larger preponderance than this. The reason is that all the small connecting words, the articles, pronouns, prepositions, conjunctions, and most of the adverbs, are Saxon. These small words occur at least ten times as often as any other class of words in the language. e. g. "wickedness," which is Saxon perhaps may not occur more frequently than "malice" which is Latin. But "the" will be found a hundred times where either of them will be found once. Again, some writers are noted for their partiality to the Latin vocables, others for their partiality to the Saxon. But, taking the average of different writers, and excluding works of science in which sometimes the words are almost entirely Latin and Greek, I suppose that the Saxon and the Latin words on any page of ordinary English will be found as five, perhaps, as six, to one.

The Latin words that have found their way into the English, may be again divided into two well-defined classes, viz., those that have come to us by national intercourse and admixture, and those that have come through learned men and education. The former have come from languages that are not pure Latin, but are the modern representatives and descendants of that tongue, viz. the French, Spanish, Portuguese, and Italian. The others have come from the fountain head, the Latin itself. Words of the former class are all more or less corrupted, either in those modern languages in which the English found them, or in the transition from those languages into the English. Words of the latter class, taken from the Latin directly, are changed very little, or not at all.

The difference between these two classes can be best illustrated by a few examples. It exists mainly in the stem, or root of the word. Both classes are obliged to conform to the English idiom as to the termination. But in the stem, while those coming from the Latin directly are with little or no change, those from the other languages,

particularly those from the French, are almost invariably changed in the spelling.

Latin Stems.	Words coming from the Latin directly.	Words coming from the French, or some other modern descendant of the Latin.
Curs-us .....	curs-ive.....	course.
Cur(r)o .....	cur(r)ent.....	cour-ier.
Reg-is .....	reg-al .....	roy-al.
Fruct-us .....	fruct-ify .....	fruit-.
Fragil-is.....	fragil-e .....	frail-.
Pung-ens .....	pung-ent .....	poignant.
Punct-um .....	punct-ual .....	point-.
Recept-um.....	recept-acle .....	receipt-.
Decept um .....	decept ion .....	deceit.
Diurn us.....	diurn al.....	journ al.

It is the common opinion, that the language has deteriorated in consequence of this multitude of foreign admixtures. Some purists in style have gone so far as to recommend and attempt an entire disuse of words of Latin origin, to put them upon the ban of public odium, and to stigmatize them as intruders and foreigners. It cannot be doubted indeed that many writers have carried to a ridiculous extent their partiality for the Latin vocables. No writer, perhaps, has made himself more notorious in this respect than Dr. Johnson. No book in the language on, the contrary is more free from this Latinism, or is in purer English in all respects, than the English translation of the Bible. You will find sometimes, in whole pages, scarcely one word in ten that is not pure Saxon. In the Lord's Prayer, for instance, the only Latin words are *debts*, *debtors*, *deliver*, *temptation*, and *glory*. Among the writers who come nearest to the translators of the English Bible, in the purity of their English, are Shakespeare and Addison. If in any of these writers, we were to substitute for the Saxon words the corresponding Latin synonyms, we would instantly perceive a falling off in expressiveness. "Our Father, who art in Heaven," for instance, translated into Johnsonese, would be some such vapid trash as this,—"*Paternal Being, who existest in the celestial regions!*"

That part of the domain of English letters in which words of Latin origin most abound, is in the field of science. With the exception of a few Arabic terms, almost our entire scientific nomenclature is derived from the Latin and the Greek, particularly from the latter. I suppose that at least nine tenths of our scientific terms are Greek.

Geology, botany, mineralogy, grammar, logic, mathematics, physics, and metaphysics, are all in a state of utter dependence upon languages with which none but the learned are familiar. This has been and it is undoubtedly a hindrance to the communication of knowledge. To any one acquainted with the Greek and Latin, the terms used in the different sciences almost of themselves describe the objects to which they are applied, without further study. If now, these terms, instead of being taken from a dead language, were drawn from the resources of the mother tongue, the very structure of the word would show its meaning even to the unlettered, and with the meaning of the word would be conveyed a knowledge of the thing.

When, for instance, the anatomist speaks of the "systole" and "diastole" of the heart, he talks Greek. He must consequently explain himself. He must give in different words a description of the thing meant, and after you have learned from these other sources the nature of the subject, you infer vaguely what must be the meaning of the words. Now, suppose the anatomist had been called to explain the same point to a native Greek. The words themselves convey the idea which is meant, and nothing more is necessary to convey this idea, even to an unlettered man, than a mere enunciation of the terms. To a native Greek, systole and diastole, apogee and perigee, hydraulics, hydronamics, clepsydra, chreosote, isomeric, isomorphic, metamorphic, and all the other thousands upon thousands of scientific terms, which so puzzle the mere English student, are just as intelligible and expressive in themselves, as to the native Englishmen are our homespun compounds, ink-stand, pen-handle, note-book, sunrise, woodland, hill-top, cornfield, snow-flake, pitchfork, daylight, forenoon, afternoon, and so on to any extent. I cannot doubt, therefore, if the terms of science had been, from the first, and throughout, carefully elaborated out our own native materials, the difficulties in the communication of science would have been much lessened.

The actual number of foreign words in the language, great as this is, is not the worst feature of the case. A still greater evil is the national tendency to adopt others as fast as they are wanted, without reluctance and apparently without limit, instead of producing them by a process of home-manufacture. In some languages, there appears to be a perfect reliance upon their own resources for the expression of new ideas. Whenever, in the progress of the arts, or in the wide ranges of human thought, it becomes necessary to employ some new word for the expression of some new shade of meaning, it is always

done, in a language of the kind now under consideration, by some new combination or fresh moulding of the materials already existing. Such a process begets a habit, and with the habit a facility, in the formation of compound and derivative words, that in the end render a language in the highest degree flexible and expressive. Such is the truly infinite power of combination in a language so formed, that it is impossible to conceive an idea which the language does not furnish within itself the means of completely expressing. But, how different is this from the condition of the English. Every new fashion from the French milliners, every new dish from the French cooks, every new dancing woman from the French stage, every new singer or fiddler from the Italian opera, every discovery in science, every invention in art, even too often the arts and wants and inventions that spring up indigenously among ourselves, have to be made known to the public under some foreign term. Such is the fashion; and fashion in language, as in most other things, is supreme. The writer of a treatise for every-day use, who, instead of calling it a "Manual," should call it a "Hand-book," which is honest English, would be regarded as an innovator and a pedant, and his book would be very quietly consigned to the "tomb of the Capulets." Even our great Lexicographer, Noah Webster, with all his learning and all his temerity, had not the courage to call his "Dictionary" a "Word-book."

How different have been the fortunes of the English from those of the German. These two languages, in the commencement of the race, started even. They were both of the same common stock. Their parents, the old Saxon and the old German, have a common ancestor in the venerable Gothic. Cradled in the impenetrable forests of the elder Europe, they were in the fifth century in the same incipient formative condition. The German, hemmed in on all sides, but not invaded, was led by circumstances to draw upon its own resources for the invention of new terms to express the new ideas which became evolved in the onward progress of civilization. Hence has resulted a language capable of expressing, by combinations of its own native words, every shade of meaning required even by the teeming brains of that nation of students—a language uniting infinite diversity of forms with entire simplicity of materials. How different the English!—a conglomerate of materials from a dozen different sources; affluent, indeed, almost beyond comparison, in its multiplicity of words, but wanting in that noble simplicity and expressiveness which might have been the result of a different course of political events.

But let us not be among the croakers. Bad as the case is, it is not entirely hopeless. The introduction of the study of the Anglo-Saxon,

as a part of a course of liberal education, will help to check the Latinizing tendency of scholars and writers. There are, moreover, in various quarters, symptoms of a growing partiality for words of native stock. Besides this, the very evil complained of is not without some compensating advantages. One advantage of this facility with which we borrow foreign words, is that we have thereby become, beyond all nations, rich in synonyms. For the same idea, in almost numberless instances, we have two, and sometimes even three terms, exactly equivalent and equally legitimate. This is a decided advantage, saving oftentimes tiresome and inelegant repetitions. The writer who has tired his readers with the term "native language," may take refuge, as in this article I have had frequent occasion to do, in the "mother tongue." The idea is kept up, but the tautology is spared. Moreover, it frequently happens in these cases, that of two words of different origin, used to express the same general idea, the one has acquired by usage a slight shade of meaning different from the other, so delicate and evanescent as scarcely to be defined, and yet perceptible to a cultivated taste, and beautiful in proportion to its delicacy. How logically the same, and yet how different to the loving heart, are the words "maternal" and "motherly." It is his skill in availing himself of this peculiarity of the language, that among other things enables our own Washington Irving to express with such marvellous exactness the endlessly-varying shades of human thought and feeling—that enables him to pass from the grave to the gay, from the didactic to the playful, from the humorous to the sublime, with an ease that seems only equalled by the movements of the mind itself.

Far be it from us then to join the ranks of those who would dismiss with a rude rebuff these Latin-English intruders. They are now here. They form a large and valuable element of our language. While we protest against and resist the introduction of more, and while we make the native element of the language a subject of cultivation by studying carefully the original Anglo-Saxon, let us give to the Latin element such a portion of study as will enable us to understand both its meaning and the laws of its formation.

The fact that the words of Latin origin constitute one-third or more of the words in the language, is often used to prove the necessity of making this element of the language a distinct subject of study. The best preparation for such a study is a knowledge of the Latin itself. In default of that, the next best preparation is a knowledge of some of the languages that have sprung from it, *i. e.*, of the French, Spanish, or Italian. Fortunately, in this respect, nearly all

educated persons have one or the other kind of preparation. Some have both. But there is something wanting besides a general knowledge of Latin. There should be specific study of that portion of the Latin which has crept into our language. These words are no longer pure Latin. In some instances the stem has been corrupted, particularly in those from the French. In all instances the Latin terminations for numbers, cases, genders, persons, and tenses, &c., have been exchanged for the corresponding Saxon terminations. Oftentimes a word has changed its meaning, as well as its form, in the transition. A proper knowledge of these peculiarities requires some distinct and special study, though it need not be very great in amount.

If the Latin element of the language calls for distinct study, because it constitutes about one-third of the language, how much stronger is the reason for studying that which constitutes the remaining two thirds? If the one third is already tolerably well provided for, in the fact that nearly all educated persons are acquainted with either Latin or French, how inadequate has been the provision for the two thirds, when not one educated person out of a thousand is acquainted with the original Anglo-Saxon? If the foreign element deserves attention at our hands, how much more that which is native? If the study of the Latin and French has led educated persons to an offensive and injurious partiality for the use of words of Latin origin, when they might have had home-spun English equally good, the tendency is to be corrected, not by discarding classical studies certainly, but by engrafting upon our course of education the study of the Anglo-Saxon.

The importance of studying the Anglo-Saxon, or native element of our language, will be further apparent from a few considerations growing out of its peculiar character. This point was discussed with great force and elegance by the Edinburgh Review for 1839. I give the substance of the reviewer's argument, with some alterations and additions, in the following paragraphs.

In the first place, all the grammatical inflections of the language are Anglo-Saxon. These are chiefly as follows; the possessive case, *'s*; the plurals of nouns, *s*, *es*, *en*, &c.; the comparative and superlatives of adjectives, *er*, and *est*, and the kindred termination, *ish*; the most common adverbial termination, *ly*; the cases and numbers of the pronouns; the second and third persons of the verb, *st*, *s*, *th*, &c.; the past tense and perfect participle, whether formed by adding *ed*, *d*, or *t*, as in *affirmed*, *loved*, *wept*, or by a change of the stem, as in *sing*, *sang*, *sung*. These inflections and inflectional changes form a vital and most expressive part of a language. No entire words are

used anything like so much as these modifying parts of words. Though not numerous in themselves, hardly amounting to fifty altogether, they are in most constant requisition. No noun, (with rare exceptions) is without its plural, no adjective without its degrees of comparison and its adverb, no verb without its tenses, persons, and numbers. The terminations necessary to express these changes of thought will occur as often as there are nouns, adjectives, and verbs in the language. If to the word "walk" we add the termination *ed*, we give to the meaning an entirely new and additional idea, namely, that of past time. The original word expresses a certain action. The word with the suffix expresses that same action, and also the idea of its being done in past time. The suffix has a power and meaning of its own just as much as the main word has. Now, probably, nine-tenths of the words in the language are dependent upon these grammatical inflections to express the varying shades of thought or action to which each is subject, and these grammatical inflections are all pure Anglo-Saxon. This is true equally of the native words and of those derived from the Latin. To give to the verb "occur" the idea of past time, we use not its own Latin termination *ebat*, but the Saxon *ed*. The plural of "liquid" is not *liquidī* but *liquids*. The superlative of "pure" is not *purissimus* but *purest*. And so of the rest. Perhaps it would be no exaggeration to say that one-third of the ideas contained in any given page are expressed by these grammatical inflections. The fact surely is a strong argument for the study of the Anglo-Saxon, in which these inflections originate.

But there is in every language a class of words that perform an office very similar to that of the inflections. They serve to modify and limit the meaning of other words, and in modern languages they are to a great extent a substitute for the fuller inflections of the ancient languages. They may therefore be called grammatical words. Among them may be reckoned the following; the articles *a* and *the*; *more* and *most* used to express degrees of comparison; all the pronouns, personal, relative, and adjective, such as *I, thou, he, she, it, we, you, they, who, which, what, this, that, each, every, either, neither, any, one, none, all, such, some, both*; the most common adverbs of time and place, derived from the pronouns, such as *here, there, where, when, then, how, whither, hither, thither, whence, hence, thence*, the numeral adjectives; the auxiliaries of verbs, *be, have, shall, will, may, can, must*, and all the *prepositions* and *conjunctions*. Now, these grammatical words occur in discourse almost as frequently as the inflections, and they are without exception Anglo-Saxon.

But among the ordinary words of the language, it has so happened



that those most capable of rhetorical effect, and consequently most important to the orator and the poet, are derived from the Anglo-Saxon. We may take for example the names of the most striking objects and agencies in nature, as the heavenly bodies, *sun, moon, stars*; three out of the four elements, *fire, earth, water*; three out of the four seasons, *spring, summer, winter*; most of the natural divisions of time, *day, night, morning, evening, twilight, noon, mid-day, sunset, sunrise*; the most striking operations of nature, *thunder, lightning, hail, snow, rain, cold, frost, light, heat*; the most beautiful parts of external scenery, *hill, dale, dell, sea, land, wood, tree*. These words call up vivid ideas to the mind, and are among the most expressive that the language contains.

There is a class of words in every language that have a very strong and peculiar effect upon the mind, because of their associations. They are connected with the recollections of childhood, and bring to mind the duties and enjoyments of love, friendship, and hospitality. This important class of words, is, in our language, derived almost entirely from the native element. From this source we derive the terms *father, mother, husband, wife, brother, sister, son, daughter, child, home, kindred, friend, hearth, roof, fireside*.

It is a common and sound maxim in rhetoric, that the more abstract a term, the less vivid it is; and the more special, the more vivid. Abstract and general terms for the most part arise in the prosecution of scientific and philosophical inquiries. Studies of this kind originated among the English at a time when scholars used the Latin almost exclusively. Hence Latin words prevail with us in the departments of logic, speculative philosophy, and science, more than in any other field of human experience. Hence, too, nearly all our abstract terms are Latin, while our more vivid special terms are Saxon. Thus *move* and *motion* are Latin; but the words expressing the various specialities of posture and of bodily action are Saxon; as *to sit, to stand, to lie, to run, to walk, to leap, to stagger, to slip, to slide, to strive, to glide, to yawn, to gape, to wink, to thrust, to fly, to swim, to creep, to crawl, to spring, to spurn, &c.* We receive from the Latin the general terms *emotion* and *passion*; but the Saxon gives us the names of the individual mental affections included in these terms, such as *love, hope, fear, sorrow, shame*, as well as the external bodily signs of these affections, such as *tear, smile, blush, frown, to weep, to sigh, to groan*. *Sound* is Latin, but *to buzz, to hum, to clash, to rattle* are Anglo-Saxon. *Color* is Latin; but *white, black, green, red, yellow, blue, brown*, are Anglo-Saxon. *Crime* is Latin; but *murder, theft, robbery, to lie, to steal*, are Anglo-Saxon.

*Member*, as applied to the body, is Latin ; but *ear, eye, hand, foot, lip, mouth, teeth, hair, finger, nostril*, are Anglo-Saxon. *Animal* is Latin ; but *man, cow, sheep, calf, cat, dog, horse*, are Anglo-Saxon. *Number* is Latin ; but *one, two, three, four, five*, and so on, till we come to "million," are all Anglo-Saxon.

I repeat, therefore,—and this is the conclusion of the whole matter,—that whether we consider the character of the Saxon element, as containing the most energetic and descriptive words that we possess ; whether we consider the important fact that the grammar of the language, including the grammatical words, and those most vital parts, the inflectional changes, is wholly Anglo-Saxon ; or, whether we consider merely the relative proportion of the native element, containing as it does nearly two-thirds of our whole stock of words—there are, surely, in every view of the case, cogent reasons for giving to the study of the Anglo-Saxon that distinct and prominent position in our course of liberal education, which has never yet been assigned to it.

## II. b. DISCUSSION UPON PROF. HART'S LECTURE.

BISHOP POTTER.—I wish to make a suggestion for the consideration of Prof. Hart, in preparing this paper for publication. He has designated classical words as "intruders." It is true he does not object to retaining a portion of them, but still he characterizes them as intruders. I would suggest to him whether this is, on the whole, an appropriate view of the subject ; whether the capacity of the English language to appropriate and naturalize foreign words, is not a most praiseworthy feature of our language ; whether it is not that feature of the language which promises to fit it, and to fit the nations which speak it, preëminently to become the missionaries of the globe ; whether, if the language had obstinately refused, as the German has, to appropriate to itself words from other languages, it would have been as well fitted, either for its destiny in the future, or for its destiny in the past. I think that when we go to other nations, either with the gospel or with civilized institutions, we go with a strong argument in proportion as we go with words which are "native there and to the manor born." And one thing which perhaps more than all this binds the English people inseparably to the past, is the fact that we have so large a share of Latin and Greek words. The very fact that the nomenclature of modern science consists of words of Latin and Greek origin, tends to alleviate the dan-

ger that the great enthusiasm with which the physical sciences have been studied of late may lead them to supersede entirely the old learning as an instrument of culture. The fact that words coming from those languages are the words naturally adopted by scientific men, proves that they have not so far ignored the old learning, and renders it more and more necessary that they should not do it. It seems as if this might be the means of reconciliation between the learning of past ages and modern science, and secure this one great desideratum, that while we press forward to the future, we may not ignore the past; and whatever of civilization or knowledge the past has to furnish us, we should thankfully and gladly accept it. It seems to me, Sir, that the greatest work which language alone has ever accomplished in this world, was the marriage of the Saxon and Gothic elements of the human race; and I ask whether that marriage could ever have been consummated without producing the very language we now speak. If, in the publication of that paper, therefore, Prof. Hart would reconsider the somewhat stern terms in which he has denounced Latin intruders, I should be glad.

PROF. DIMITRY, of La., said, that he professed not to be altogether unfamiliar with the parallelism of the languages of Europe. He had not allowed the better days of his life to pass without an inquiry into the anatomy of the human mind, as it reveals itself in the articulations of words. He had also a respect for the Anglo-Saxon language; a term which had first made its appearance upon the lips of John Randolph, who awoke one morning and made the great discovery that there was a language, not the English which he himself spoke, but the Anglo-Saxon, made up of the remnants of the eminent languages spoken in some of the counties of England. He was not averse to the introduction of the Anglo-Saxon language as a study in our high schools; especially as like other languages of inferior grade, it covers a very small ground, ten respectable octavo pages being sufficient to contain the whole grammar of the language. But he had risen more particularly to protest against this attempt to destroy what the labor of centuries had erected; to protest against this desecration of the development of intellect. He had observed the very language of Prof. Hart in his admirable essay, and it was not the Anglo-Saxon language. Even upon the very page of his reasoning where he had inveighed against these intrusions from the Latin tongue, in the very language in which he had arraigned the throwing aside of the Anglo-Saxon tongue, Prof. Hart had used forty-seven words of those very intruders. The Anglo-Saxon was not the language in which had been written the inspirations of a Milton, the glowing pages of a Burke. He appealed to members present not to ostracize the glorious form which intellect had now assumed for its manifestation, not to overturn the beautiful structure which might now be called the universal English language.

DR. PROUDFIT had been very much struck with the large view of the subject taken in the few remarks offered by Bishop Potter, and felt

strongly impressed with the belief that it was not only the largest but the only practical view. He had listened with very great pleasure to the discussion of Prof. Hart; and yet during the reading of the essay, it had often struck him how deeply Prof. Hart would have cut into his own performance, if he had undertaken to practise his own maxims. The single observation which introduced the train of remarks tending to the exclusion of these foreign elements from our language, was, as nearly as he could recollect, this:—"The *introduction of the study of Anglo-Saxon, as an important part of liberal education,*" &c. Almost every important word there is one of these very intruders, a word from the Latin, and perhaps ultimately of Greek origin. He felt confident that when Prof. Hart should prepare his essay for publication, he would modify the language in accordance with the suggestion of Bishop Potter. Although politically he might be in favor of limiting the privileges conferred by our naturalization laws, he would not like to turn out not only all who had ever migrated to our country, but all descendants of immigrants. Such a course might turn out some of our most valuable citizens. So he could not go the length of linguistic Know-Nothingism, and he did not believe Prof. Hart would have the *heart* to do it. (Laughter.) He believes that the introduction of these foreign terms had vastly enriched and strengthened our language. It would now be impossible to spare them either from science or from ordinary life. True the gates were opened sometimes rather too wide, as perhaps in the case of the stately, magnificent, elaborate, and too harmonious periods of Robert Hall. He believed that too many foreign elements had been introduced; for the variety, grace, freshness, and congeniality of our language would be greatly promoted by bringing into decided predominance the motherly elements of the original stock. Still he believed that it was utterly impossible to adopt, with regard to foreign words, the principles of the Athenians, who refused naturalization to all foreigners, who always regarded them as *μεταξοι*, strangers. No man had dwelt with greater severity upon the introduction of the foreign element into a language than Cicero; and yet that very writer had fallen into the same inconsistency with Prof. Hart; for he had not written three lines after that observation before introducing a Greek word, and was constantly introducing not only Greek words, but phrases, *citations*. He uses the Greek language wherever he finds it to serve his purpose better than the Latin; and Dr. P. supposed that every man would use words from any language, which would best convey his thoughts. For this we had the authority of Horace, who asks, if we can enrich our speech with words from foreign tongues, who shall forbid us; we add so much to our original language. This seemed to be the just medium between the two extremes; and while he was delighted with the elaborate production of Prof. Hart, he still hoped that he would adopt Bishop Potter's suggestion, when he came to prepare his remarks for publication.

PROF. HART.—I agree so cordially with the gentlemen who have spoken, that I think I could not have made myself understood in my

lecture. I say in my lecture, "Let us not be among the croakers," &c.; "It is a common opinion that the language has deteriorated," &c. "Some purists of style have maintained," &c. I only put it as the opinion of others; although I confess I did give these words some hard hits. "Far be it from us to join the ranks of those who would dismiss with ready rebuff these Latin intruders; they are here; we must use them." I did call them "intruders" there, Sir, because they have been so styled by others. What I meant to insist upon was that educated men should give a tone to our language by cultivating the original element, so that Latin may not be the only element that is in the minds of educated men. In that way I wished to press, in a measure, this proclivity to use foreign words where we have Anglo-Saxon words to express the same ideas. In many cases we have no choice. It would be difficult to write a single sentence without using several Latin or Greek words. I wished to get up a sort of counter-irritation; so that in our instruction, the native element might be more attended to; and having our ideas thus associated to a greater extent than at present with words of Anglo-Saxon origin, we should get into the habit of using them more. I merely wish to interpose some barrier against this flood-tide of introducing foreign words.

MR. HAMILL said, that every one aware of Prof. Hart's fondness for the Latin tongue, must be satisfied that he could never have intended to characterize all words from the Latin as intruders, to be banished from our language. It was a pleasant thought to him, that our language, like our country, is a grand asylum. Providence seemed to have made it the mission of our language to be a receptacle from many languages, as well as the mission of our country, to receive and welcome the inhabitants of many nations. They came here and were Americanized. The words had grown into and become part of the language which seems destined to oversweep this continent, and to extend wherever our missionaries or our merchants or our sailors go, enriched not only by the Latin and Greek, but by many languages.

PROF. BACHE.—I listened with great care and attention to the reading of Prof. Hart's paper; and while I thought he dealt some hard thrusts, yet, knowing his proclivities, perhaps, I did not take his paper in the sense in which it has struck our classical friends. It appeared to me that Prof. Hart had before him two children, both of which he loved, one more attractive, the other more homely. He brought before us the more homely child, and in eloquent language, drawn not only from its lips but from those of its more favored sister, he gave us his views of the neglected offspring. Now we know that in bringing forward his views, every man must be allowed to go a little beyond the mark, in order that when the pendulum swings again, it may keep its motion. If the Prof. did go beyond the mark, I think we may forgive him, and I doubt not that he may manage in accordance with the suggestions of Bishop Potter, Prof. Dimitry, and Dr. Proudfit, to diminish somewhat the force of the blows dealt to this charming sister.

BISHOP POTTER.—I cannot but admire the ingenuity of Prof. Baehs in his illustration; but I think it is going rather too far to suppose that any mother would be so anxious to excuse the ugliness of one of her offspring as to attempt to abuse another. I think Prof. Hart spoke in tones of commendation of the fact that the Germans have always perseveringly resisted the introduction of these foreigners, and when they reached new ideas, as the Germans are very apt to do, have invariably insisted upon forming a new word from their own language. And we know, Sir, what extraordinary words they have invented, and what unmanageable ones for any tongue except their own. In my own opinion, not only upon the ground of convenience, but in a cosmopolitan view, our own practice is the better one, because it introduces words which belong not merely to the English nation, but which, to some extent, are at home the world over. If we have a Latin term expressing precisely the meaning we desire, it is the wiser policy, wiser for us, wiser for all mankind, and wiser because it bridges over more and more the chasm between us and the past.

MR. BARNARD made some inquiry as to the period in the school or college course in which this study should be introduced, the mode of instruction, &c.

PROF. HART replied. Teaching the Anglo-Saxon to boys already considerably advanced in the knowledge of their own language, and with a view to cultivate and improve that knowledge, one lesson a-day for two terms, with vigorous attention, he supposed to be sufficient. The words would be familiar, after the etymological changes had been thoroughly explained; and the syntax is identical with our own. He proceeded to state what books had been published to facilitate the study; and remarked that his desire was to have the Anglo-Saxon taught together with the Latin and Greek, as it might be done without interference with them, as a part of a course of liberal education.

PROF. DIMITRY said, that he merely feared that during the existence of tendencies in this country which could not be mistaken if such a powerfully-written essay, such an admirable syllabus or parallelism of the languages of the world should go forth indorsed by such an Association as this, the language which had been objected to would become an instrument in the hands of the iconoclasts. But for this he would *toto corde* have allowed the "intruder" to pass. Prof. D. proceeded to speak at some length in favor of the introduction of the Anglo-Saxon as a classical study, provided it should not displace the Latin and Greek languages.

BISHOP POTTER said that in Dr. Johnson's time there was no doubt a tendency to corrupt the language by the unnecessary introduction of words; but that there seemed to be now a reaction, somewhat vehement even, and the tendency seemed to be towards the other extreme. It was therefore unnecessary to enter a protest against a tendency not now prevalent. He wished to ask, also, what was the literature which the Anglo-Saxon language would open to the student; whether there were

treasures of any extent and value in that language to repay the student for acquiring it. The use of the classical course of study was not only to give us a better knowledge of our own knowledge, but still more to bring us in contact with superior intellects in other lands and in other times.

PROF. HENRY inquired, What is the manifest destiny of the world in regard to language. Is it possible to occupy it with any language of the present day? Languages spring up in different parts of the world, differing from each other, partly from isolation, partly from the difference between the different tribes and nations. That isolation, by the modern improvements of locomotion, has been broken down. The American, the Russian, the German, and the Italian, are found together on the top of one of the Egyptian pyramids. They must speak together, commune together. Languages must ultimately affiliate; they must melt into one.

DR. STANTON.—I wish to add my testimony to that which has already been given to the Association in favor of the lecture of Prof. Hart, and to express the hope that it may be modified so as to accord with the views which have been suggested—and I understand that a verbal alteration is all that is necessary—in order that the resolution now pending may pass unanimously, and that it may be spread before the public, as it were under the sanction of this Association. The facts stated by Prof. Dimitry as well as by Prof. Hart, of the narrow extent of the Anglo-Saxon language, and the short time requisite to master it, to my mind furnish a strong argument in favor of carrying out their views, by introducing the study of this language into our schools, because as has been shown, and as we all know, it forms the basis upon which the present structure of our language now rests.

Whatever may be my views of the political question of not admitting foreigners into the country, I certainly would not raise a barrier against the admission into our language of words from any and every tongue. I would rather throw the door wide open; and wherever we can find a word or a phrase that is valuable, I would introduce it. It has been suggested, and may prove prophetically true, although we may not live to see its realization, that the English language may become the one language of the world. If, in the ruling of Providence, such should be its mission, one advantage which it would have, would be that as it penetrated the nations now speaking other languages, they would discover in it an acquaintance already formed, in the words which we had borrowed from them. This, independently of all other considerations, would induce me, instead of resisting the introduction of foreign words, to throw the door wide open, and to welcome them. Nor has it ever seemed to me that such a course would have a tendency to "corrupt" our language any more than the intermarriage between different nations has a tendency to corrupt the blood. It is corruption, if we regard purity merely as referring to the original stock; but in no proper sense of the term corruption, can I conceive it to be applicable to the introduction of words from foreign languages into our own. I am most heartily in favor of the publication of the paper which has been read.

PROF. HART made some further remarks as to the books to be used in the study of the Anglo-Saxon, &c. The study of the Anglo-Saxon, which appeared to him desirable, was not that which would make it a radical branch of study, as the Latin is, as a means of mental discipline, but merely as a means by which on the one hand we may become better acquainted with the meaning of our own words, and on the other hand might become equally familiar with their use. He remarked also that we have not now that precise knowledge of the meaning of words derived from the Anglo-Saxon which we have of words of Latin or Greek origin. We have not, for example, the same precise notions of the meaning of the terms "guilt," "guilty," as of "conscience," "consciousness," "justify," &c. Yet by referring to the original meaning of the terms "guilt," "guilty," they would be found to have a metaphorical meaning as clear and precise as the words "straight," "oblique," "rectangular," &c. The study of this original element of our language, carried even to a moderate extent, would give us a precise appreciation of the meaning of those words derived from the original stock.

PROF. PROUDFIT spoke of the invaluable assistance to be derived from a course of study incidentally suggested by Prof. Hart, the study of the parallelisms of different languages; a study which would not only be of inestimable value but of great interest to the student. By tracing every word, while studying Greek and Latin to its root, and following out its etymological relations not only to its own but to other languages, we should find all languages interlaced, as it were, by curious and beautiful associations, and we should discover a marvellous vein of etymological treasure running through most of them. Thus we should not only have a more perfect apprehension of the meanings of the words thus related, but should be enabled to recollect those meanings much more readily and more vividly than in studying each language by itself.

As an illustration of the parallelisms of different languages, he referred to the Greek word *αω*, to breathe; which he supposed to be an imitation of the act of expiration of the breath. He traced its derivation in the Greek; then from the Greek *αἶμος* passed to the Latin *animus*, the English *animal*, &c., derived metaphorically from the same word. Thus tracing the derivations of the original Greek root through the Latin, English, Spanish, Italian, French, &c., the student could never forget the meaning of these various words. He was thus at the same time assisted and encouraged in the process of augmenting his knowledge of the ancient languages, adding to his knowledge of foreign modern languages, and increasing his knowledge of his own. He would no longer look upon these words as belonging to one isolated language, but as having an understood relation to a multitude of other words in a multitude of other languages. Thus immediately we might receive from the discussion of Prof. Hart, an answer to that question so often asked, How shall we secure such an interest in the study of ancient languages as to make it effective and successful?



### III. CLASSICAL EDUCATION.

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MR. PRESIDENT AND GENTLEMEN :—

I PROPOSE, in the following paper, to inquire whether the system of study pursued in our Colleges, Academies and High Schools is adapted to the wants of the age, or whether any modification or material improvement of it is called for by the progressive spirit of the times.

It is the fortune of a teacher to be constituted the depository of all the views on education that are entertained by the people among whom he labors. He meets with men of all opinions, and men of no opinions at all. Many parents commit their children to him without a word of inquiry, and suffer them to remain under his charge year after year, without manifesting, if they feel, any interest whatever. Some do this, because they are absorbed in their own pursuits; others, because they are too timid to say any thing, or because they do not know what to say. But there *are* some who call and have an interview with the instructor, and honor him with a free expression of their views about education. 'Of these, some send their sons to school only because it is the custom to do so. They affect a profound contempt for school instruction, and tell you that though they went to school one quarter only in their whole lives, they have yet amassed more money and other property than certain other persons who passed many years at school.— They will speak with disdain of "bookworms," and tell you of the success of men who keep their eyes and ears open, and find out more in a day than your "scholar" finds out in a week. Employers of this class seldom honor the teacher with a second interview, because they have no interest in what or how much their children learn, or how they discharge their duties at school. But the teacher has patrons who value instruction. They will speak in unmeasured terms of its utility and advantages, and inquire with the deepest concern into the system of study pursued, the arrangement of hours, the rules, regulations and entire governmental economy of his school. One thinks no school can be governed without the rod; another regards corporal punishment as unworthy of the profound

good sense and boasted refinement of the nineteenth century. One is particularly anxious that his son may have lessons enough to keep his time pretty well occupied at home ; another thinks that too severe impositions of labor will check the buoyant spirit of the child, and insists that he be not required to prepare any lessons out of school. One regards school recesses as an unpardonable waste of time ; another thinks nothing more deleterious to children than to sit long in one position without moving. But upon no point do opinions vary more than *upon the branches to be studied*. Most men have an opinion of their own as to what is highly practical, and what simply theoretical. In general, men draw their notions of what is practical from their own occupations and their own experience in them. Thus, the *clergyman* will urge his son through a course of classical study, and will tell you that nothing is more highly practical than classical learning. The *lawyer* will suggest a thorough course of history, ancient and modern, and particularly of constitutional law, really believing that there is little practical out of litigation and politics. The *physician* attaches the highest possible importance to natural science, and values little else. The *manufacturer* deems mathematics and chemistry of the greatest consequence. The *merchant* looks hopefully at his son, and remarking that he designs shortly to place him in charge of his own business, enjoins upon you particularly to burden him with no study at the expense of his Arithmetic. The *agriculturist* states that his intention is to make a plain farmer of his boy, and therefore it will not be necessary for him to learn Grammar and Geography and History and all those "*big studies*." The *Collector of the Port* or the *officer of the Custom House* desires you by all means to take care that his son is well instructed in the modern languages, adding with a knowing look, that a German or French scholar can get good berths and "fat salaries" in these days of immigration and rapid intercourse of nations. In short, it is certain, that many men have no comprehensive and truthful views of the nature and objects of education, but are content to limit their reflections and observations upon it to the narrow sphere of their own visible horizon.

In the mean time, how does the instructor stand amid this grand *melée* of opinions ? It is clear, that like the weather-vane, he will veer with every changing breeze, unless he has a mind and a judgment of his own. It is the duty and the interest of a teacher to be perfectly respectful to his employers, but he is manifestly unfit for his office, if he does not make it his business, by careful inquiry and meditation, to ascertain for himself what sound education is, to form fixed opinions of his own in reference to schools,

modes and subjects of teaching, upon which he can stand with firmness, and which, if called upon, he can defend with sufficient ability to insure for them a respectful hearing.

It will be necessary in order to reach the object of present inquiry to ask

First ;—WHAT IS EDUCATION ?

Secondly ;—WHAT ARE THE OBJECTS OF SCHOOL INSTRUCTION ?

Thirdly ;—BY WHAT CURRICULUM CAN THESE OBJECTS BE BEST ATTAINED ?

What is *education* ? The word itself is full of significance.—*Education*, from the Latin “*educo*,” signifies *drawing out or development*. Very erroneous views of education have prevailed among the masses, and do prevail now to a greater extent than even many thinking men are perhaps aware. Development implies *something to be developed*. Now education is manifestly a process of development. As Minerva is fabled to have sprung full armed from the head of Jove, so the child springs into being, invested with a complete outfit of rational faculties, which enter, *with or without guidance*, upon a process of development. *To promote that development, to guide it to profitable and useful results*, is the work of education. In practice, however, the child is too frequently regarded as a passive thing, to be shaped and moulded at will, and according to the discretion of his parent or teacher. His head is a hollow sphere, to be filled with learning. He is the best teacher, who can put most into the boys, and those who have the charge of children are not unfrequently heard lamenting the stupidity of certain pupils who are so dull that they can beat nothing into them. There is a great difference between the idea of *filling up or impleting a hollow head*, and the idea of *rousing into action*, and *making the child conscious of the powers which are its own glorious birthright*. Inconsiderate men, who do not know what education is, do immense and irreparable mischief by their industrious efforts to take their scholars over many pages and subjects in a short time, supposing that the more they commit, the sooner they will be *filled up*. The general popular notion sustains such teaching, and the people clamor for the man who can *put the greatest amount of learning into the children in the shortest time*. If, however, there be any force, any appropriateness in the term “education,” as applied to a work performed upon the child, it denotes the unfolding and bringing into exercise of all his powers, and, in its comprehensive sense, we consider it as the course of development to which the whole being is subjected by all the various influences, good or evil, kind or unkind, judicious

or injudicious, which are brought to bear upon it during the life of the individual from the cradle to the grave. Each of these influences is an educator, though some of them educate in one way, and some in another. If we give credence to the plain doctrine of scripture, supported as it is by our own observation and painful experience, the natural bias of the man is evil, and therefore all his faculties, physical, intellectual and moral, are more liable to be affected by perverting than by healthful influences. If we should leave our children without instruction or restraint, we should now find this out to our entire satisfaction, much as it would be to our sorrow. If our youth were left without the usual healthful influences that are exerted upon them in the family, the school, the church and society, we might reasonably expect that in most cases the indolent, the low, the vile, the ignoble and selfish, the passionate and cruel would thrive, instead of the pure, the generous, the amiable, the spirited, the exalted. It is, however, unnecessary to extend these thoughts, and the end we had in view in indulging thus far, will be answered, if what we have said impresses any one more deeply with the conviction that his child is not a *passive thing*, exposed to no real, positive injury, if left altogether without training, but an *active, thriving, vigorous* being, instinctively seeking aliment for *mind* as well as body, and quick to appropriate what is morally or intellectually innutritious or even poisonous, if kind and studious care be not taken to supply healthful food as rapidly as its craving appetite may require.

But now *what is the end or object of school instruction?*

The ever ready, but somewhat vague answer is, "to prepare the pupil for the proper discharge of the duties of his future life." If this answer be correct, the work of school instruction is a work of great latitude and immense importance. The duties of the man will be to himself, to his family, to his neighbor, to the immediate community in which he lives, to his country, to the world, to God. It is enough, however, for our present inquiry to say that a great object of this instruction is *to develop the intellectual strength of the child, and to furnish him with that "knowledge," which "is power."* We shall be aided in this inquiry also, by considering the original force of the word "instruction." The Latin "*instruo*" means "to build upon." It is a most appropriate term in this connection. It implies a foundation on which a superstructure is to be reared. We may hence derive the idea that the work of sound instruction is a *solid* work, resting on a foundation; a *gradual* rearing, brick after brick; an *orderly* process, commencing at the foundation, and

working upward. We can begin it neither at the top, nor at the middle, nor at any part except immediately upon the foundation, and every brick *must* rest solidly upon a brick beneath it. When we begin the work, we have no building ; we do not reasonably expect one without the labor and toil of a *gradual, orderly* process: in obedience to the laws of nature, which forbid the idea of sustaining an edifice in mid-air without any basis. In commencing to instruct a child, the foundation on which we are to build, is *his natural capacity to be instructed*. If he had not this, our attempts would be idle. This is the basis on which we are to build. We do not regard the child as knowing every thing, but on the contrary, as knowing nothing. By the provisions of a beneficent God, time is allowed us, ample for the work required. It is not our duty to ask, when we receive a child at ten years of age, "What course of treatment will best qualify this boy, or this girl for any special office or vocation in life." We can not foresee what course his future life may take. We reflect that we have a limited time assigned us to do a work for him. At present he is a child. The time will come when he must enter into manhood. What is the difference between a man and a child ? It is not that the man has faculties, the child none, but that the true man has become *conscious* of his mental endowments, has learned their power, and become skilled in the exercise of them. We know that our business is to discover to our pupil his intellectual resources, to excite his powers to profitable exertion, to get him upon a track of thought, and draw out the dormant energies of his soul by stimulating him to inquire, to think and carry on processes of thought for himself. One of the objects of school instruction is *to teach the pupil to think for himself*. In its earliest years, the child is a slavish imitator, and for want of proper training, many who have good natural powers, remain imitators and servile followers of others during their whole lives. Man's relations to himself and others are of such a nature as to require that he should do his own thinking. Therefore it is our work to teach the pupil, by every method that fertile ingenuity can devise, to do this. Our first effort must be to awaken a spirit of inquiry. Until we succeed in doing this, it is futile to attempt any thing else, and we must delay here, no matter how long the work may require. No matter what amount of labor may be spent in impleting children's heads, no matter if they are conducted through large treatises on Arithmetic, Grammar, Geography and Philosophy, unless their understanding is taught and keeps pace with the process, the whole is simply mechanical, and at the end of five

years, what they have gained in facts will not be equal in value to one principle understood. The study of principles disciplines and strengthens the mind. They are the foundations of all solid learning. Assuming these as the starting points, the mind may boldly launch forth in any direction, and become enriched by its explorations. Strengthened and invigorated by habitually systematic courses of thought, it may discover new principles, and perhaps even new sciences. No weak, puerile mind ever yet originated any thing of value to its possessor or others, except by accident. And how few minds are competent for really great things! You might put a man under each apple tree in the Union, and who would think of the cause of an apple's fall? Yet one mind thought so severely upon this common occurrence, that it discovered the law of gravitation, and solved for all time questions which had agitated the wisest men of previous ages. It was the operation of a vigorous, thinking mind upon a well known principle, that led to the exhumation of this glorious western world from the concealment of ages. What do we not owe to the working of strong mind upon principles! To an experiment made not half a century ago, we are indebted for the fact, that every river in the civilized world teems with magnificent palaces, that "walk the water like things of life."—And what shall we say of him that tamed the lightning, and taught it to obey his high behests? The fairy of Shakspeare could "put a girdle round the earth in forty minutes," but here is a news carrier that out-travels thought itself! These men and many others whose names might be mentioned were independent thinkers. They had disciplined minds, minds habituated to active, persevering inquiry, to masterly grappling with thought. To train up a community of independent thinkers, then, is a main object of school instruction. These are the only men who produce important results. If the independent thinkers of a community are but one in five hundred they must and will be the leaders of the whole, from the strict necessity of the case. If this be admitted, it is clear that the business of the teacher is to teach the art of thinking, which is an essential characteristic of true manliness.

But it is also the object of school instruction to *communicate positive knowledge*. And it is a happy arrangement that the only means of teaching children to think is by calling their powers into exercise upon some *subject* or *material*. We present our own thoughts orally or the thoughts of others upon the pages of books, as the *material* upon which their faculties are to operate. A nice discrimination is to be employed in the selection of this material,

both at the beginning and at every subsequent stage of the work. Not only do the mental powers expand gradually, unfolding from a condition of great weakness to a majestic strength, but the materials for thought are to be progressive in their character. They must be adapted at every step to the strength which the mind has acquired, and as far as possible, it seems to be proper, that in every advance, the new thought should have a clear connection with, and arise naturally out of the former. There are indeed innumerable distinct processes of thought, but in any one process, the operation of the mind is regular and progressive, and each successive thought in the course arises out of the former by the law of association. It would be impossible, we think, to omit certain steps in any course, and after all reach a clear result. This ought to be and is understood by the teacher, who is so often subjected to serious inconvenience by the absence of a pupil at a time when he is calling the attention of his class to some important principle in a science. Every day illustrates this point most painfully in the best regulated schools in the land. Let us give an example. The time has come in the regular course of a fine class in the study of Grammar, when the teacher is ready to illustrate the subject of *case*, the various relations sustained by the noun in the sentence. He has an attentive class, all ready and eager to hear what he may have to say. The hour is thus regularly allotted for the purpose. All is in order. The class is happy to meet the teacher—the teacher, the class. He is interested in the subject, understands it himself, explains it clearly and distinctly to the boys, and satisfies himself that they all understand it before he leaves them. At the close of the exercise, he assigns a number of sentences for the next day, and directs them to ascertain the case of every noun. When the hour returns, the class, all cheerful and bright, are in their places. The work is commenced. The duty assigned has been well performed, and the recitation is progressing finely, when a boy, as bright as any in the ranks, but who had unfortunately been “*out of town*” the day before, asks “Mr. A. if you please, Sir, what do you mean by *case*? I never heard of *case*, Sir.” The instructor may be pardoned for feeling slightly vexed, though he would be a simpleton to show it. He attempts to explain in the fewest possible words, for he can not retard the whole class by devoting as much time as before to the same work, and the consequence is, that the unfortunate boy’s subsequent course will not be as clear as that of the rest, unless the breach is filled by extra labor. Again, what progress will the boy at school make, if he is allowed to omit Simple Multiplication?—

no false shame of adult ignoramuses can move him to throw away his labor here. The child comes to school, furnished with a certain amount of *power*, natural and acquired. He is naturally invested with external senses and mental faculties, and has learned how to use them to a certain extent through instinct and imitation. Take again our boy of ten years. He has been taught to read, and has acquired some use of, and acquaintance with his mother tongue, though the teacher knows as well as any one how imperfect that use, and how limited that acquaintance, in most cases, is. How this power which the child brings to school is attained, is not now the object of inquiry. It is enough to say that it is all he has, and we cannot put him at the investigation of subjects that require *more*, until he has gained more by taking the intervening steps. Abstract thought cannot reach him, because it has no basis in his past experience to rest upon. Every proposition at first must reach him through the medium of his external senses, and his memory is the first internal faculty that can be exercised. You must *begin* with that which you can demonstrate to his eye and ear. He will have exact thoughts about houses, horses, wagons, fields, brooks, &c., but you have no right to expect him to comprehend you when you talk of the infinite divisibility of matter, or the careering of the planet Neptune through boundless space, unless you can bring some kind of demonstration. And if he does not comprehend, he will not be interested, and will not remember what you have told him. And if you are irritated when you find that he has forgotten, you will manifest a want of good sense. A child will remember about a horse for ever, because he has seen one, and if you can succeed in making his understanding take hold of the subject in the same way, he will remember with equal interest what you tell him of inertia, gravitation, cohesion, electricity, &c. &c. If this is not so, then we must go back over the observation and experience of years, and unlearn all we ever learned. It is clear from this reasoning, that the proper branches for our boy of ten years are those which are least complicated with other branches. We may stimulate a spirit of inquiry into the causes of things as early as we please, but it would be the height of absurdity to ply him with the science of Mechanics before he has learned the simple rules of Arithmetic, because the former involves the latter. There is a want of power here, and we must go back. Go back to what? To the study of Arithmetic. But, that we may not unnecessarily protract this argument, we ask thinking men to reflect,—What science does not require in a greater or less degree a ready under-



Or what is his Mathematical course, if he leave out altogether the study of Arithmetic ?

But why should we multiply illustrations ? We have asserted that an object of school instruction is to impart that knowledge, which is power. We have endeavored to explain our meaning at some length. In brief, it is this. The boy has that *knowledge*, which is *power*, when in addressing himself to the consideration of any subject, he finds that he is furnished by previous training and acquisitions with strength of mind and knowledge of principles adequate to the work he is about to undertake. And this is the only sense in which knowledge is power among *men*, when proper training and acquaintance with principles (no matter whence derived) render them competent for, and equal to the duties and emergencies which arise out of their various relations in life. Who has not seen and felt the power of mind equal to great crises ?—Such a mind had our own loved Washington, whose mere name, at this distance of time, is charm enough to wake the burning zeal of millions in behalf of freedom and of human right. It lives in every fitful echo that slumbers in our hills and vales, and the free air of America is vocal with the hallowed word. Such minds had our Webster and Clay, who swayed senates at their will, awed tyrants and their minions into deference and respect, threw broad sunlight on complicated and difficult questions of national policy, and caused the hearts of a liberty-loving people to throb and pulsate at pleasure, and often to vibrate far and wide in enthusiastic response. And shall we forget the tribute that is due to those noble men, whose wise, dignified, and resolute counsels paralyzed the arm of monarchy, put forth to crush the growing spirit of a people that were born to be free ? Well trained mind is power. To furnish it is an important object of school instruction.

We have now reached the inquiry *By what curriculum of study can the objects of school instruction be best attained ?*

We think the previous reflections will aid us in the consideration of this vexed question. We must recollect that we can undertake no study with a child, unless he has already that amount of *power* which he needs to commence it. If any study must be conducted *mechanically* and not *understandingly*, we are too far in advance, and must recede until we find that place in the course where the understanding was left behind. No matter how old the child may be, every exertion spent upon him will be lost unless we go back to that point. And here the teacher has place for inflexible decision. If he is a man of judgment, no solicitations of indiscreet parents,

on through the medium of language, that does the greatest part of the work of school instruction. There can be nothing more practical than language. Not a waking hour passes with any individual, that does not bring it into active requisition. It is employed in the school in the communication of all other knowledge, and just in proportion as the pupils comprehend and appreciate the full energy of the language used, do they receive with clearness the idea to be conveyed. It is therefore of the greatest importance that they should enter forthwith upon the study of language, the most potent and primary of all agents in effecting the changes that take place in the moral, intellectual and material world. The men engaged at the building of the tower of Babel were not only foiled in their attempt by the confusion of languages, but were actually dispersed over the whole known world. Language is the tie that binds society together.

But the disagreement is not exactly here. All are agreed upon the necessity of language, and of an ability to use it with intelligence, strength and fluency. The great question is, what language or languages are necessary and of primary importance in the educational course? All our daily conversation is in English. All our instructions are given in English. Is it necessary to learn any language but English? Is it necessary to learn any language not now spoken? We can even see something practical in learning the French, Italian, Spanish and German, but we ask with emphasis, where is the utility of learning Latin and Greek? This question is well put, and deserves to be answered. One answer is, that if the confinement of the pupil's attention to the English alone does not materially circumscribe the domain of his thought, if it does not put a painful check upon that very spirit of inquiry which we design to excite, if it does not deprive him of a most valuable mental discipline, if it does not materially lessen that knowledge which is power, if it does not injuriously affect the mode, the facility and clearness of his expression of thought, then are we henceforth prepared to abolish the study of the Classic Languages. But the case is not so. The student can not address himself with success to the study of English and the other modern languages named, because he has not the requisite power, which we have shown to be so important in the undertaking of any study. The modern languages are part of an advanced superstructure. In every purely English study, whether it be of the language itself, or the natural sciences, the very spirit of investigation and inquiry, which you have awakened, and which it is a main object of all in-

struction to awaken, will lead the student of his own judgment to recede farther and farther in his inquiries. The modern languages do not contain the key to themselves. The inquiring boy can not avoid seeing and feeling that he is off a solid foundation. He takes up the study of common Arithmetic. As in duty bound, you tell him the word "Arithmetic" is from a Greek word, meaning "number." He goes on and meets with the words "Addition," "sum total," "Subtraction," "Minuend," "Subtrahend," &c. You tell him these words are all Latin, that "e-n-d" in Latin means "to be," as, "Minuend," *to be* made less, &c. Still farther in his course, he meets the word "Mathematics." He is told it is from a Greek word, meaning "learning." You introduce him to Philosophy, Chemistry, Astronomy, Botany, Mineralogy, Metallurgy, with all their technical terms, as Pneumatics, Hydrostatics, Mechanics, Acoustics, Optics, Magnetism, Electricity, &c. You tell him these are all Greek, and you will find that he will not doubt your word in the least, as they appear decidedly Greek to him. His spirit of inquiry has met with an insuperable obstacle. No energy or perseverance will help him, because he is not furnished with the required power. He commences the study of his own language. Again, he is met at the very threshold by the words "Grammar," "Orthography," "Etymology," &c. Again he is told these words are *Greek*. He sees himself that Greek and Latin lie back of every thing, and tired of being baffled in his researches by a *want* of Greek and Latin, he asks of his own accord, Why then don't I study Greek and Latin? Then I can have as my own this whole fund of knowledge of which I see the indispensable necessity, and which is now disputing every inch of progress that I attempt to make.

But can we not make use of certain expedients that will somewhat relieve these difficulties? At any rate, we can do something. We can make Etymological Dictionaries, which give the sources of the words. But let me ask whether we do not confess, by admitting their necessity, that a knowledge of the root languages is indispensable; and again, whether the very work of studying these systems is not in itself, as far as it goes, a meagre course of classical study; and still again, whether it will be for the good of the boy to train him to habits of investigation so superficial as this process must necessarily be? It is certain that a bright and thinking boy will ask, again, Who made this dictionary, and where did its author obtain the knowledge requisite for such a work? You must tell him he studied Latin and Greek. Then he will say, "I

also will study Latin and Greek, that I may not be compelled to beg every mouthful of intellectual food that I require from dictionaries made by others, but may have a store of my own from which I can draw, as my necessities require. It will be the same with all other helps. We may use systems of analysis, books of prefixes and suffixes. We may say, *con* means "together," *re* "back," &c. The student will go behind all these, and ask "What do you mean by the word *Analysis*?" We tell him its origin, and derivative force, but we produce no other effect than to make him feel even more deeply than before his want of the Greek. Supported by long experience, I deliberately assert as my settled conviction, that though in rare cases, mere English scholars make great attainments in the understanding of the English language, yet ordinarily, a want of the Latin and Greek is fatal to the acquisition of sound, accurate and comprehensive learning. I shall be met here with the examples of many men, who never enjoyed the advantage of classical study, and yet distinguished themselves by their power in the use of language. The case of Mr. Clay is always cited in this connection. Now I deny that Mr. Clay was not a linguist. That he did not acquire his classical learning in the ordinary way in the schools, I of course admit. But the indomitable spirit of inquiry for which Mr. Clay was so remarkable forbids the supposition that he did not adopt means to acquaint himself with the derivative force of words. If he did not do it in the usual way, he took other means to do it by an assiduous use of those round about substitutes which can do very little for any one without the natural turn for language and the invincible industry which Mr. Clay possessed. Hon. Joseph R. Chandler, for so many years an editor of the highest repute, himself said, that when he entered upon his editorial career, he knew nothing of the ancient languages, but became, after a few years, from the very necessities of his vocation, a good Latin scholar. And if any one will say that he has not been circumscribed by a want of acquaintance with the classic languages, we shall say that he may have done well without them, but he can not have a remote conception how much more he might have done with them. Some men, without school learning of any kind do marvelous things, so that we are led to wonder what they might have done if they had enjoyed that advantage. So some men make such great attainments in the use of language without the drill of Latin and Greek, that we may well wonder what they might have been with it. We may safely assert, and that without the least violation of courtesy, that no man who is not a classical

scholar has a right to deny the utility of classical study and classical learning, because in this case he has not that power, which we have shown to be necessary to qualify for the consideration and decision of any given question. No teacher who has a school composed in part of classical students, can have failed to observe how much more readily he can convey an idea to them than to the others who study English alone. By reminding them of the derivation of a technical term, they take its force in an instant, and are animated with a desire to know all that can be said in relation to it, while it never can be any thing more than an arbitrary sound to the others, and fails to inspire them with similar emotions. He can have very little experience as a teacher, or can have availed himself of this power to a very limited extent, who can not respond with all his heart to this statement.

Again, persons who have not been in the way of observing, can have no estimate of the influence which a knowledge of the original languages exerts in the formation of correct orthography. One of the best and most experienced instructors we ever knew, on hearing a number of common school teachers fail in spelling at an examination, remarked that it did not surprise him in the least, and said he did not see how it is possible to be a good speller without some knowledge of the ancient languages. We shall not decide as to the literal truth of this judgment, but certainly the remark has great force.

Classical learning is an indispensable element of that knowledge which gives power to the individual, addressing himself to the examination of *many* subjects. It is certainly power to him who undertakes the study of the French, Spanish and Italian languages, for they are mere dialects of the Latin, and may be acquired by the proficient in the original in far less time and with more ease and finish than by others. The Latin lies behind them all, and contains the *power*. It is suited to begin and form a prominent part of a course of study, because nothing lies behind it. Its power is in itself.

Besides, the study of language is not inferior to that of mathematics in developing the powers of ratiocination. The finest and most effective mental discipline is furnished by it. We do not know that it is necessary to enlarge upon this point, as it is usually conceded. If language is a philosophical structure, and not an arbitrary collection of sounds, the study of its analysis must be a process of reasoning, and must call the reasoning powers into exercise. The simple work of classifying the letters of the alphabet requires

the study of the organs used in their utterance, and is in itself a philosophical investigation. The general classification of words, together with their various modifications, and the relations which they sustain to each other in sentential construction, can not fail to teach the laws of thought, because with these laws, the laws of expression must correspond. Thus the study of language is the study of mind. Language may be compared to a visible canvas, upon which every mental process is distinctly reflected. While language, and clear language too, is certainly indispensable to the study of the natural sciences which could by no means be developed without it, it goes even farther, and taking up thought where the physical sciences leave it, peers forth into the regions of the metaphysical, the immaterial and the spiritual, opens fields invisible to the eye of sense, and qualifies the mind for the study of its own nature and operations. We can never study what is not in some way revealed for our examination. Now the operations of the mind are distinctly reflected upon the language we use, and before this great master portrait, we can sit and study every stroke of nature's pencil at our leisure. The operations of the mind are distinctly pictured before us, and will submit to severe and rigid analysis. If this is not work for the reasoning powers, what is? And if it is not work that exalts and elevates man, what can be? Here is a domain of thought, limited by nothing except by the defects which actually exist in language. To the individual, it is open just as widely as his knowledge of language extends. Beyond this he can not go. His range is circumscribed. The more we reflect, the more strongly we shall be convinced that language is as necessary to enable one to understand his own mental operations as it is to enable him to understand those of others, and that it is very doubtful whether any severe or important processes of thought could ever be carried on without a medium, by which the mind can keep distinctly in its own view the picture of its successive steps.

But it was not our design to introduce much of metaphysical argument. The great point is, that processes of thought discipline the mind, that they can not be conducted or understood even by the thinker himself without language, and that their strength, clearness and value depends on the power of language. If an individual, who has no organic defect expresses his thoughts obscurely, we may be sure his own mental operations are not clear to himself. The study of language is, therefore, conducive as much to the formation of clear and strong thinkers and intelligent auditors as it is

to the formation of clear and powerful speakers, and the more extensive the survey that is taken of the field of language, and the more pains that may be taken to lay hold of the force of words through their sources and roots, the more fully this desirable end will be reached. This discipline of mind effected by the study of language is a strong argument in its favor, inasmuch as mental discipline is one of the main purposes of school instruction.

But one more question. Is language in itself a teeming source of thought, fertile of itself in the production of enjoyment to the student? This is a point that deserves to be noticed. Thousands of words contain storehouses of thought and knowledge in themselves, even when out of combination, and reward him who traces them to their source, by revealing to his delighted mind worlds of living light and beauty. The study of words is not a popular pursuit, and many men use them with an entire unconsciousness of their deep significance and power. They employ them in their daily intercourse, but have not the most distant suspicion of their tremendous latent strength and expressiveness. As one who walks upon his field is none the richer for an exhaustless mine of gold that lies, unknown to him, beneath his feet, so he, who is content to restrict his conception of words to the narrow limit of present acceptation, traverses a surface beneath which lie, hidden from his sight and unexplored, mines of mental wealth, diamonds of dazzling brilliancy, "gems of purest ray." The language which he is constantly using, subserves a common purpose, and he could not dispense with it, but for aught more, it may be compared to an uncultivated tract of land, covered with deep soil, containing within itself generous nutriment in abundance, and ready, in return for labor, to send it forth into the seed, the germ, the plant. Dull as the study of single words is regarded by many, it is certainly true, that the ideas of most men are greatly limited by their failure to investigate and lay hold of their full derivative force and energy. And if these shackles could be thrown off for a time, they would walk forth with a freedom, which was before unknown. A new creation would spring up before them, and a boundless domain of thought, that would furnish inexhaustible sources of gratification to the mind. But no caprice of destiny will reveal this world, teeming as it is with light and instruction. Like the gold in the mine, like the luxuriant richness of the soil, it is to be made available by indomitable industry alone. It can never be gained without a systematic, persevering course of classical study.

We remark farther that language has kept pace with ideas, and

that every idea that was ever entertained by a man able to speak, has been thrown upon this great canvas. It has, doubtless, kept a faithful record of every mental operation from the creation of man till the present, and the language which remains extant preserves to us, as far as we can penetrate its sources and lay hold of its original, all the ideas of those who made use of its primary elements. If it were in our power to obliterate language or any portion of it, we could and certainly *would* efface for the present every idea which it embodies and might very easily consign to oblivion sciences now in an advanced stage of development.

Language is a splendid fabric, with rich beauties and extensive capacities. Far more than merely fascinating, it is in the highest degree practical, contributing to the comfort and enjoyment of life. Very true indeed it is that mercantile, mechanical and agricultural pursuits may be followed without a knowledge of language, and to some extent without an acquaintance with mathematics. Men do not lay railroads or excavate canals with language. They do not build steamboats or telegraphs, lay stone walls or pave streets, plant corn and potatoes, hoop wheels or shoe horses, make cabinet ware or take daguerreotypes with language. Yet no science whatever develops the mind to a greater degree of strength, and none, in its place, furnishes men with more extensive and unfailing resources for usefulness and enjoyment. So far from being a vast chaos of mechanical and arbitrary sounds, the structure has been formed by processes of the closest observation, the liveliest fancy, the severest reasoning, and the deepest philosophy. And he who takes it in its perfect state, and applies himself to its analysis, will subject his mind to the most profitable discipline, will develop and strengthen his powers of ratiocination, and store his memory with a treasury of historical and scientific facts, since there is nothing more certain than this, that language has faithfully recorded the progress of the arts and sciences, and that the history of men, of politics, of nations, of changes physical, intellectual and moral, lives in and is impressed for all time upon the words we use.

If after what has been said, it is still insisted that undue prominence is given in our educational course to the study of classics, and that other branches suffer in consequence of the great amount of time spent upon this, we answer, that if Mathematics and the physical sciences suffer at all in our system, the loss is not occasioned by the devotion paid to the classic languages, but manifestly by a *want* of devotion to *any thing*, by an unpardonable waste and trifling away of time. There is not time enough spent upon the clas-



sic languages to detract at all from what is due to other subjects. I shall be borne out by those who know, in the assertion that the majority of college students do not in four years, spend altogether as much as one year in severe study of the classics. Many fall far short even of this. If all our college graduates had really devoted themselves with laborious and persevering zeal to the study of the ancient languages, we should have too many living illustrations of their utility to leave room for the question now under discussion. Why are our graduates supposed to have given so much time to language at the expense of their mathematics? Is it because they give evidence of it in their extensive classical attainments? How many of them know anything about language? And why is it that they are not said to have cultivated the mathematics at the expense of language, as it is well known that the mathematicians largely outnumber the linguists? Here is a mystery that needs to be solved. Some host of splendid American linguists, who have caused loss to the departments of Mathematics and Physical science, by giving so much time to classical study, will have to be produced, before this ground can be maintained.

One or two points remain to be briefly touched. It is asserted that good Classical scholars are never good for any thing else. It is enough in reply to breathe the names of Webster, Choate, and Everett. This country has not produced a large number of very eminent classical scholars, but a host of English names could be mentioned to refute this assertion. It is true, that men who become passionate lovers of classical study, frequently choose vocations which permit them to indulge their favorite taste. This is equally true of devotees to other branches. Nor if it were otherwise would this exclusive devotion to classical pursuits prove that the study of language disqualifies a man for any vocation whatever. There can be no doubt that where there is no extraordinary attachment to one branch, which leads the devotee to cling to it exclusively, all the attainment in language that can be made tends to fit more fully and effectually for any calling that he may select.

We think a direct answer may now be given to the query whether the condition of the schools is to remain without change as it was in the time of our ancestors; whether the progressive spirit of the age is not to leave its impress upon them. They are making progress. That progress however, does not consist in a change of curriculum. If the present course of study ever was wise, it is wise now. The objects of instruction are the same as they were. We do not generally train boys with a special refer-

ence to any one vocation now more than formerly. We propose to ourselves the same ends in instruction which were proposed by our forefathers. If the system progresses at all, it is owing to truer and sounder views of the nature of education, the substitution of clear, analytical processes of teaching in place of the blunting and senseless practice of *impletion*. The materials used are not changing, but the modes of using them are improving, and in this respect, the march is onward and forward. The importance of a full, comprehensive course will be generally acknowledged as soon as it is admitted that the object of study is, not to fill a cavity in the head, but to discipline and strengthen the mind, to excite thought and to stimulate inquiry, to give that knowledge, which is power; that courses of study are valuable just so far as these ends are answered by them, and no farther. Then boys will study language, though they intend to devote their lives to farming; mathematics, even when they have determined upon a professional life; history, though they have not the remotest intention of entering the political arena; chemistry, botany, geometry, astronomy and navigation, though they have no idea of becoming physicians, surveyors, almanac makers or sailors. Boys will be put to study for the development of their natural powers, for the cultivation of their noble faculties, that they may become men of accurate scholarship, of extensive and varied information, of thoughtful and investigating habits, of keen perception and discriminating forecast, of shrewdness to detect the intentions of interested, selfish men, of courage and ability to stand as defenders of the public weal; in short, of that thorough and comprehensive knowledge, which is *power*.

I feel that I ought to close this paper with an apology for its great length. Those who know what an art there is in condensing thought, will understand me when I say, that amid the numerous duties of a laborious profession, I have not found time to make it shorter. The subject is boundless. The course of study comprises many other branches, and I am not disposed to attach an undue value to any of them. The main object of the paper, has been to refute an idea prevalent in the popular mind, that the study of the ancient languages is not practical, that much time is thrown away upon them, and that they ought to be laid aside in order to give more room for the mathematics and physical science. If I have succeeded in awakening the convictions of any in favor of my views, or have been so happy as to give any impulse, however feeble, to the noble cause of classical learning, I shall feel that I have an ample reward.

### III. b. DISCUSSION ON CLASSICAL EDUCATION.

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THE Discussion of the subject of Mr. Cole's paper being in order:—

MR. GREENLEAF remarked;—As I have but two or three thoughts to offer at all, I will throw them out at the commencement. The first that has struck me, is the entire feasibility and practicability of any man who chooses, of any age, becoming a classical scholar. It is within my knowledge that there are merchants in the city of New York, worth their thousands—or were when I left, and I hope they may be when I return—who surely have business enough to engross their attention, but who set aside a certain portion of their time each day for study, allow me to say, under my own supervision. They do this for the purpose of preventing themselves from being swallowed up by their business; for the purpose of being men, or rather of sustaining their development, and to prevent a collapse from outside pressure. I think it was said by Cato, when caught studying Greek after he was 70 years of age, and asked why he did so, “I am not willing that my little grandchildren should know more than I do.” He wished to keep abreast of the spirit of the age.

With respect to Latin being the key to the modern languages, this is literally true. It is the simplest thing in the world for one acquainted with Latin to acquire Spanish, which is, I believe, the easiest language to be learned. The pronunciation any man can learn in two hours. Then there is the French, which is merely a dialect; and there is Italian, if which is nothing but modern Latin, as every scholar knows. So that any one desires to acquire these languages, he can do it at his leisure.

One further remark. The saying is ascribed to Voltaire, and I suppose it accords with the experience of every man who has reduced it to practice, “As many languages as a man knows, so many times a man is he.” There are no two views of any one subject that are precisely alike. If one account is given of any thing by one man, a second by another, and a third by another; reading each of these accounts will convey new ideas. Though they may be the same in substance, they are different in fact. There will be two men here to-day: One will go away with new thoughts, with which he will go forward through life; while the other will say that on the whole it is rather a prosy affair. Both heard the same things, but received different impressions. And thus it will be in studying different languages.

BISHOP POTTER.—With regard to the paper just read, it strikes me that it raises the greatest and most momentous questions, perhaps, that can be entertained, upon the whole subject of education; not only scholastic education, but family, social, and political education, and education in any other relation in which we may choose to consider it. If we look

particularly to intellectual education, MR. COLE has raised perhaps the great question of our day, the question, what is the best instrumentality in intellectual development; and especially, what place do mathematics and the classics hold in relation to what is called the newer learning. I hope that subject will be thoroughly canvassed before we adjourn. No subject connected with the development of mind can be more important at this very time; because it must be remembered that two parallel movements may be made in regard to the subject of education at the same time and in opposite directions; the one palpable to the sight and sense, the other impalpable; and yet the unobserved movement may be fraught with the most important consequences. It is possible that in material instrumentalities, education may be developing; while in what may be called spiritual instrumentalities, it may be deteriorating. We may be building magnificent school-houses, enlarging the number of pupils and teachers, increasing greatly and in the most impressive ways the exterior machinery of education; and at the same time, so far as the true culture of the soul is concerned, we may be retrograding. I think that that is the question which especially concerns the American people, and should attract the attention of the friends of education at this time.

Now in regard to the department of intellect, and the question opened here, and which has been discussed certainly with very great ability in the paper to which we have listened this morning, I suppose that the development of intellectual power is the province of the school. I speak not now of other instrumentalities of education, but the development of mind, of the power of thinking is the work of the schools. We have got that power; and what shall we do with it? How shall it be directed? Shall the schools of our country be employed in the work of making magnificent earth-worms. That is too probable unless you recognize, lying back of the question of developing the maximum of intellectual power, the other question of what is the purpose with which that power shall be inspired; what shall be its aim? I think that the school has something to do with that question; that the school has another function besides that of developing intellectual power. I merely suggest the question now for consideration, having no desire to intrude at this time, but to express the hope that the Association will not adjourn without discussing that question, whether there lie not back of the intellectual function of the school, a still higher function, and one it can reach and perform without touching any controverted questions of belief, as to the Bible, religious training, or any thing of that kind.

MR. RICHARDS.—There are some thoughts which have occupied my mind a good deal in connection with this subject, more particularly bearing upon the latitude we now occupy. It seems to me that we ought to consider this subject thoroughly, and see where we are to find the foundation stones of this important question. There are some things connected with moral education—without going into the polemical discussion of the question to which Bishop Potter has alluded—which seem to me

not to be fully understood, with regard to what may be called moral discipline, and intellectual discipline. Those great objects alluded to in the paper to which we have listened with so much interest, will not be accomplished unless these first principles are understood, these foundation stones found out. What is moral discipline really? What is mental discipline really? At another time, if the Association will allow me, I will state more fully my views upon these two questions.

BISHOP POTTER.—I understood Mr. Cole to assume in his paper that the grand object of school-training was the development of mental power. There would seem to me to lie back of that, another and perhaps more important object,—the development of moral power, self-control, conscientiousness, the establishment of certain habits which pertain quite as much to the will as the intellect—and that is one of the functions of the school not sufficiently considered at this time. I take it for granted that Mr. Cole in his own mind does not ignore moral training; but the very fact that when we come to write upon the duties of the school or of the teacher, most of us immediately fall off to the intellectual side, seems to indicate that we think more of the development of the intellect than of the development of the heart. Is it not important that the teacher and all who are interested in education should be admonished that there is another and a greater work than that; and a work which is going on in the school, either regularly and under our directions or independently of us; for the school is a great moral seminary, one way or the other. It is a moral training for good or for evil without the eye and direction of the teacher, or else it is one under his supervision, one where all the exercises and discipline of the school are specifically directed towards the formation of character in its broadest sense.

MR. COLE.—It seems to be necessary for me to say a word in explanation. The paper which I read this morning presents a specific object. I do not undervalue moral education; but the whole object of the paper was to defend the classical element of instruction; and my remarks upon education generally were merely intended as the substratum of that defense. In common with other teachers, I am frequently asked the question, What is the utility of so much Latin and Greek? It so happens that it is my profession to teach the classical languages; and for many years I have taught those languages exclusively. Having been called upon, more than once, to defend the classical element of instruction against the popular notion that it is not useful, the whole object of my paper was to meet, if possible, the popular objection, and to defend the classical element against the popular notions. I thought it unnecessary to say any thing of the moral element, inasmuch as it did not bear upon that point. I do not think any member of the Association values moral instruction more than I do, or more strenuously endeavors to give such instruction in connection with his daily teachings.

DR. PROUDFIT said, that knowing the opinion of Mr. Cole upon this subject, he had not received the same impression from the paper as that received by Dr. Potter. The question now to be met was, How shall

that moral training be brought about? How shall we reach the conscience? How shall we give distinction and efficacy to moral training, combined with mental training? A highly illuminated powerful intellect without the guiding influence of moral principle, all looked upon as a curse to the individual and to the community. The only true morality was Christian life, Christian principle. All practical teachers must have asked themselves the question how they could infuse a Christian life, awaken Christian sensibilities, thoughtfulness, and devotion, in connection with the daily mental training of their pupils. He remembered a remark of the venerable Dr. Alexander upon this very point. Some persons, he said, objected to spending so much time in classical training, to the neglect of moral and religious culture; but he maintained that a conscientious enlightened Christian teacher, in the course of classical tuition, could throw in illustrations and remarks which would make a profound impression; the more profound from being incidental. He (Dr. P.) thought all teachers must have experienced that, and noticed that an incidental remark would often create a greater impression than one which was merely *ex professo*. He referred also to the venerable Mr. Stevenson, a classical school-teacher, who had used various appliances, among others the birch, after the old Scotch fashion, to make his scholars learn. That teacher had united the old fashioned synthesis with the modern analysis; he had obliged his pupils to turn English into Latin and Greek, as well as Latin and Greek into English. He had attained full 80 years of age, and had taught school for at least 60 years; having had the pleasure of seeing vast numbers of his pupils in the pulpit, and several of them in the Senate of the United States, in high judicial positions, professors in colleges, and occupied in various ways in the great work of general instruction and improvement. Every pupil of his must have recollected the occasional, apparently incidental but still very impressive and effectual remarks uttered by Mr. Stevenson in the course of classical education. Dr. P. also referred to a gentleman who had been an eminent scientific teacher in New York, who was in the habit of occasionally throwing in a remark addressed to the conscience and the heart, remarks which he had afterwards the great satisfaction to know were received with great benefit. In the wonderful analogies of language, revealing to us moral and intellectual manifestations no less wonderful than those planetary orbits expounded on the previous evening by Prof. Loomis, might easily be found occasion for allusion to the Divine wisdom displayed in their arrangement. It was a fact that profound learning had many great uses; that classical learning had shed a wonderful light upon the pages of Divine Revelation. Even the verbal coincidences were sometimes very striking, illustrating great difficulties in the Scriptures, or giving expansion, beauty, and clearness to our conception of a Scripture word. In the introduction of Trench's charming little work, "The Synonyms of the New Testament," it was remarked that the words of the New Testament are the elements of Christian theology. These words were sometimes wonder-

fully explained to our apprehension by a verbal coincidence with the classics. As a single instance, he would mention the word "light." Where our Saviour says, "I am the light of the world," a German commentator says that he calls himself the light of the world because he is the teacher of the world. But in classical authors the same word might be found used in a sense giving infinitely more expression and force to the word. Thus in the Greek tragedy, Medea says, "I put to death, &c., and brought you saving *light*." So Homer speaks of those who broke through the phalanx of the enemy, and gave "light" to their country men. "Light?" It is deliverance; it is salvation, said Dr. P., even to the apprehension of a classical writer; and clothed with this beauty and splendor, it really gives us a far nobler, more impressive, grander idea of the inspired saying, "I am the light of the world," than could be derived from any professed commentator merely sitting down to explain it without reference to the classics.

Here were also very wonderful traditional coincidences, between the facts recorded in Scripture and the Pagan accounts. Going back to the very chaos which the Scripture declares to have preceded the creation of the world, the formless and void condition of matter was described by Hesiod in words most marvelously corresponding. Thus the deluge is described by a Latin poet in words remarkably coincident with Scripture. Horace had spoken also of the bow, fixed by Jove in the sky as a sign; almost exactly in accordance with the words of the Scripture account, "Behold I do set my bow in the cloud, and it shall be a sign unto you." By these fragmentary recollections of original facts which had floated down the stream of time, it seemed to him that we might derive wonderful confirmation of Scripture history. These wonderful traditions in regard to the general deluge, to be found in classical authors, seemed to him no less surprising and convincing than the evidences found in the crusts of the earth. Thus the classics might be constantly used as a means of moral invigoration of the minds of youth. Even the moral conceptions of heathenism were frequently so distinct and so admirably corresponding to the divine revelation as to afford a very striking commentary upon the words of the apostle—"Their thoughts the mean while accusing or else excusing one another." Some had thought that the moral revelations of the heathens were sufficient of themselves; but Mr. Locke had admirably answered that objection to the reasonableness of Christianity, by saying that those moral perceptions were forceless, which had no adequate sanction; and that Christianity, by giving to them an adequate sanction, had shown its absolute necessity. He had thrown out these hints to show how wide was the field of moral illustration opened to the classical teacher, and how easily it might be made to minister to the moral culture of the pupil.

BISHOP POTTER.—Dr. Proudfit had struck a very useful and very rich vein, which I hope may be illustrated still further hereafter. He has shown how classical education may be made a great means for moral education. He is an old pupil of mine, and I am very glad to hear him recite,

and recite so well. To-morrow I shall call him out again; for as a professor of classical education he is bound to show us not only that it is good and useful, but why it is not better. We have known many young men who have been taught the classics in our colleges, and yet can not translate their own diplomas. That being the condition of our colleges—I do not speak of the college with which he is connected, for I have no doubt it is better there—we not only want to know in the abstract that the classics are capable of being employed in that way, but practically that they are better employed in teaching.

With regard to the paper of Mr. Cole, I am gratified that he omitted to speak of moral education, merely because it did not relate to the specific object he had in view. As he seemed to begin at the beginning of education, I supposed that he intended to cover the entire ground; and I therefore regretted that when he spoke of the function of the school, he did not more specifically confine himself to intellectual development. When I spoke of moral training I had not so much reference to moral teaching, as to the inevitable moral effect which the school must have over the child, either for good or for evil. When the school is well taught, and, may I not venture to add, well prayed for, such an institution becomes in itself *per se* a great moral teacher. Every part of the exercises of that school goes into the very soul of the child as an instrument of discipline. It educates him in punctuality; in subordination; in appreciation of others, not merely of the teacher, but of all by whom he is surrounded; in the great art of finding out the relations which he sustains towards those with whom he associates, and the duties growing out of those relations; it educates the temper and disposition of his heart. Hence the infinite importance of placing the school under the direction of a man whose whole soul is trained and developed. As is the master, so will be the school. If the master's whole soul is educated and developed, if his moral and spiritual nature as well as his intellect is cultivated, the consequence is that influences transpire through him to his pupils, every hour of the day; not involved in teaching, but of all influences most powerful because unconscious, and therefore accepted by the pupil as perfectly honest. Reading is regarded, all the world over, as more or less formal; and is not supposed to represent the real *animus* of the man who speaks; but when he comes to act in those thousand minute ways in which the teacher is brought before his school, especially in the operations of the school, then he does show what spirit he is of, and the living example he holds up before his pupils day by day is a great power for good. It seems to me that we shall never duly appreciate the function of the school, until we admit this one truth, that education does not depend so much upon what the teacher says as upon what the teacher is.





CENTRAL HIGH SCHOOL, PHILADELPHIA.

#### IV. DESCRIPTION OF PUBLIC HIGH SCHOOL IN PHILADELPHIA.

BY JOHN S. HART, LL. D.

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THE present system of public education in the city of Philadelphia, has grown up from a single school opened in 1818, and conducted on the Lancasterian plan, until it embraced on the 31st of December, 1854, two hundred and eighty-eight schools, under eight hundred and seventy-six teachers, with fifty-two thousand and seventy-three pupils, and maintained at an annual expense of over half a million of dollars. The two hundred and eighty-eight schools were divided into forty-two unclassified [composed of scholars of all ages] schools; one hundred and fifty-four Primary schools; thirty-five Secondary schools; fifty-five Grammar schools; one Normal school for female teachers; and one Central High School, for boys.

The Central High School was established in 1837; but was re-organized on a broad and liberal plan in 1839, submitted by A. D. Bache, LL. D., then president of Girard College. Since that date, its corps of professors, its number of students, and its course of studies has been gradually enlarged until it has assumed in public estimation, the rank, and received from the Legislature of Pennsylvania, the distinctive attributes of a college. Provision is made for six hundred pupils, who are admitted after completing the studies of the Grammar schools, and after passing satisfactorily a prescribed, and rigidly conducted examination.

When the building now occupied for the High School was erected in 1838, the location was comparatively quiet and retired. The extension of business westward, and the heavy drayage that consequently takes place in the neighborhood of the school, have since rendered it noisy and unsuitable for the purposes of a literary institution. Besides this, the building was found to be inadequate to the wants of the school after the increase of its members to four hundred and five hundred students. With a prospect, moreover, of a still greater increase, it became obvious that a new building would be needed sooner or later. Fortunately, in this emergency, the Pennsylvania Railroad Company became desirous of purchasing the premises for

a depot, and on the 13th of January, 1853, the property was sold to them for the sum of \$45,000. With this sum the controllers proceeded forthwith to purchase a site, and to commence the erection of a new building elsewhere. The lot procured for this purpose is in Spring Garden, on the east side of Broad-street. It is one hundred and fifty feet front on Broad-street, by ninety-five feet deep, having Green-street for a boundary on the north, and Brandywine-street on the south.

The corner stone of the new building was laid on the 31st of May, 1853, with appropriate ceremonies, in presence of the Controllers, Professors, and a large number of citizens. In preparing for this ceremony, the Building Committee removed the corner-stone of the old building, which was laid in 1837. The jar inside was found to contain water, and the documents in a state of pulp.

The present edifice finished, and furnished was dedicated to the purposes of its erection by appropriate exercises on the 28th of June, 1854. The entire cost of the lot, building, and furniture of every kind was about \$75,000. The cost of the lot was \$17,000.

The building is constructed throughout in a substantial manner, with good materials, and with a main reference to utility rather than ornament, although the latter has not been altogether lost sight of. The walls throughout are built hollow, to prevent dampness; the outside walls and those on each side of the transverse hall have an average thickness of eighteen inches, while those separating the various class rooms have a thickness of thirteen inches. The exterior is built of the best quality of pressed brick. The plainness of the extended façade is relieved by projections and recesses in the line of the outer wall, by a horizontal line of marble work separating the first story from those above, by a large main entrance in the middle, by the cornice, and by the dome of the observatory above. Though simple in design, and constructed in an economical manner, the building presents externally quite an ornamented appearance.

The observatory is built upon two piers of solid masonry. These piers stand isolated from all the rest of the structure, being inclosed within the walls on each side of the front entrance. They are sixteen feet wide by two and a half feet thick, and extend upwards, without material change, from below the foundation to the top of the third story. There they are connected by iron girders, and on these girders the instruments rest. The dome of the observatory rests upon the other walls of the building, and has no connection

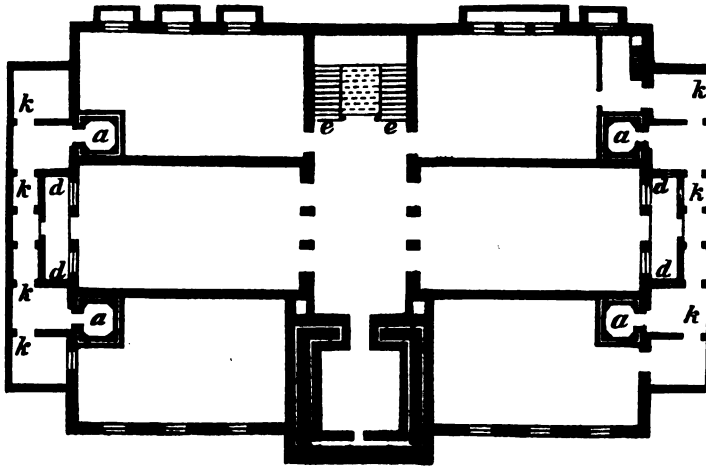


Fig. 2.—BASEMENT.

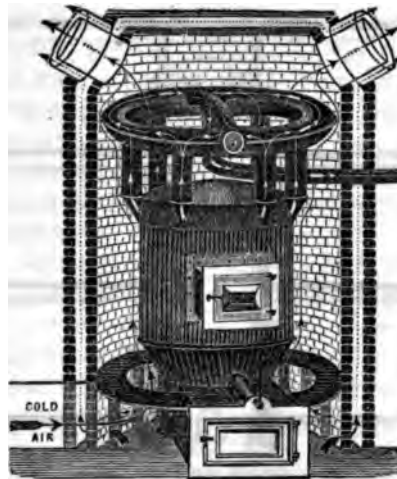


Fig. 5.—CHILSON'S FURNACE.

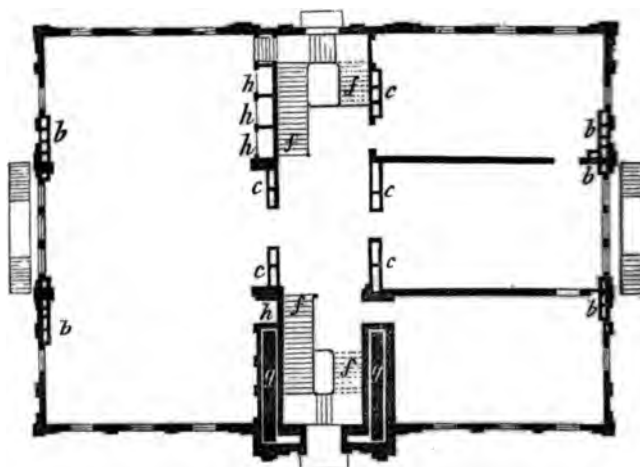


Fig. 3.—FIRST FLOOR.

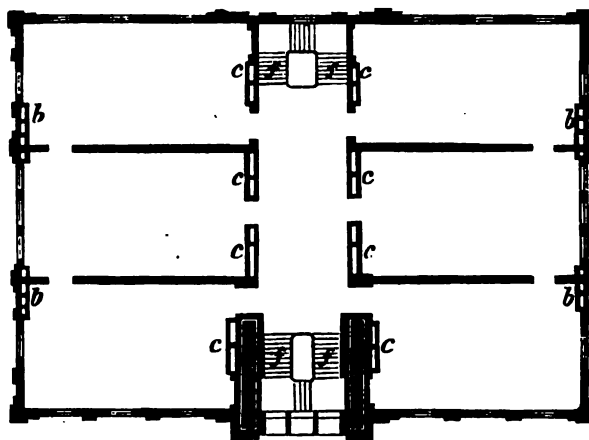


Fig. 4.—SECOND AND THIRD FLOOR.

with the piers that are used to support the instruments. The height of the floor of the observatory above the level of the pavement, is eighty-two feet.

Throughout the building, careful provision has been made for light. This will be obvious from the most casual inspection of the plans. The windows are all large, and are as closely placed as a due regard to the strength of the walls would permit. Four out of six of the class-rooms on each floor, are corner rooms, admitting light from two sides. The large lecture-room on the first floor, is lighted on three sides.

There are two main stairways, one at each end of the large hall. That in front runs in a well, from the first floor to the arch of the observatory. That in the rear likewise runs in a well from the first floor to the third. The building has also a double flight of stairs in the rear, connecting the main hall with the basement, a double flight of outside stairs into the basement from each end of the building, and a small stairway connecting the chemical laboratory with the class-room above. The main stairways are all six feet wide, each stair having a rise of seven, and a tread of twelve inches. The door into the main entrance in front, is a folding-door, eight feet wide and eighteen feet high. That in the rear is also folding, eight feet wide and fourteen feet high. The main entrance into the lecture-room is likewise a double door, seven feet wide. The class-rooms are all severally connected by doors, with each other, as well as with the main hall. These doors are all three and a half feet wide. The building thus has admirable facilities for the movements of the classes, as well as for being instantly cleared in case of panic.

The general plan of the building is exceeding simple. It is in shape an oblong parallelogram, fronting lengthwise on Broad-street, being one hundred feet long by seventy-two deep. There are three stories besides the basement. The plan in each story is nearly the same. A hall, sixteen feet wide, runs east and west, dividing the building on each floor into two equal parts; these parts are again severally subdivided by walls running north and south, into three rooms, averaging thirty-eight feet by twenty-two. This gives six rooms on a floor, except on the first floor, where the whole of the north side is reserved for a lecture-room. The lecture-room on the first floor is sixty-eight feet long by thirty-eight feet wide, and twenty feet high, and is capable of seating six hundred persons.

The height of the several stories, in the clear both of the floor and the ceiling, is as follows: the basement story ten feet; the first

story twenty feet three inches; the second story sixteen feet six inches; the third story sixteen feet. The basement in front is five feet three inches above the level of the curbstone; and, as the lot descends considerably in the rear, the basement is, on an average, more than one-half above ground. It is divided into six rooms, with a transverse hall, on the same plan as the stories above, the rooms being intended for a chemical laboratory, clothes-room, wash-room, storage, &c.

In regard to the important matter of heating and ventilation, two methods engaged the attention of the controllers. The first was, to generate all the heat in one large chamber in the centre, and send it thence, north and south, to the ends of the building. The objection to this plan was the difficulty of producing, in connection with it, a proper ventilation. To secure good ventilation in an apartment, it is necessary to establish a current through it. The air must be brought in at one end and carried out at the other end. The ventiducts for carrying off the air, after it has been used, must be, as nearly as possible, opposite to the warm flues by which the pure air is introduced; consequently, if the hot air chamber were placed in the centre of the building, the ventiducts would have to be in the extreme ends. But the end walls, in a building standing apart from others, and entirely exposed to the external atmosphere, are naturally colder than those in the centre; they would consequently chill the ventiducts, and thereby greatly impair their efficiency in carrying off the foul air.

Besides this, in order that the ventiducts may be perfectly reliable in all weathers, it is necessary that some artificial means should be used for increasing the current by rarifying the air within them. This is ordinarily done by introducing, within the ventiduct, a jet of burning gas, or a small stove. The trouble and expense of such an apparatus is greatly increased by multiplying the number of places where it must be applied. It was, therefore, very desirable, that the ventiducts should be all brought together into one general tube before going out of the roof. One good fire maintained within it would then suffice for the whole building. But this arrangement would be impracticable if the warm-air flues were to radiate from the centre, and the ventiducts be placed at the extremities.

It was, therefore, determined to take the other method, namely, to centralize the ventilating apparatus, and generate the heat at the extremities. This is done by four of the largest size furnaces, two being placed at each end of the building, and the heat sent inwards towards the centre. This is indicated by the position of the hot air

flues, which are all placed in the north and south walls of the several apartments. The ventiducts being at the opposite ends of these apartments, all occur in the two that line the central hall, and are all brought together into two fire proof apartments in the loft, seven feet square, known as ventilating chambers. Into each of these is placed a large coal stove, and from the top is a large cylindrical exit tube, surmounted by an Emerson ventilating cap. By means of the stove in the ventilating chamber, a large amount of heat may be generated, and an impetus may be given to the ascending current to any extent that is desired.

This part of the arrangement is deemed especially important. In clear, cold, weather, when the furnaces are in action, and a current of warm air is constantly setting into one extremity of an apartment, it is not difficult to establish and maintain an ascending exit current from the other end. The air is forced into the ventiduct by the constant pressure from the other end. Moreover, it enters the ventiduct already warmer than the external air. The ventiduct itself becomes warmed; and so the current, once established, perpetuates itself. But when the furnaces are not in operation, nothing of this sort takes place. And yet, this occurs precisely in those parts of the year, when ventilation in a school-room is most needed, viz: in moderate weather, when it is not warm enough to open the doors and windows, and yet not cold enough to maintain a fire. At such times, the stove in the loft, acting directly and powerfully upon the ventiduct, will at all times create an ascending current, sucking the foul air up, as it were, from the several apartments, and thereby causing fresh air to enter from the other extremities. The position of the windows, directly opposite the ventiducts, gives a special facility for this purpose, when the furnaces are not in action. The windows, at such times, take the place of the warm air flues in supplying a stream of fresh air.

The following additional particulars may be mentioned in regard to the apparatus for heating and ventilation. The flues are all made large, both those for the admission, and those for the exit of the air. In the class rooms, which are thirty-eight feet by twenty-two, the warm air flues average one and one-sixth square feet, and the ventiducts two and one-third square feet. In all the rooms, the warm air is introduced at the bottom of the apartment, as near as possible to the level of the floor; and the ordinary opening for the escape of the foul air is also on the level with the floor at the opposite extremity, so as to sweep constantly the lower stratum of air, in which the pupil is immersed. The ventiducts are also



supplied with openings at the ceiling, to be used, not in ordinary, but whenever needed, to get rid of excessive heat. In reckoning the advantages of the building, in respect to pure air, especial emphasis should be given to the commendable height of the ceilings. Each apartment has a large volume of air at its disposal, in proportion to the area of its floor; and it is obvious, that the air of a room eight or ten feet high, is much more rapidly vitiated than that of one fifteen or twenty feet high. The average allowance of atmosphere allowed to each pupil is three hundred and forty-three cubic feet, equal to an area of seven feet square in a room whose ceiling is only seven feet high.

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#### IV. b. REMARKS ON PROF. HART'S ACCOUNT OF THE HIGH SCHOOL.

PROF. BACHE said, that in common with the other members of the Association, he had listened with great pleasure to the elaborate paper of Prof. Hart. Having had another institution already organized, so that they knew by their own experience what their wants were, the greatest care seemed to have been taken in the new building to adapt it to meet those wants; and while discarding ornament, their plain simple structure seemed to combine all the material requisites for the important institution over which Prof. Hart presided. In listening to the minute account of the details of the arrangements, he had recognized with much pleasure, several which had been suggested by the pupils themselves, as the result of their own observation of what was required. There were some questions of school architecture, of the utmost importance, particularly respecting ventilation and warming, which might now be solved by Prof. Hart; and he trusted he would not rest satisfied until the necessary experiments had been made. He would ask in regard to the ventilating tubes, which have an opening both at the bottom and in the upper part of the rooms, whether any experiments had been made to determine the circumstances under which either place was preferable to the other, or under which both might be employed.

PROF. HART, replied in the negative. To ascertain the force and direction of the current under different circumstances, required special apparatus; and they had not yet made any satisfactory experiments of that kind; but hoped to do so at some future time.

PROF. BACHE, remarked that this was a curious as well as important subject. Knowing the rarefaction of the impure gas by heat, we might suppose that we could calculate *a priori* its position. But partly in consequence of its diffusion, and still more in consequence of the varied

currents, we could not tell where we should find it. Hence the importance of making some direct experiments with regard to ventilation from the floor, and ventilation from the ceiling. Then as to the dimensions of the ventilating tubes; they might be too large, as well as too small; so that the size of the maximum useful effect was a desirable subject for investigation. He referred, also to the error sometimes fallen into by builders that by increasing the length of a horizontal flue the draft was increased; whereas it would be actually diminished by the resistance from friction.

PROF. HART stated, as an illustration of the necessity of properly arranging and proportioning the ventilating flues, that when he had explained to the carpenter the unusual extent of the flues which they required in the High School building, he had got the idea that wherever he could put up an additional flue, it would be a special favor; and so had put up an extra series of flues in the east and west wings of rooms, supposing that at least they would do no harm. But when the fire was built, Prof. H., had found a fine draft upon the eastern side of the building, while upon the other side the foul air was blowing down in every room. The next day, the wind having changed, the draft was upon the western side, while the foul air was pouring down in all the eastern rooms. Upon boarding up all these unnecessary flues, this counter current was prevented, and there was always a sufficient draft upon both sides of the building.

In the ventilation of basement rooms, it seemed to him of the utmost importance that there should be a ventilation provided for the bottom of the room. Carbonic acid gas being specifically heavier than common air, and sinking to the floor as soon as the room is cooled, there must necessarily be in basement rooms, especially where the only exit is by ascending stairs, a layer of impure gas resting upon the floor, which may only be temporarily disturbed by our wading through it, and which children in those rooms must necessarily breathe. The result would be the same, although in a mitigated form, as in the Italian grotto where a man could walk without injury, but where a dog could not enter without suffocation.

DR. LAMBERT inquired, whether any facts had been determined as to the comparative healthfulness of heating apartments by heat radiated or by heat generated in the apartment.

PROF. HART said, that he could not answer the question categorically, not having had sufficient experience in the use of heat generated in the apartment. He proceeded to state facts in relation to the health of one of the professors of the High School, who had formerly been much troubled with severe colds threatening pulmonary consumption, but who appeared to have been restored to perfect health; a result which Prof. H. attributed to the superior mode of ventilating and warming the High School building.

DR. LAMBERT, referred to cases where the use of radiated heat, brought from furnaces, had been supposed to cause injurious effects.

PROF. HART, suggested that the cause might have been that the iron of the furnace with which the heated air was brought in contact had been heated to redness. If Chilson's or some similar furnace were used, which perhaps could not possibly be brought to a red heat, and if the hot air flues were sufficiently capacious, so that large supplies of warm air might be introduced instead of small jets of hot air, he could not conceive how it could injure the health.

DR. PROUDFIT, referred to the satisfaction which Culver's furnace had given the Free Academy at New York ; and stated the benefit which he had personally derived from its use.

MR. COOKE, also bore testimony to the benefit which a member of his own family had derived from the introduction of a furnace.

MR. BARNARD—having been called on, remarked—that he had not earlier taken part in this discussion, simply because his own views on the principles of School Architecture were pretty well known, and he had nothing to add to what had already been so well said, in commendation of this structure which has been so admirably illustrated and described by Prof. Hart. He thought so much of these plans, and of this school, that he had already helped to give to an account of them a circulation of over 15,000 copies. The school itself, from its reorganization by Prof. Bache, in 1839, has been one of the standing arguments with him in favor of a broad and liberal system of public instruction in all of the large cities of our country, and he was rejoiced that the school was now domiciled in a manner worthy of its usefulness and its position. For a school organized on this plan, there is no building in this country or in Europe, so far as he knew, in which the now recognized principles of school architecture are so thoroughly carried out. He was satisfied that the apparatus, and means adopted for warming and ventilation, if properly watched, will prove entirely adequate to secure the highest degree of comfort, and successful labor on the part of pupils and teachers—a consummation now rarely reached even in many of the recently erected and most costly school buildings.

## V. UNITED STATES COAST SURVEY.

### NOTICE OF THE VISIT OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION TO THE COAST SURVEY OFFICE.

THE Association having been invited to visit the Office of the United States Coast Survey, a large number of its members inspected that establishment under the guidance of Prof. Bache, the head of the Coast Survey, and of Capt. Benham, U. S. Corps of Engineers, the Assistant in charge of the Office.

It is in this office that the results of the different field-operations of the survey are collected and combined to form those charts, the usefulness, accuracy, and beauty of which, have met with so much acknowledgment at home and abroad. For the purpose of carrying on its various functions to the best advantage, it is organized into different branches or divisions; these were visited successively by the association.

In the *computing division*, the latitudes and longitudes of the headlands, light-houses, and other marked points on the coast are calculated from the astronomical observations and triangulations made in the field. Here everything is reduced to an admirable system of forms and checks, leaving no chance for errors to remain undetected.

In the *drawing division*, the topographical and hydrographical surveys, based on the data obtained by the computers, are united into charts, showing the shore line and all topographical features of the land, such as hills, woods, fields, houses, roads, &c., and the depth of water, rocks, shoals, and the general configuration of the sea-bottom. The field-surveys are generally made on a scale of one-ten thousandth part of matter, (about six inches to the mile;) large enough to admit of every object of note, being distinctly represented. In the office they are drawn on various reduced scales, for the purpose of being engraved on copper, which is done in the *engraving divisions*. There, as in the other branches of the work, economy of time and perfection of results are obtained by a division of labor. Each engraver performs that portion of the work for which by talent or acquirement he is best fitted; the plate passing successively into different hands, the hill-shading (which most determines the artistic character of the plate;) the woods, the sand, the lettering are done by persons who have great proficiency in the several styles, thus securing the very highest character of art.

The *Electrotypes division* of the office, is an important element in the publication of the Coast Survey charts. By the galvano-plaster process, that new and wonderful art by which metals are transferred and moulded by the agency of electricity, casts are taken in copper from the

engraved plates on which the engraving appears raised, of course. From such a cast or mould, any number of plates may again be obtained by repeating the process of galvano-plaster deposition, corresponding in the minutest particular to the original engraved plates, which are preserved in the archives, while the charts are printed from the electrotpe copies. The cost of reproducing the latter whenever they become sensibly worn being inconsiderable, none but perfect impressions are ever issued.

The *printing* of the charts also forms a part of the business of the office, and is performed in the highest style of the art, as an examination of any of the maps will show.

There are depôts for the sale of the Coast Survey charts in all the principal ports, and they are sold at extremely low prices, which are calculated merely to cover the cost of paper and printing. The charts are besides freely distributed, on application of the respective members of Congress, to all educational and literary institutions in the country.

The strict economy with which the Coast Survey is conducted, and which has been acknowledged by many successive National legislatures, and approved by increased appropriations, is evidenced to the visitor by the appearance of its office of publication. We cannot but be struck by the extreme frugality of its accommodations; here are no handsome mahogany desks, no arm-chairs, no carpets—plain pine tables, common wooden chairs, uncarpeted floors in rooms hired for the purpose—everything denotes the strong business character of the establishment, when all available means are applied to the purpose in hand.

The phenomena of the tides as recorded by many simultaneous observations on the Atlantic and Pacific coast of the United States, are discussed and investigated in the *tidal division* of the Coast Survey Office, under the immediate direction of the Superintendent, Prof. Bache. This subject is one of as high scientific interest as of practical importance; the highest powers of analysis are required correctly to interpret the observations and refer them to their causes, by which means alone it will be possible to predicate with certainty the stage of tide at any time for particular localities—a result of paramount value to navigation, and which, when attained, will of itself be an enduring monument to the Coast Survey.

This great national work, has within the last ten years reached an expansion which is calculated to lead rapidly to the attainment of the most important results, and to its final completion. Proposed as early as 1807, under the auspices of Mr. Jefferson, it failed of being prosecuted on account of political disturbances of that period and the subsequent war. Revived after a lapse of ten years, the undertaking did not meet with the continued support of Congress. But, when in 1833, the plan was broached again, the want of a thorough survey of the Coast, and the insufficiency of coasting-maps had been so sensibly felt, that the work was authorized on an adequate scale, under the superintendence of the late Prof. F. R. Hassler, who successfully prosecuted it up to the time of his death, in 1843. The progress at first was necessarily slow;

methods had to be devised, means created, assistants trained; the fundamental portions of the work, barren in immediate practical results, but vital to the correctness of the work had to be executed in advance to a certain extent, before results of practical value to navigation could be obtained. A near sighted utilitarianism among members of Congress, unable to see the important practical results that were to spring from the system adopted, often cramped the pecuniary means of the survey, and harassed its chief. His successor, the present Superintendent, has largely gained the confidence of the country, and under his auspices increased appropriations have been made by Congress, and the operations of the survey have been so extended as to be carried on simultaneously in all the states and territories contiguous to the ocean. From New Hampshire, to North Carolina, the survey is very nearly completed, and charts have been published of the most important harbors, approaches and dangers on all parts of the coast.

While the principal objects of the survey are universally appreciated, its influence on education should not be overlooked, and deserves special notice at our hands. The positive increase of geographical knowledge, is, of itself, a point of great value; for it is not only in minute details that former maps have been corrected—in many instances the principal features of the country were erroneously represented. On the Pacific coast especially, the contributions to geographical knowledge have been very important.

This knowledge is not only procured, but is widely disseminated by the distribution of maps, charts, and the annual reports of the Superintendent, to the various literary and collegiate institutions of the country.

A number of young men annually enter the Coast Survey service, and receive there a training in the practical application of mathematical and physical science, superior to what is afforded by any other institution. The prospect of taking a part in this great work has served as an incitement to students, and has been the cause of raising the standard of the scientific course in many colleges, where the introduction of the study of geodesy is an evidence of this influence.

The members of the association, also visited the office of *standard weights and measures*, which is also under the superintendence of Prof. Bache. The construction of copies of the United States standards for the several states, and the principal custom-houses, is most ably carried on under the direction of his assistant, Mr. Joseph Saxton. The balances constructed here have everywhere been acknowledged as of unequalled workmanship, and a gold medal was awarded to them at the Great Exhibition in London, in 1851.

All the individual states having adopted the standards of the General Government, a desirable uniformity will be the result; and many manufacturers of measures and weights have availed themselves of the facilities afforded at this office, to make their own standards and articles of manufacture correspond to those of the United States.

While the uniformity thus secured is of great practical value, there is

still room for progress in legislation on this subject. The standards at present adopted, viz: the pound *avoirdupois*, the yard, and the gallon, are not sub-divided decimally, and have no simple relation among themselves, being in this respect like the British standards, to which they very nearly conform. It may be hoped that in the course of time a general appreciation of the advantages of a decimal system, and of a simple relation between measures of length, capacity and weight, will lead to a revision of this subject, and the adoption of a system similar to that of the French, whose example we have already followed in our decimal currency. The advantages of their system might be obtained even while the general substitution of the French standards in the place of our own cannot be considered as practicable: this subject draws attention under a novel point of view, Prof. Bache, having expressed his ability to furnish standards of lengths invariable at all temperatures, an advantage which must be highly appreciated by all surveyors, who in localities where property is very valuable, have found great inconvenience to arise from the variability of their measures of length.

On taking their leave, the members expressed themselves highly gratified by their interesting and instructive visit.

## VI. DISCIPLINE.—MORAL AND MENTAL.

BY E. RICHARDS, WASHINGTON.

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THE careful observer of the efforts of the friends of Education, will not fail to observe that the spirit of the age is favorable to real advancement. Theories, plans and experiments are multiplying almost without number ; and, though many of them, upon trial, prove to be false or useless, yet on the whole real progress is the result. The demands of the age encourage improvement ; and a spirit is therefore awakened to supply these demands. Genius and ingenuity are called out ; and the result is, that in many things, progress is strikingly evident ; and, though the times are marked with the ruins of exploded theories, and futile, impracticable plans ; yet the agitations, like those of the elements, are purifying the educational atmosphere.

The difficulties in the way of true progress, are not to be found in the want of good theories, so much as in the want of the ability to carry them out. Talent is not so much wanted, as tact. The intentions of a great many educational experimenters are good, and their efforts well meant, though not always well directed. Yet, in the cause of education, and in the work of practical instruction in our own country, there are many engaged, who understand the work well, and are able to do it : at the same time, it must be acknowledged that the larger portion of those engaged in the business of school instruction, have very inadequate ideas of their work, and a great lack of ability to execute it.

If my observations are correct, the great difficulties in the way of real progress, are to be traced mainly to the want of a proper understanding of the *nature, object and end of moral and mental discipline* ; and also to the use of improper means for securing such discipline.

In presenting the few thoughts which my experience has suggested upon this subject, I desire to draw out the more mature views of others ; and thus be the means of adding to the stock of knowledge, which will most essentially aid in carrying forward the great work of school instruction.

Discipline must be considered as one of the prominent objects of school training. School discipline then should be thoroughly un-



derstood. But when this subject is introduced, the ghost of a rod or strap rises up before the troubled vision of most people. Ask what is meant by a good disciplinarian in school, and the general reply will be, "the teacher who knows how to inflict a successful whipping; one who knows how to make boys learn to be wise and good, by a liberal use of the rod." Many people seem to have no higher idea of good discipline in a teacher, than that of being *master*, in a *physical sense*. A master he should be indeed; but not of the rod alone. Law and order must be maintained; but the strap, or corporal punishment is only *one* of the means. The horse may be controlled by the bit and the lash; so the child may be *forced* to obey; but no obedience will amount to discipline, properly considered, which has no higher end. A government of pure force may be disciplinary; still it is not all that is needed in training moral and intellectual beings. In school discipline, therefore, the *moral* and *intellectual* nature of the pupil must be especially regarded; not, however, to the neglect of the *physical*.

I have before said that corporal punishment is only one of the means to be used in securing discipline. Those, therefore, who regard school discipline as nothing more, have very imperfect views of the subject.

Punishment, as we shall see more fully hereafter, in its full sense, is by no means necessarily physical. In fact it has reference mainly to the intellectual and moral being. Punishment, thus viewed, is not *all* that belongs to discipline; yet I am inclined to think, that if its real design, and true nature were more fully understood, it would be seen to make up no small part of real school discipline. But all punishment, in order to secure proper discipline, must be *moral* in its ultimate results. But is this opinion generally received? If I have rightly observed, it is not. Physical or corporal punishment is not generally considered, as moral in its effects.

I shall therefore consider all punishment as an essential part of moral discipline.

But what is moral discipline?

It seems to me to be such a course of training, as will secure the full development and proper control of all the moral powers; so that the passions, the appetites, and the desires may serve to perfect our present and future happiness. The conscience, which enables us to feel that there is a *right* and a *wrong*, must be so enlightened and influenced by proper training, as that its dictates may be safely followed.

Moral discipline is to be secured, so far as possible, by the proper

May Johnson

ples of correct human action—*truth, justice, right*; and by the judicious enforcement of moral precepts. What is right, and what is wrong must be understood; and this is not a task so difficult as many imagine. To incline the will to obey the right, and avoid the wrong, is the great, the difficult work. As an illustration, I would ask, what child in this christian country does not know that it is right to speak the truth and wrong to lie? Yet what teacher has not found deception or lying, not only one of the most common and alarming of moral delinquencies, but one of the most difficult to correct?

In view of the principles above alluded to, it seems to me there is a presentation, on all proper occasions, of the great cardinal principle *three* ways by which the teacher or the parent is to train the child to obey the right and avoid the wrong.

1st. By instilling into the mind of the child, on all proper occasions, and in the most judicious manner, the truths of Revelation, and such moral precepts as harmonize with Revelation. The *occasion* and the *manner* have very much to do with the success which is so desirable. On this topic I would be glad to enlarge, if the present circumstances would allow. I am aware that it opens the great field of religious instruction in our schools; and that it is a subject which is now exciting great interest and anxiety among the friends of education; and which is considered a most difficult one to dispose of. Still the subject must be met and disposed of; and there is but one best way. Who is wise enough to point out that way? Yet much can be done in the way of imparting religious instruction in our Schools, which will meet the approbation of all good citizens.

2nd. By example. The teacher must be a model of all those moral excellencies which he recommends to his pupils, if he expects his moral instructions to produce beneficial results. As is the teacher, so is the pupil. In no way is this saying more strikingly exemplified, than in the moral influence of the teacher. He must therefore conscientiously *adhere to truth in all he says and does*. He must understand, administer and even love justice and right. He must have a clear, quick and *pure* conscience. He must, every day, every hour, every moment, feel and fulfil the obligations he is under to his Heavenly Master. As no parent is fit to bring up children, so no teacher is fit to have the training of them, who has not a heart to exhibit a correct moral and christian example. I would be glad to specify some of the necessary traits of character in the teacher, and the mode of forming them, if time and space

would allow. Yet, even sound moral precepts, and correct examples are not *all* that are necessary to moral training. The teacher may be faultless in his endeavors to impart sound moral instruction by precept and example, and yet not do all he can do, for the moral training of some pupils. The blessing of Heaven is not by any means to be disregarded by the teacher; for on it especially must he depend for success in every effort. But another way by which the teacher is to train the child to obey the right and avoid the wrong is,

3d. By punishment. If neither precept nor example will make the child do right, he must be *forced* to it. This is a prerogative, and a duty of the teacher. God in the order of his providence, and by divine commission has made the parent and teacher the dispensers of punishment, when necessary.

But here I must recur to my former position, that the object of all punishment is *moral*. In the infliction of it, the *mind must be reached*; for the mind is to be the medium to the heart. The reason and judgment and *will*, must be affected; *first*, by the presentation of such motives and reproofs as will reach the mind directly; and *secondly*, by the infliction of bodily pain. The mind can suffer pain as well as, and independent of the body; and in as much as the mind must always be reached, some have concluded that the mind should be the only medium of reaching the moral feelings. Hence it comes to pass that so many advocate the moral suasion principle; and denominate the use of the rod as a relic of barbarism. But even the best teachers have found that moral motives will not always reach the moral feelings. The only other mode of reaching the moral sense, is first to reach the mind through the body. God has recognized this as the true method, when He has said "chasten thy son, while there is hope, and let not thy soul spare for his crying;" and "He that spareth the rod hateth his son; but he that loveth him, chasteneth him betimes." Here we learn by divine authority, that physical means may be used, nay, sometimes *must* be used, to accomplish a moral end. Corporal punishment can then accomplish no good end, if it is not a means of moral training.

Much of the force of the objections to the use of the rod, or to corporal punishment, arises I think from a want of a proper understanding of its real relation to the moral feelings. I can hardly hope to make this matter fully understood; still I will venture to give the view which satisfies my own mind.

But first let us ascertain what true punishment is. The best

definition I can give, is, that *it is pain inflicted upon the body, or mind, by proper authority, to reform or deter.* We must keep in mind, however, that the aim of all punishment should be, to reach the moral feelings.

To expand the above definition a little, I would say in the *first* place, that the moral feelings are to be reached through the mind, either by motives of a moral, or intellectual character; or, if these fail, (as it must be admitted they may) by the infliction of pain upon the body.

In the *second* place, punishment must be inflicted by *proper* authority. In the case of the minor, this authority rests in the parent; or by delegation, in the guardian or teacher. If these agents can not prevent the minor from trespassing upon the rights of society, then society has the authority.

In the *third* place the object of punishment is *first* to reform and correct; or to give a right direction to the thoughts and feelings, when they have been perverted; and *secondly* to deter the child himself from a repetition of his fault; and also to deter others from a commission of the same.

Now it seems to me that there is a very clear and important relation between the rod and the moral feelings, and that not to recognize this relation, is not to recognize the generally acknowledged relations of matter and spirit. If the rod, which our Heavenly Father has directed the parent to use upon his child,\* and not to spare for his crying, has no relation to the moral feelings, then has not God designed any of his physical judgments for our good. But we must admit that God's word does recognize this relation; and that he meant we should act on this recognized relation, when He said "*Train up a child in the way he should go.*"

But as there are some hair splitting, speculative inquirers after truth, who are wise above what is written, let us see if we can not trace out this relation upon natural principles. For an illustration, let us suppose that the child has violated some known rule of his parent or teacher; or he may have been guilty of some moral delinquency. All moral and intellectual motives have been exhausted to bring him to repentance and reformation. Mind *alone*, fails to reach mind, which must be done. The rod then must be used to inflict pain upon the body. The culprit knows or should be made to know, that he feels this pain, because he has *done wrong*; because he has violated *truth* and *justice*. Unless his body is insensible to pain, the remembrance of the pain, will remind him of his sin. The fear or dread of the repetition of this

pain, will restrain him from the repetition of his fault. This course may be followed, until doing right becomes a habit, if nothing more; or his moral feelings may become averse to his fault, and thus reformation may be effected. If the desired end is not thus gained, then human responsibility ceases.

For a particular illustration, let us suppose that a child has not learned, that one of the most important lessons of this life is *self denial*. This lesson he should learn, both for his own, present, and future happiness, and for that of others. The gratification of his passions and appetites seems to be his first object. He is commanded to deny himself: to restrain his appetites. He disobeys without regard to any future consequences. Then let him feel the present consequences—*that* chastisement which high heaven has sanctioned—that use of the rod, which is not to be spared for his crying. If the consequent reformation does not follow, his case may be considered incorrigible. Yet if this course were pursued with the erring child, I think there would be a much smaller number of incorrigible cases than we now have. It may be said that the evil begins back of the school-room, in the nursery. That may be: still the principle is correct, and should be applied as far as possible in the school-room; *and well may we pray that it may be better understood in the family.*

Suppose again that we wish to teach the child to love his parents, brothers, and sisters or schoolmates. He is, it may be, guilty of violent hatred, which manifests itself in outward acts. For mere dislike, he may be induced by moral motives to govern himself: but if it results in violent acts, which moral motives will not reach, then the same course may be pursued, as in the case of self denial: and every case of moral delinquency may be treated in the same manner.

If the views above presented are correct, we can not fail to see that government or, if you please, punishment, makes up no small part of moral discipline. When the child has been taught, and trained to habits of implicit obedience to his parents and teachers; and further, when this training has been so conducted, as it may be, *as to enable the child to govern himself, the great end is reached; a sure foundation of a correct character is laid; and the most effectual pledge is secured for obedience to all laws human and divine.* I think a careful examination of facts would prove that those youth, who have thus learned to obey their parents and teachers implicitly, not those who have been whipped the most, and subjected to the most rigid severity, will make the best citizens and the best Christians. The secret of all insubordination in society is to be

found in the want of proper moral discipline, at home and in the school; perhaps I ought to say to a want of quiet and habitual submission to *parental* authority. To what error in early education more than to this, can be traced the prevalent insubordination to God and his word? Let this error be thoroughly corrected, and we shall see verified that divine direction "Train up a child in the way he should go, and when he is old he will not depart from it."

Thus far I have considered moral discipline, as distinct from religious instruction, with the intention of developing correct general principles to be observed in moral education. I have endeavored to advance such views, as I thought would meet with no objection from any good man.

Religious instruction and religious training must be given; and all the fundamental principles of our common christianity may be safely insisted upon by teachers, and they *ought* to be; yet not as a separate course of instruction. The spirit of our holy religion should always be regarded, and exemplified; and I am inclined to believe that a system of public instruction for the whole people can not safely include more. If all teachers would be governed by the views of moral education, I have tried to present, I think no good citizen would object. Very few persons are so illiberal as to object to a teacher's imparting wholesome moral instruction. Denominational instruction must be exclusively confined to denominational, or parish schools. No foreign standard will answer for us; we must have an American system.

The subject of mental education, or *mental discipline*, next demands our attention, as a part of school training. It is with great diffidence, that I enter upon a subject of so much importance, which the wisdom and experience of so many enable them to understand better than myself. If I can awaken a spirit of inquiry upon this subject, which shall result in the spread of more correct views, I shall be satisfied.

Nearly every educational paper, lecture, and discussion, treats more or less of mental discipline. The peculiar merits of every branch of education are considered with reference to its tendency to develop and train the mind; but I have been led to think that very many of the views expressed are too low, if indeed they are not incorrect. It is indeed important that those studies should be pursued which are best calculated to discipline the mind; but still it is of the first importance to know what mental discipline is; and what laws or principles, rather than what books, are necessary to secure it.

*What then is mental discipline?* I would first reply negatively, that it is not pain nor necessarily the result of pain or punishment. It is not what many mistaken parents and teachers seem to consider it,—the storing of the mind or memory with facts material or immaterial. It is not going to school, nor the reading of many books. It is not knowledge. Though its acquisition is of the first importance, yet it does not consist in the number of different studies passed over; nor even in the ability to solve mathematical problems, or translate Greek and Latin. There are many who have done all this, and yet have not gained true mental discipline, as I conceive; any more than that a man must have a healthy system, who can swallow down every kind of food, or freely quaff of every kind of drink.

This, indeed, is a practical age; yet it is somewhat amusing and sometimes painful, to observe the various views of people as to what is a proper education. With very many there is nothing practical in education, unless it increases the material—the dollars and cents. With some, personal accomplishments, a few *ologies* and *ographies*, the use of the brush, the pencil, the needle, the piano, the etiquette and paraphernalia of the ball-room, and the dining-room, with its gossip; a little yellow covered literature, embracing the last novels; readiness in making change, and the ability to write one's name and smatter a few French phrases, are all that enter into their views of a good education; and they can not conceive of any thing more necessary. And why should they when their silly mothers and some silly teachers practically teach them so? Some of these qualifications may be good in their place, to a certain extent, but they are neither education, nor the object of education, which I conceive to be the proper development and discipline of the mind. But it should be observed that there is a distinction to be made between development and discipline of mind. A full development of mind will make a man of great power of thought; and discipline will enable him to use his thoughts as he pleases. The one will make a person a brilliant and startling genius, the other a person of reason and judgment. The one will be eccentric and unreliable, the other will be regular and reliable.

Before the importance of mental discipline can be properly understood and appreciated, the people must learn and feel that the mind is more valuable than the body, that its desires when properly gratified, its powers when fully developed and properly disciplined, its cravings when properly satisfied, will yield more rational and pure happiness, than all that can flow from—the lust of the flesh,

the lust of the eye, and the pride of life." Yet most people seem to be seeking those things which minister to the carnal appetites. The growth of mind, the exalting and purifying influence of pure thought, the comprehension of great truths, the ability to think on what one pleases, and the power of controlling and holding one's thoughts to the desired object of contemplation, are means of happiness little understood and little thought of, by very many who think they know the value of education. When this fact is fully realized, is it any wonder that we are struck with astonishment at the strange perversion of our noble powers! Yet we may not consider it so strange, when we consider the tendencies of education at home, and often even in the school. The animal and the sensual, rather than the intellectual and the moral being, receive the greater amount of development and discipline; and the animal passions thus developed, blunt and paralyze those noble powers of the soul, which alone can exist to enhance our happiness or misery, when heart and flesh shall fail.

*Mental discipline* then may be defined as being such a development and training of all the mental powers or faculties, by habitual exercise, as will most effectually exhibit their native power, and give the subject the full control over them, so that he can use them at will to the extent of their capacity. To acquire this ought to be the great end of education. This is the great work of the teacher; and to him, and to all who deal with mind, nothing can be more important than to know how to accomplish this work.

Considering this definition to be mainly correct, let me deduce some of those principles, which, it seems to me, ought to be regarded in the training of the mind. I shall not, however, be able to introduce those practical illustrations, at this time, which the importance of the subject demands; and which would be quite as interesting and profitable, if this were the place to present them. It is no part of my object to determine in what part of the body the mind is located. It is enough for me to consider it as a tenant of the body, having the whole body under its control; yet materially affected in its development and training by the conditions of its tenement. The body is the medium through which the mind is to exhibit itself. What the mind would or could do, if freed from the body, we are not now able to know. If it were not affected by this earthy, sin-corrupted tenement, I suppose its powers would be developed and perfected immediately, and fitted for the service of Him who made it.

The following are some of the principles which, it seems to me,



ought to be especially regarded in disciplining or educating the mind.

The *first* is physical health, which may be considered as a condition. The body must be as free as possible from disease; the mind sympathizes with the body. A weak suffering body will not be likely to have a strong, active, and well-controlled mind. All intemperance or excess, in eating, drinking, or exercise, all exposure to changes of temperature, and all irregularities of habit should be scrupulously avoided. The laws of health should be carefully studied by every parent and teacher; for they are of vital importance, yet easily understood. It must be admitted that this subject does not receive the attention it deserves.

If these laws of health and physical development are allowed to be violated, mental development and mental discipline will be secured with difficulty, or rather not secured at all. It is almost useless to try to impart mental instruction to those pupils whose parents, out of misdirected kindness, allow them to indulge their appetites to excess, or to disregard in any way the laws of health. It could be easily shown that the teacher also has a responsibility in this matter.

But in the *second* place correct mental discipline can not be secured without *giving* and *holding* the *attention* to the subject under consideration. The ability to fix and hold the attention can not be estimated too highly; for all success in scholarship depends upon it. It can not be disregarded with impunity even in the *youngest* pupil, for the *very first* efforts to instruct the child will form the habit for good or for evil. The difficulty in fixing and in holding the attention experienced in advancing years begins with the child. Whatever, therefore, the pupil is required to do should receive his undivided attention, and nothing should be done without it. Whether one or many are to be instructed at the same time, the attention of every one must be given. Care and judgment are highly necessary, of course, in presenting just such thoughts and lessons as are adapted to their capacity. Then again, one thing should claim attention, until it is fully mastered. Let the one thing be within the reach of the child's mind, and then impress upon it until the idea is perfect. But I hesitate not to express my belief that more instructors fail on this matter of attention than in any other which relates to mental discipline. I repeat that attention is the first thing to be regarded in the business of instruction. A failure here is a vital failure.

But I must say farther, that in this part of his work as in every

other, the teacher must be a model for his pupils. No scatter-brained instructor will make an attentive scholar; and consequently such a teacher can not impart proper mental discipline.

Again, the *first* instructions should be given by those instructors whose minds have been correctly trained, and who themselves understand the laws which should direct the development of mind. The person who lays out and begins the great work of educating an immortal mind, should be a *master workman*. If only an edifice of brick and mortar is to be erected, the most skillful architect, and a wise master-builder must be employed to get the work ready for the more inexperienced workmen. How much more important is the planning and beginning of that education which is to fit the mind for its existence, long after the walls of brick and stone shall have crumbled and dissolved into their original elements. The starting point then is the most important; for if this is wrong, the whole superstructure is wrong. "Just as the twig is bent, the tree is inclined." To start education rightly requires as much skill and as much knowledge of a certain kind as to conduct it aright afterwards. Hence we may see the utter folly of committing the first instructions to the most inexperienced teachers, so common in our country. Ten thousand evils grow out of this custom; and we may well ask, *When will the world grow wiser on this subject?* Every friend of true education ought to make his most solemn protest against this unreasonable practice. Still I am aware that this evil will continue until every community will provide proper means for training teachers such as some portions of our country now afford.

Again, to keep the mind under proper discipline when started right, the instructor must have power over his own mind, and be qualified by mental training and a fund of knowledge to meet the growing capacity and the strengthening powers of the pupil. This statement alone must suffice here; for the illustration of this position might fill pages.

Again, it should be known and ever remembered, that the laws which govern the mind are similar to those which govern the body, in its development and discipline.

And *first*, the mind requires active, well-directed *exercise* and *rest*; and these should alternate regularly and systematically, as day and night, through the whole course of mental training, *until every proper mental exercise becomes a habit*.

*Secondly*, the mind, like the body, requires food, or matter for thought. This is to be furnished from the experience of others, in

oral or written instruction, or from the great book of nature. And here *first* it should be noticed that this food—these subjects of thought—must be of the *proper quality*, if we would secure healthy development. Here, as much as any where, perhaps the wisdom of the teacher will be taxed, in selecting the best kind of books, in presenting proper subjects of thought, and in pointing out the proper sources of improvement. Poisonous food may be administered to the mind as well as to the body. Yet I am inclined to believe that the *kind* of study pursued is not of so much importance in securing proper discipline of mind, as the *manner* of pursuing it. Every useful branch of education can be so pursued, I think, as to secure proper discipline. One branch of study will secure one kind of discipline, and another, another kind of discipline; for discipline, and not science, is the first great object of education.

Latin and Greek *may* develop the powers of the right arm, and mathematics the left, but our own language, with its accompaniments, must make up and develop the head, the body, and powers of locomotion. If foreign languages and mathematics have any peculiar merit in mental discipline, I think it is to be attributed mainly to the fact, that the pupil can make no useful progress in them without personal effort and undivided attention.

Again, these subjects should be furnished as food to the mind in proper quantities: not too much nor too little at a time. Life may be preserved with a mere pittance of food, but not sound health. So a *little* knowledge will have its good results. I can not adopt the language of the poet, that "a little learning is a dangerous thing;" still, to secure proper mental development, we need to make strong and vigorous mental efforts; just as we would secure the greatest strength of muscle, not by overtaxing it, but by habitually using it as much as it will bear. But let it be borne in mind, that knowledge is not to be poured into the mind of the pupil by the teacher, any more than the master workman is to do the work for his apprentice. The teacher must provide the work, present the inducements, and see that it is done, *and done right*. The pupil is the agent, and not the passive agent either. Teachers are not so apt to fail in providing a sufficient amount of work, as in presenting proper inducements, and in being sure that it is done right. Here, too, let us be reminded of the responsibility of the teacher's profession. How unphilosophical to commit this work to young and inexperienced hands. Well may he who realizes these fearful responsibilities cry out, "Who is sufficient for these things?"

Another view which I would present is the adaptation of the subjects of study to the age of the pupil, and to the state of mental development. Sometimes milk will be required, (not *milk and water*) and sometimes strong meat. I must deny myself the gratification of illustrating this very fruitful theme. Yet I will say that the laws of progress in the growth of mind are evident, though not as well understood and regarded as they ought to be. We hear much about progressive books, progressive series of books, and progressive instruction, yet a careful and philosophical examination of the whole matter, by a master mind, can not fail to prove that the natural laws of progress have too often been disregarded.

In conclusion I will say, that it seems to me important, that the views I have presented, though not new, should be thoroughly understood by all teachers; and if *parents*, as well as teachers, could be all brought to feel their importance, a mighty change would come over the systems of family and school education. There are very few communities, and very few parents, who do not need to be enlightened on this subject. Even the good that *is* done is not *fairly* understood and appreciated. Every one considers education highly important, but very few understand what is necessary to gain it. As growth of mind and mental discipline can not be measured by the eye or ear, nor by the undisciplined, so oftentimes real changes and improvements are unobserved. As the outward change is most easily noticed, so it is often taken for an inward change. Really the most important changes in a course of education are such as are most likely to escape observation during the formative period. This process, however, the true teacher understands. Let us labor to make all understand it.

## VII. PUBLIC EDUCATION AMONG THE CHEROKEE INDIANS.

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MR. WILLIAM P. ROSS, who had taken a prominent part in the education of the Cherokee Indians, having been requested to make a statement as to the condition of education among these Indians, said :

We have a system of common schools. Our funds for their support are derived from investments made under treaty stipulations with the United States. We receive only the interest from these investments, which we apply to the support of every description of our schools. The first is what we call our public schools. Of these we have twenty-one, scattered in different parts of the Cherokee country. They are under the immediate supervision of a Superintendent, who has the power of appointing three directors to assist him in the management of these schools. Our teachers, before they are appointed by the superintendent, must pass an examination before an examining board, consisting of three members. Upon presenting themselves for examination, they are required to furnish a certificate of good moral character. If they pass a successful examination before this board, they receive a certificate to that effect, and may then be employed by the superintendent. They receive for their salary at the rate of \$400 per annum. The majority of our teachers at present are natives of the Cherokee country, and a part of them are females. The other class of schools supported out of our school funds is the high schools or seminaries, of which also part of the teachers are females. They are somewhat upon the plan of the college, although the course of studies is not so high as that embraced in the colleges of the United States. The buildings are intended for the accommodation of one hundred students, although at this time they have not such a number. Twenty-five annually, provided that number can be obtained, are taken from our public schools, after advancing to a certain stage, and are admitted to these high schools, where they pursue a regular course of study entirely at the expense of the nation, excepting of course their clothing and a few minor articles. But their board and tuition are given them free of expense to their parents or guardians. We have in each of these high schools

three teachers. The principal of our female seminary, and in fact most of our female teachers have come from Mt. Holyoke, in Massachusetts. Our male teachers have been educated at Rochester, New York, excepting one gentleman who is a graduate of Yale College. We pay our male and female teachers in connection with the seminaries, the same salaries; an arrangement to which the gentlemen object, but to which I believe the ladies have never interposed any objection. We think their services at least as important to us as the services of the other sex; and if the men agree to work for a stipulated sum, they should not find fault if we pay the ladies quite as much. Our principals receive \$800 annually, and their board in the institution, which I suppose is equivalent to at least \$1000 a year. Our first assistants receive \$600 and board, and our second assistants receive \$500 each. Besides these schools, there are five or six connected with the different missionary stations, at which tuition is free. Very few of them, however, board the students who attend them. There are also a few private schools, supported by private funds. This statement, I believe, Mr. President, embodies briefly the system of common school education among the Cherokees. I may take occasion to remark that the people are waking up very much to the importance of education among us. I believe if we had the means we could to-day double the number of schools in the Cherokee country. As regards our school-houses, they are as yet nothing but log cabins, some better constructed than others, but all susceptible of great improvement. Before a neighborhood can receive a public school, the law requires that they shall construct a school-house; and in order to the continuance of the school, it is necessary that the neighborhood should furnish an average attendance of not less than twenty-five. The Seminary buildings are of a durable kind, being built of brick, and costing, I suppose, something like \$30,000 each.

The population of the nation is something less than 20,000, probably not more than 18,000.

DR. PROUDFIT inquired what language is taught in their schools.

MR. ROSS.—The English language is taught exclusively in all our public schools. The Cherokee language has been reduced to writing many years, but is not taught in connection with our schools. In fact it is hardly necessary to do so, for a sprightly lad can learn to read his native tongue in a day or even less than that. All of our proceedings, the records of our courts, and our public schools, everything of that description is in the English language.

MR. RICHARDS said that Mr. Ross had just stated a fact calcu-

lated to astound an English teacher, and inquired how it happened that a Cherokee lad could learn to read his native tongue in a day.

MR. ROSS.—The Cherokee alphabet, which was invented many years since by George Guess, a very remarkable man, is a syllabic alphabet, composed of eighty-six characters which represent, uniformly, or very nearly so, the same sounds. All that is necessary is for him to commit to memory these characters and their sounds, and when he has done that he proceeds to read at once.

MR. RICHARDS.—I can't keep still now, because that touches a point which lies near my heart, I assure you. I am no monomaniac or hobby rider of any thing; but if there is any thing that touches my heart, it is the principle which is alluded to there. The fact that this Association has ruled out, or got out in some way or other, the efforts of friends of education in this country to bring about the same condition of things in the English language, has pained me. I am glad we have had that statement made, and I hope it will have an effect. I hope that the subject of phonetics, or writing the English language with characters which have but one meaning, will yet receive a thorough examination in this Association. It deserves it. Just as easily could the reading of our own language be learned, if we had characters that would represent but one meaning,—and we have them if we will accept them, just as easily as can the Cherokee language; with the exception that, perhaps, the syllabic structure of their language and alphabet would afford an additional means of acquiring rapidity. The principle is precisely the same, and I do hope we shall hereafter have that subject, fully, thoroughly, and candidly considered by this Association. I must say that I think there has been too much of a disposition, heretofore, to treat it with contempt, and as a matter of no importance.

## VIII. DISCIPLINE; SCHOOL GOVERNMENT.

BY REV. SAMUEL M. HAMILL, LAWRENCEVILLE N. J.

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THE remarks contained in the present address are chiefly the result of personal observation. They shall be illustrated by incidents that have occurred under the writer's own eye.

Our theme is discipline. And what is discipline? The derivation of the word, if we take it from the Latin, is from the two words *disco pullus*—to learn the young—to train a sprout. Richardson gives us to “train up in the means of learning.” This opens to us the whole field of educational training. It opens indeed too wide a range for the space of time allowed us on the present occasion. And as we can not ramble thus, we shall content ourselves with a narrower scope, and come down to the generally-received and more limited use of the word *Discipline*.

We shall call attention more particularly to *school government*, its *importance* and the *best means* of carrying it out.

*First.* Its importance.—There is very little advancement made where there is no government. There is generally but little acquisition of knowledge and little scholastic attainment on the part of pupils, where the government of a school is radically defective. A badly-governed school is a poor school any where. There may be a good supply of teachers. They may be learned, and agreeable, and popular, but if the school is not well governed little will be accomplished. Where there is only one teacher the matter is likely to be still worse. Where there are several, the qualifications of one in this particular may remedy the deficiencies of another. But far the larger number of our schools are taught by one teacher. How often does it occur that an individual is introduced into the school-room, and obliged to leave it, because he can not govern those who come to receive instruction from him.

The teacher of a district school may have all other qualifications, but if he has not the art of government he will fail. No man can long satisfy the demand of the school, or satisfy the public around him, whatever else his qualifications may be, if he is not able to govern his school. Ability to govern well, then, is a most important item in an instructor. It is difficult to obtain. There is no



item in the account of a good teacher more difficult to secure than this.

We knew, some years ago, an instructor of large attainment, who was not able to govern a dozen boys. His head teemed with knowledge. He was profound and versatile. He was at home any where in language or science. He could entertain by the hour or day if need be. One was well paid to sit and draw upon his endless resources. He had much knowledge but no authority. He failed as a teacher because he could not govern.

We remember another case. It was that of a most excellent young man, a graduate of one of our best colleges, an honor to his class, a finished scholar and an accomplished writer. He was able to instruct too, but he could not govern. In the course of a single session such disorder crept into his class-room, that it began to diffuse itself through the whole school, unsettling its discipline.

The former of these individuals was a man who abounded with words. The latter was a man of few words. The want in both cases was ability to govern. This single defect canceled all other qualifications.

But what is essential to good government? We remark, *authority*.

To govern well, a teacher must have authority. What is authority? How shall it be secured and maintained?

It is not merely that which is obtained from a board of trustees, or school committee, or town superintendent, or county examiner. These may be all very well, each in its place. They may be necessary to give legal form to authority. They may be required by the conventional arrangements of society. But a teacher may have them all and yet be in want of the chief ingredients of authority. A man may have the ferule or the birch put into his hands, and all the paraphernalia of master-like authority that we have ever known any thing of in our school-boy days, or of which our fathers or mothers may have told us; and yet these are not the true sources of authority. Nor is authority characterized by over-much speaking. A teacher may be a man of many words, and yet be wanting in authority. He may be a man of few words, and have it.

It is not then mere legal form, nor the instrumentalities for executing it, that constitute authority. It is a power in the individual himself, independent of all circumstances, and rising in its own majesty above all mere conventionalities. It is a power difficult to describe, but which sends out its streams of influence along the

teacher's pathway. It enlightens, it warms, it vivifies as it continually radiates from him while he silently occupies his position in the school-room. It shows every pupil his place, and keeps him quietly in it. It is identified with the man. It is cheerfully conceded to him. And yet it goes out from him. It goes wherever he goes. And every pupil is brought under its influences. It exists in the man, demanding, and securing, and retaining cheerful obedience, and becoming the central point of all that he does in the way of government.

But suppose this authority to exist in form, in the instrumentalities necessary to execute it, and in fact in the man. Suppose the teacher in his place clothed with this authority, how shall he bring it to bear so as to give to his school a good system of government? We would suggest four points.

1st. The arrangement of his school-room.

2d. An appeal to the sense of propriety, sense of honor, sense of shame.

3d. An appeal to the flesh.

4th. The cultivation of the heart, and appeals to the conscience.

*First.* The school-room arrangement should be characterized by neatness, fitness, and convenience, in the room itself, the furniture, and all that pertains to the school. Items of this kind hold an important place in the discipline of a school.

A very important aid to school government will be found in the proper arrangement of pupils. Two principles may serve as landmarks here. *First*, do not let your pupils sit facing each other. A sufficient reason for this will be found in the fact that whenever children are put face to face, there arises the disposition to smile, or to make other demonstrations with the countenance, or to talk. This creates confusion. It prevents attention to study. Laughing and talking and study can not coexist. If you would avoid the former, and the consequent punishment, and have your pupils give attention to the lessons assigned them, do not place them face to face. If you would not encourage conversation and whispering, and correspondence by signs, but would have your pupils devote themselves wholly to study, do not place them face to face. This can easily be carried out in any school-room.

*Second*, let them sit with their backs to the teacher's platform. This is for a school-room arrangement. When they come to recitation, as a general thing, they ought to face the teacher, unless it be a blackboard recitation, when they should face the board. But in the school-room, where the work is done, and during the

time it is going on, they should sit with their backs to the instructor, who is presiding in the school-room. I am aware that this idea is not generally carried out. It is perhaps reversed in most cases.

It is even opposed by some; but a fair trial will satisfy any one that it operates with beautiful efficiency and gigantic power. I was gratified, two years ago, to learn from the able and successful head of the Protestant Episcopal High School of the city of Philadelphia, that they had adopted this arrangement in that institution, and to hear him express in strong terms, his appreciation of its superiority over any other arrangement.

In the month of August, 1852, I visited a school of high repute, and was shown through the establishment, and into a large and well-arranged school-room, for the accommodation of more than two hundred pupils. The moment we entered the room, I remarked to my friend that if I were presiding in that school-room, I would turn the desks all about. "Why," said he? I was giving some reasons, when, coming to one that seemed to carry conviction with it, said he, "Well, I never thought of that. But I have often noticed myself that I go to the other end of the room, when I wish to attend to any thing that I do not desire should attract the attention of my pupils." But, said I, your school-room arrangements ought not to create a necessity of this sort. That position in relation to your pupils should be chosen, which will give you the greatest power, and yet be permanent. Many things attract the attention of the young that you suppose will not. All these should be taken out of their sight.

What then are the reasons for this arrangement? The following may be briefly mentioned as some of them. 1st. Such an arrangement, in addition to being a most important aid in school government, best promotes the end for which children come to school. For what purpose do they come? They come to learn. To learn what? Not the shape of the teacher's platform, not the beauty of his face, the symmetry of his form, nor the fitness of his movements. They come to learn the lessons that the teacher assigns to them. For these lessons they are held accountable. They are reported delinquent if they do not know them. They become the subjects of discipline if they do not know them. The acquisition of these lessons is the great work to be accomplished in the school-room. One book after another is put into the child's hands, out of which to learn. The place to learn these lessons is the school-room. It is not one child out of ten, on an average, of those attending our district schools, that learns any of these at home, or out of the school-room.

When, then, you bring these children into this school-room, to learn their lessons, you ought to seat them with nothing before them but the lesson they have to learn. The teacher's platform should be behind them.

2d. The teacher is the greatest object of attraction in the school-room. He is in some sense the school; for when he goes the school stops until he returns, or another takes his place. Now, is it making the best arrangement for the pupils who have their lessons to learn, to place the teacher immediately before them, and thus draw off their attention from their books? He that should be the centre of attraction ought not to become the incidental cause of distraction.

3d. There is much that takes place at the teacher's platform that will attract attention. Pupils come to him for assistance. One comes to him with his Geography or Atlas; another with his Arithmetic; another with his Grammar; another for assistance in Mathematics or the Languages. These things are constantly occurring. They will attract attention. And is it a wise arrangement that tempts the pupil to neglect his lesson, or watch what is going on at the teacher's platform? Is it wise to gather these things into a central point in front of the pupils while they are engaged in study?

4th. A teacher may have cause to call up a pupil to caution or admonish him, or some one may drop into the school to see the teacher for a moment or two, or to call for a pupil. Now all these things, and many others that we have not time to name, ought to be removed from before the pupils, and placed behind them. They are all identified with the teacher and his platform. These, therefore, ought not to face the pupils, but to be behind them. The door of entrance to the room, too, ought to be in the rear of the pupils, and near the teacher's platform.

5th. If the pupils face the teacher they always know when he is looking at them, and will embrace the opportunity while his attention is taken up with hearing a class or some other engagement, to talk or neglect their lessons. But when the pupils sit with their backs to the teacher, they have the impression all the time that he is looking at them. If a pupil turns his face around to ascertain whether the instructor is looking at him, by the time he gets his face around the teacher's eye will be upon him. The very turning of his head will attract attention. The uniform impression on his mind is that the teacher's eye is upon him; and every effort he makes by turning his head to ascertain *whether* it is so convinces

him that it *is* so. This constant impression on the mind of a pupil that the eye of his teacher is on him, has great influence in keeping him in his place and at his work.

6th. Analogy suggests that this arrangement is right. When a general arranges his army for battle, where does he take his position while the conquest is going on? Is it not behind them, where he can overlook the movements of every man, without interfering with the appropriate action of a single soldier? Shall the teacher, with his army of pupils, show them that which is to be conquered, and yet stand between them and their work?

2. Our *second* suggestion for the promotion of good government in a school, is to make frequent appeals to the honor, sense of propriety, sense of shame of the pupils. This may be done in various ways. By conversation in private, or by remarks to them in public. By picturing to them the shame that must attend bad conduct, and the good that will result from correct deportment.

The most effectual way of reaching them is by a system of daily reports in each study, and in conduct. Let this report be made known to the pupil. Let it be read out once a-week to the whole school, and make the reading of this report the occasion of remarks on the importance of application, obedience, respectful deportment, good habits, industry, perseverance, &c.

This report will exhibit the standing of each pupil, and the point at which he needs additional effort. No pupil likes to fall behind. He will thus be stimulated to exertion. Let this be followed, day by day, week by week, month by month, quarter by quarter, and let a monthly or quarterly report of each pupil's standing be sent to the parent. Thus the authority of the teacher will be sustained. If men *need* line upon line, and precept upon precept, *children* need it a hundred fold more.

Throw around this system of keeping a daily and weekly report of scholarship and deportment as much character as possible. Create a popular sentiment in its favor, and make every pupil *feel* that it is disgraceful to have bad record against him for future times to look back upon.

An appeal to a boy's sense of shame, or to his manliness, may often be made with success. I remember the following case which occurred a few years ago: I called out a class at a public examination. One boy failed to answer to his name. It was called out a second time. There was no response, but an awful pause. The gentleman who was to examine the class turned and said, what shall I do? Said I proceed with the examination. A moment

after my eye rested on the boy who had come in after the time, in company with some of his family, who were present. I moved quietly down one side of the school-room, took a seat beside him, dropped a word in his ear, and he very promptly arose and went to his class, and passed an excellent examination. About a year afterwards a gentleman from Philadelphia who had been present, and watched the whole movement, said to me, I have often wanted to ask you what you said to that boy that did not answer to his name, when he was called out for his public examination. Said he when you sat down by him and spoke to him, he started up as if he had been shot. I replied, that as I wanted to save his feelings, and those of his friends who were present, from the effect of any public demonstration against him, I went to him, and taking my seat quietly beside him, whispered in his ear, "Albert, I want you to be a man, and go take your seat in your class, and pass your examination." I called him up afterwards and asked him why he did not come when called. He replied, that he was afraid he could not sustain his examination until I spoke to him.

Another instance. A high strung lad, on one occasion, drew his knife in the school-room, and threatened one of the instructors. The teacher came to me at the adjournment of the school, stated the case, and said that either that boy must leave or he would. I sent for the boy to come to my study. He was the son of a widowed mother. He was candid, generous, and talented. I took him by the hand and said, "Edward! what have you been doing?" He burst into tears and said, "I have been doing wrong." Said I, "are you willing to go to your teacher, and tell him you have done wrong?" "Yes sir!" said he promptly. "But," said I "you have placed yourself beyond the reach of the ordinary means of discipline, and it will be necessary for you either to make such an acknowledgment to your instructor as will satisfy him, or be dismissed from the school. Are you willing to make your acknowledgment as public as the offense was?" "Yes sir," was his second prompt reply—an answer I scarcely expected. Said I, "come to me in the morning." In the mean time, I saw the instructor and asked him, if he would be satisfied with a public apology. He replied that he would, if in my judgment it would be sufficient. I told him it ought to be. That the ends of discipline would be fully met, and a happy influence might be exerted. Half-past eight o'clock the next morning brought Edward to the study. I asked him how he felt. Said he "I feel badly, and am ready to do whatever you wish." "Then," said I, "after the school is opened, arise in your place and say

to your instructor, and to your schoolmates too, that you did wrong in using the disrespectful language and action on yesterday afternoon, and you wished thus publicly to make an apology and to ask pardon." It was done with a clear but tremulous voice, and every word made its impression. Edward sat down to weep, and there was the silence of the grave. The teacher arose, full of feeling, commended his offending but now penitent pupil, and took him by the hand, and closed most impressively a scene, the moral effect of which was more than electric. That boy is now preaching the gospel, and that instructor adorns the pulpit of one of the most flourishing churches in Virginia. The boy never forgot the lesson then taught him, while his expulsion might have proved his ruin.

3. For most cases these milder modes of discipline will answer. But there are cases that they will not reach. And this brings us to another mode by which good government in a school may be maintained. It accords exactly with the old idea of discipline, as we have it in the words of old Father Chaucer in the following (way.) "As it fareth by children in schoole, that for learning arne beaten when their lessons they foryeten, commonly after a good disciplening with a yerde, they keep right wele doctrine of their schole."

This is corporal punishment. Now is this desirable, or admissible, or necessary? We answer it is not desirable. But it is admissible and necessary in a system of school government.

The system of indiscriminate flagellation for small offenses is not a good one. Corporal punishment before the whole school, as a general thing, is not good. To this there may be exceptions. There is, however, in the minds of many, a squeamishness on the subject of corporal punishment. A teacher is often placed in a difficult position. He must please his patrons. He must please his pupils. He must please himself. He will do well to satisfy himself first, and take independent ground. A judicious teacher will be sustained in the use of the rod, as a general thing, even by those who profess to make objection to it.

Some years ago a gentleman of some eminence called at the High School to inquire about the institution, with a view, as he stated, to locate his boys, of whom he had several. After perusing a circular which had been handed to him, and asking a number of questions, he inquired as to our modes of discipline. I commenced describing to him our system; but before proceeding far, he asked, rather abruptly, "Do you use the rod?" "We do," said I, "whenever we think there is need of it. It comes in as a part of our system, as

a last resort. When a boy can not be reached by other modes of discipline, and becomes difficult of control, we resort to the rod, and if that does not reach his case, send him away."

Said he again, with some emphasis, "I am opposed to corporal punishment."

I replied, that we were satisfied that there were cases in which it was necessary and useful. I described a case that had but recently occurred in the school. When I got through, he said, "well, I think such a boy ought to be flogged; but my boys are not such." I remarked that we could not receive a boy, with the understanding on *his* part, that he was not to be punished in this way, if we thought it expedient. The gentleman left. From his decided tone on the subject of the use of the rod, I supposed we should never see him again. After the lapse of two months, however, when we were some distance on in another session, I was summoned to the hall, one day, and whom should I meet but the gentleman who had so fully declaimed against the rod, and who seemed so particularly concerned about the manner in which his boys should be disciplined. Said he, "I have brought you my four boys." I inquired where he had been since he visited us. He replied, that he had traveled through New England, and been at some school localities on the North River, and had come back to New Jersey. Some general instructions were given, but not a word about corporal punishment. A number of years elapsed before the last of these boys left school, and there was necessity, on more than one occasion, in the case of some of them, for resort to this mode of punishment, and with decidedly good effect. But we never heard a word more about the modes of discipline.

If children are well governed in a school, and taught proper subordination, parents will not complain of the particular forms of discipline. The private and judicious use of corporal punishment should have a place in a good system of school government.

No judicious board of trustees should put a person into the school-room to train and govern and keep in order a company of youth, and yet tie his hands on this subject. Is it right, indeed, to say to a teacher, govern these youth, and yet not allow him the judicious use of such means as are necessary rightly to execute his work? Surely it is enough for a teacher to endure the vexation, weariness, and anxiety and toil incident to his position without being thus trammelled.

4. Let the heart be cultivated.—

Nothing will promote good government in a school-room more than the cultivation of the heart. Our ultimate appeal must be here. Our highest hope for good results, whether in the school-room



or out of it, is here. "Out of the heart are the issues of life." This is the fountain. This is the citadel. Get this and you get all. When Sebastopol falls the Crimea will be taken. It is a fountain of good or evil. If this is rightly regulated, all will be well. Hence flow the streams of obedience or of disobedience, of subordination or insubordination. Hence comes that which promotes the good government of your school or sets it aside. But how shall the heart be cultivated so as to aid the government of the school. It may be done by the teacher's example. It is an old maxim that example speaks louder than precept. The example of a teacher exerts great controlling influence over his pupils. That example should be promotive of order and good government. He should himself be a living exhibition of the power of self-government. For a man may sometimes defeat the ends of government by governing too much, or by not governing himself.

A teacher's example, then, has influence, and nowhere can that influence be brought to bear more directly upon his pupils, and for their good, and for the support of order and good government, than in the school-room. The example of a good man will be felt, and powerfully too, by his pupils. A process of assimilation is constantly going on. The more they are with him the more they will be like him.

The heart may be cultivated by frequent appeals to the conscience. And the conscience may be kept alive by bringing the young into contact with the truth. Let them hear the Sacred Scriptures read by the teacher. Let them read them themselves. Let them be brought into contact, every day, by a mild necessity, with the *Truths of Revelation*, and let these truths be impressed upon them. This will improve the heart. Secure the hearts and consciences of your pupils and your government will be strong.

Let the truth of inspiration come in among them, with its influence, and your hands will be upheld. Let it come as the rains of Heaven come, to irrigate and bless. Let it come, as the dew-drop comes, to sparkle and adorn, while it gives life. Let it come, as the air of heaven comes, so full and deep and fresh and free that man may walk in it, breathe and live and long to be immortal. As you would open your windows, and ventilate your rooms, and let in the fresh atmosphere, so let in the fragrant atmosphere evolved from the sacred word.

So let our youth be modeled, governed, disciplined, and brought under control, that our district schools, by the very influence they exert upon them, may become sources of the highest blessing.

Having thus learned to be governed under the most favorable circumstances, having thus breathed an atmosphere that is pure and healthy and invigorating and life giving, they will come upon the stage of life like men, men fully formed, men not driven to and fro by the blind impulses of unruled passion, men not tossed upon the surging waves of unbridled lust, to be dashed against the rocks of dissipation; but men, each one prepared to sway a sceptre, each one to be a sovereign!

*In conclusion*, let it not be thought out of place to remark here, that, with well-regulated common schools, supplied with well-educated, competent and efficient teachers, who have, in themselves, authority for the execution of their noble work and earnest longings for its right accomplishment, we have a powerful engine that can scatter to the winds all apprehensions of danger from the influx of foreign words to our language. Providence has made our language like our country—a vast reservoir. The streams are flowing into it. Let them flow from mountain, hill, and plain; let the tide roll up from ocean, sea, or river; let every nation, tongue, and dialect send in its tribute to swell the mighty aggregation. This boundless deep of words has in itself the means of its own purification. Its very surgings give it life. The high conservative power of general education is the means of its healthy diffusion; and truth is the tower of its strength. Truth! as it beams out in every day's recitation, as it is exhibited in every department of nature, as it stands in demonstration on the blackboard. But most of all, Truth, as it looms up in magnificent proportions from the sacred pages, especially in him who was himself the truth. A system of education thus freighted with the truth, systematized by efficient discipline, enforced by able teachers, and sustained by an enlightened public sentiment, may well become the grand receptacle of every tongue. Then there will exist a great American language which will make the world its debtor, and by some beautiful electrotyping process, transfer its own impression, adorned with civil and religious liberty, to every land on the face of the earth.

## IX. PLAN OF CENTRAL AGENCY

### FOR THE ADVANCEMENT OF EDUCATION IN THE UNITED STATES.

The following Plan for "the Increase and Diffusion of Knowledge" of Education, and especially of Popular Education, and plans for its improvement through the Smithsonian Institution; or the American Association for the Advancement of Education was submitted to the Association by Hon. Henry Barnard.

The Institution [or Association] to appoint a secretary or agent; with a salary, and to furnish a room for an office and depository of educational documents and apparatus, and beyond this not to be liable for any expense.

Agenda by the secretary or agent:

1. To devote himself exclusively to the "increase and diffusion of knowledge" on the subject of education, and especially of the condition and means of improving Popular Education, and particularly
2. To answer all personal or written inquiries on the subject, and collect and make available for use, information as to all advances made in the theory and practice of education in any one State or country.
3. To attend, as far as may be consistent with other requisitions on his time, and without charge to the funds of the institution, [or Association] Educational Conventions of a national and State character, for the purpose of collecting and disseminating information.
4. To edit a publication, to be entitled the American Journal and Library of Education, on the plan set forth in the accompanying paper (A.)
5. To collect
  - (a) Plans and models of school-houses and furniture.
  - (b) Specimens of maps and other material aids of education.
  - (c) Educational reports and documents from other States and countries.
6. To institute a system of educational exchange between literary institutions in this and other countries.
7. To make arrangements, and effect, if practicable, at least one meeting or conference of the friends of educational improvement in Washington [or elsewhere] every year.
8. To submit annually a report in which shall be given a summary of the progress of education, in each State, and as far as practicable, in every country

### A.

PLAN OF PUBLICATION.—A quarterly or monthly issue under the general title of the AMERICAN JOURNAL AND LIBRARY OF EDUCATION.

- I. A JOURNAL OF EDUCATION, to be issued in quarterly or monthly numbers, embracing articles on systems, institutions and methods of education, and the current intelligence of literature and education, and to make an octavo volume annually of at least 600 pages.
- II. A LIBRARY OF EDUCATION; to consist of a series of independent treatises on the following [among other] subjects, to be issued in parts, and to be forwarded with the Journal to subscribers; the several parts or treatises to make an octavo volume of at least 600 pages per year.

1. A CATALOGUE of the best publications on the organization, instruction and discipline of schools, of every grade, and on the principles of education, in the English, French, and German languages.
2. A HISTORY OF EDUCATION, ancient and modern.
3. AN ACCOUNT OF ELEMENTARY INSTRUCTION IN EUROPE, based on the reports of Baedeker, Stowe, Mann, and others.
4. NATIONAL EDUCATION IN THE UNITED STATES; or contributions to the history and improvement of common or public schools, and other institutions, means and agencies of popular education in the several States (B.)
5. SCHOOL ARCHITECTURE; or the principles of construction, ventilation, warming, acoustics, seating, &c., applied to school rooms, lecture halls, and class rooms, with illustrations.
6. NORMAL SCHOOLS, and other institutions, means and agencies for the professional training and improvement of teachers.
7. SYSTEM OF PUBLIC EDUCATION FOR LARGE CITIES AND VILLAGES, with an account of the schools and other means of popular education and recreation in the principal cities of Europe and in this country.
8. SYSTEM OF POPULAR EDUCATION FOR SPARSELY POPULATED DISTRICTS with an account of the schools in Norway and the agricultural portions of other countries.
9. SCHOOLS OF AGRICULTURE, and other means of advancing agricultural improvement.
10. SCHOOLS OF SCIENCE applied to the mechanic arts, civil engineering, &c.
11. SCHOOLS OF TRADE, NAVIGATION, COMMERCE, &c.
12. FEMALE EDUCATION, with an account of the best seminaries for females in this country and in Europe.
13. INSTITUTIONS FOR ORPHANS.
14. SCHOOLS OF INDUSTRY, or institutions for truant, idle or neglected children, before they have been convicted of crime.
15. REFORM SCHOOLS, or institutions for young criminals.
16. HOUSES OF REFUGE, for adult criminals.
17. SECONDARY EDUCATION, including 1. institutions preparatory to college, and 2. institutions preparatory to special schools of agriculture, engineering, trade, navigation, &c.
18. COLLEGES AND UNIVERSITIES.
19. SCHOOLS OF THEOLOGY, LAW, AND MEDICINE.
20. MILITARY AND NAVAL SCHOOLS.
21. SUPPLEMENTARY EDUCATION, including adult schools, evening schools, courses of popular lectures, debating classes, mechanic institutes, &c.
22. LIBRARIES, with hints for the purchase, arrangement, cataloguing, drawing and preservation of books, especially in libraries designed for popular use.
23. INSTITUTIONS FOR THE DEAF AND DUMB, BLIND, AND IDIOTS.
24. SOCIETIES FOR THE ENCOURAGEMENT OF SCIENCE, THE ARTS AND EDUCATION.
25. PUBLIC MUSEUMS AND GALLERIES.
26. PUBLIC GARDENS, and other sources of popular recreation.
27. EDUCATIONAL TRACTS, or a series of short essays on topics of immediate practical importance to teachers and school officers.
28. EDUCATIONAL BIOGRAPHY, or the lives of distinguished educators and teachers.
29. EDUCATIONAL BENEFACTORS, or an account of the founders and benefactors of educational and scientific institutions.
30. SELF-EDUCATION; or hints for self-formation, with examples of the pursuit of knowledge under difficulties.
31. HOME EDUCATION; with illustrations drawn from the Family Training of different countries.
32. EDUCATIONAL NOMENCLATURE AND INDEX; or an explanation of words and terms used in describing the systems and institutions of education in different countries, with reference to the books where the subjects are discussed and treated of.

The Series, when complete, will constitute an ENCYCLOPEDIA OF EDUCATION.

## B.

NATIONAL EDUCATION IN THE UNITED STATES; or Contributions to the History and Improvement of Common or Public Schools, and other means of Popular Education.

- I. Survey of the principal agencies which determine the education of a people with an explanation of the American nomenclature of schools and education.
- II. A brief sketch of the action of the General Government in the matter of education and schools, *i. e.*, Appropriation of Public Lands for educational purposes in the several States, Military Academy at West Point, Naval School at Annapolis, Education of the Indians.
- III. Legislation of each State respecting education, with special reference to the organization, administration, and support of common or public schools, with an outline of the system in operation in 1854, or 1855, in each State.
- IV. Condition of education in each State, according to the Census returns of 1850, and other reliable sources of information, arranged under the following heads:

1. Elementary or Primary Education.
2. Academic or Secondary Education.
3. Collegiate or Superior Education, including such institutions as embrace a course of study usually made the condition of granting the degree of Bachelor of Arts.
4. Professional or Special Education.
 

a. Theology.	e. Agriculture.	i. Fine Arts.
b. Law.	f. Mechanics.	j. Deaf-mutes.
c. Medicine.	g. Commerce.	k. Blind.
d. Engineering.	h. Teaching.	l. Idiots.
5. Supplementary Education.
 

a. Evening Schools.	d. Libraries of Circulation.	f. Adult Schools.
b. Lyceums.	e. Libraries of Reference.	g. Mechanic Societies.
c. Courses of Lectures.		
6. Reformatory Schools.
7. Orphan Houses.
8. Societies for the encouragement and advancement of science, the arts and education.

Under each of the above classes of educational institutions and agencies, a distinction will be made, as far as practicable, between public and private, incorporated and individual, general and sectarian, for male and female, city and country. Under each State an outline of the system and a summary of the statistics of education will be given for all cities having more than 10,000 inhabitants.

- V. Educational funds—State, Municipal and Institutional; amount realized from tax on property, from permanent funds, and from tuition paid by scholars.
- VI. Educational buildings; remarks on their general condition, with illustrations of a few of the best specimens of each class of buildings.
- VII. Catalogue of Documents relating to the educational systems and institutions in each State—with an Index referring to the most important topics presented or discussed in each document.
- VIII. Statistical Tables, with a summary of those educational agencies, such as the press, ecclesiastical organizations, facilities of locomotion, etc., which determine the direction, and defeat or advance the education given in schools.
- IX. A brief statement of the educational systems and statistics of the most civilized countries of Europe.

*[The above work is in preparation by Henry Barnard, of Connecticut, who has visited nearly every State to collect documents, and instituted personal observations and inquiries respecting the several points presented in the above plan.]*

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NOTICE BY THE PUBLISHER.

IN announcing this publication for the gentlemen above named, as joint Editors, the Publisher deems it proper to state that the Editors are regarded by large circles of literary friends and others as possessing peculiar qualities and facilities for their work.

Dr. Peters has been long known to the American public as sustaining important and efficient relations to our religious and literary institutions, and was distinguished as Editor, for some years, of the *American Biblical Repository* and of the *American Eclectic*, the plan of which originated with him.

Hon. H. Barnard is extensively and favorably known as Superintendent of Common Schools in Connecticut and Rhode Island, has travelled abroad in the service of those States, and has collected the most ample library relating to education which is anywhere to be found in this country. He has also attained a high reputation, both American and European, by his useful and popular works on *School-Architecture* and on *National Education in Europe*, which are commanding extensive sales at home and abroad, and concerning the latter of which the *Westminster Review* remarks: "With a view to draw such general conclusions as might be available for the improvement of educational plans in his own country, he has collected and arranged more valuable information and statistics than can be found in any one volume in the English language."

In the hands of these gentlemen, there can be no doubt that the *Journal* will be ably conducted, and that it will meet the national demand for such a work.

TIMES OF PUBLICATION, AND TERMS.

The *American Journal of Education and College Review* will be published monthly, making twelve Numbers in a year, of not less than an average of 80 pages each, constituting an annual volume of 960 pages or more. The first year of the *Journal* will be reckoned from the first of January next. But the first Number will be issued in advance, and will be ready for subscribers early in August.

Each Number will be embellished with an engraved portrait, or with woodcuts of buildings and other preparations for educational purposes.

The subscription-price is THREE DOLLARS per annum, PAYABLE IN ADVANCE, or on reception of the first Number by the subscriber.



Any person forwarding subscriptions for *four copies*, and payment for the same shall receive a *fifth copy gratis*; and liberal allowances will be made to agents who procure larger numbers.

It is hoped that Teachers and others interested in the cause of Education, will aid us in commending this work to their friends and others, by voluntary agencies for this purpose.

#### ADVERTISEMENTS.

It is proposed to append to each Number of *The American Journal of Education and College Review*, a sheet, with two columns on a page, for the advertisement of Schools and other Educational Institutions.

An advertisement of ten lines will be inserted in *one No.* for *One Dollar*, in *six Nos.* for *Five Dollars*, and in *twelve Nos.* for *Eight Dollars*, PAID IN ADVANCE, or on the first insertion. Or if the person advertising will forward two annual subscriptions for one insertion, with payment for the same, or eight subscriptions for twelve insertions, he shall be entitled to advertise as above without charge.

Persons wishing employment as teachers, may advertise at the same rate.

For larger advertisements, charges will be proportional.

Those who desire to advertise in our second Number—which will be extensively circulated—will oblige us by forwarding their orders early to the Publisher, with payment inclosed, to insure insertion.

As this work is designed to circulate among those—in city and country, and in all parts of the land—who are interested in education, and who have sons and daughters for school, it will doubtless be found a most desirable vehicle for standing notices of this kind.

Our sheet will also be open for advertisements of books, school apparatus, etc., on reasonable terms.

All remittances of subscriptions and payments, and all letters concerning the circulation and sale of the work, should be directed to N. A. CALKINS, Publisher, 348 Broadway, New-York.

All other communications may be addressed to the Editors, or to the title of the Work, at the same office.

N. A. CALKINS, *Publisher*,  
348 BROADWAY, NEW-YORK.

New-York, August, 1855.

#### A CARD BY THE EDITORS.

For the furtherance of the objects of *The American Journal of Education and College Review*, the undersigned would earnestly request all Presidents of Colleges and of Professional Schools—Theological, Medical, and Legal—and all Principals of Academies and of Classical Scientific, Agricultural, and Artistic Schools—public and private, for males and females—to send us their catalogues and circulars, and schedules of commencement and anniversary exercises, for 1855, and hereafter as often as published; also, Triennial Catalogues and all published inaugural, baccalaureate, and other addresses before the institutions referred to, or before societies connected with the same; and all printed documents and statements relating to their origin, endowment and history. And the Superintendents and other State officers of Public Instruction, town and city School Committees, the Secretaries of all Education Boards and Societies, and of all Teachers' Associations, are also earnestly solicited to send us their reports and addresses.

We shall also be happy to receive the name and post-office address of any professional teacher not contained in any printed catalogue or circular.

New-York, August, 1855.

A. PETERS,  
H. BARNARD.

## PROSPECTUS.

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THE design of THE AMERICAN JOURNAL OF EDUCATION AND COLLEGE REVIEW will be at once to serve the friends of Education as a vehicle of intelligence, and to provide a medium of inter-communication for Colleges, Academies, Public and Private Schools, and other Educational Institutions throughout the United States.

The Editors would also respectfully proffer their work—for the same purposes—to the friends and patrons of education, in Canada, and throughout the American Continent. They cherish the hope, indeed, that its influence will be efficient to enlarge and strengthen the brotherhood of Christian nations in the sublime work of educating the human race to knowledge, truth, and right.

Is it not manifest, at a glance, that such a work is greatly needed? There are well-conducted journals devoted to the interests of popular education, in several of the States; and they are accomplishing great good in limited spheres. But, in respect to our higher institutions and the united influence which they ought to exert in educating the nation, there is a chasm in our periodical literature. A wide field, rich in materials, is yet unoccupied by any periodical of sufficiently comprehensive range to answer the purposes here proposed. Our literary, scientific, and professional schools are numerous; and they are not, and can not be clustered together, as in the old Universities of Europe. They are separated by hundreds and thousands of miles. Add to this, that the tendency of academical employment is to isolation, and that the Faculties and guardians of these institutions have no recognized organ for concentrating information, or for the mutual discussion of the many topics which are of common interest to them all, and it is easily seen how sadly destitute they are of the best facilities for exerting those reciprocal influences, which are of the utmost importance to their harmonious and effective coöperation, in the great work to which their dissociated labors are now directed. The administrators also, and superintendents of our various systems of Common School instruction, of Free Academies, and of State Universities are acting in separate spheres, and have no common organ of sufficient scope and circulation to combine and nationalize their endeavors.

*The American Journal of Education and College Review* will aim to supply these deficiencies. It will be open to a free discussion of all subjects relating to the endowment, government, and instruction of Colleges, both literary and professional; Agricultural, Artistic, and Scientific Schools; Academies and Classical Institutes, Male and Female; Institutions for the Deaf and Dumb, and the Blind; Normal Schools, and the administration of Public Instruction, in all its forms. It will furnish accurate and comprehensive statistical information relative to education in our own and other countries; will record the names of Faculties, Principals, and Teachers, with important appointments, changes, and deaths, and memoirs of eminent Professors and Instructors, and of distinguished Founders, Patrons, and Administrators of educational institutions, societies, and systems; will give brief and reliable notices and reviews of books prepared for the use of Colleges and Schools, and of such as are judged especially valuable for College and School Libraries. In short, no pains will be spared to make the work truly national in its scope—acceptable and useful to all concerned in the business of Common-School Education, and of the higher departments of instruction—a source of reliable intelligence, a bond of sympathy, and a medium of coöperation for all educational institutions, systems and associations in our land.

In respect to its religious character and aim, this Journal and Review will be conducted on principles entirely catholic, maintaining the importance of moral and Christian culture in all systems and stages of education; and reporting the progress of religion in Colleges and other Institutions, but avoiding the expression of denominational preferences.

As to the propriety of this undertaking by the undersigned, it may be remarked, that we have been led to it by circumstances and relations, which encouraged each of us to contemplate the publication of such a work. Both in the "Western College Society" and in the "American Association for the Advancement of Education," with which we are respectively connected, the subject of a Periodical, of the general scope here proposed, had been discussed and favored; and in the College Society measures had been taken to commence its publication, which have been relinquished in favor of the present arrangement. Each of us had, accordingly, matured his plan, and was ready to issue proposals, while we were yet unapprised of each other's intentions. Our plans, however, being in some respects the same, and in others diverse, by reason of the different stand-points from which we had surveyed the field, a conference has convinced us that a combination of these plans, and a joint editorship, will enable us to construct a Work far more comprehensive, and better adapted to subserve all

the interests of Education in our whole country, than either of us alone could have hoped to produce. We are encouraged also to presume that, from our somewhat extended acquaintance, and from our experience in Editorial labors, we shall not fail to furnish a Periodical, on the plan here proposed, which Teachers generally, and the friends of Education in all the States, will desire to possess.

We are happy to add, that having conferred with a number of distinguished gentlemen connected with the Faculties of Colleges and other institutions, and with the administration of public instruction, they encourage us to expect their cordial and earnest coöperation. Measures have been adopted to secure pledges of contributions to the work, and no doubt is entertained that its pages will be enriched by the productions of our best and most practised writers on Education.

ABSALOM PETERS, } *Editors.*  
HENRY BARNARD, }

P. S.—Our apology for the early issue of the first Number is, that the matter of it—through facilities afforded by the “American Association for the Advancement of Education”—was prepared by Mr. Barnard previous to the combination of our plans. Its arrangement is peculiar, for reasons which will be obvious to the reader, and, in this respect, it is not to be regarded as a specimen of future numbers. Its contents, however, and the names by which it is honored, we doubt not, will be acceptable to subscribers, as a pledge of the ability with which the work may be expected to be sustained.

Our second Number will be issued in November, leaving ten Numbers to be supplied during the year, after the first of January next. This delay will enable us to make thorough preparation for our work, and to secure, both in contributions and subscriptions, the means of making it much more complete and valuable than would be possible in a hasty publication.

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*Proceedings of the American Association for the Advancement of Education*

**PROCEEDINGS**

**OF THE**

**Fifth Session**

**OF THE**

**AMERICAN ASSOCIATION**

**FOR THE**

**ADVANCEMENT OF EDUCATION,**

**HELD AT THE**

**CITY OF NEW YORK,**

**AUGUST 28th, 29th, 30th, and 31st, A. D. 1855.**

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**HARTFORD:**  
**PRESS OF CASE, TIFFANY AND COMPANY.**  
**1856.**



THE  
AMERICAN ASSOCIATION  
FOR THE  
ADVANCEMENT OF EDUCATION.

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION, originated in a "Convention\* of the Friends of Common Schools and of Universal Education," which met in the City of Philadelphia, on the 17th, 18th and 19th of December, 1849, and, by adjournment, on the 28th, 29th and 30th of August, 1850, with the following Board of

OFFICERS FOR 1849.

HORACE MANN, of Massachusetts, *President.*

JOSEPH HENRY, of Washington City,	<i>Vice-President.</i>
JOHN GRISCOM, of New Jersey,	"
SAMUEL LEWIS, of Ohio,	"
Et. Rev. ALONZO POTTER, of Pennsylvania,	"
GREEN B. DUNCAN, of Louisiana,	"
Charles Northend, of Massachusetts,	<i>Secretary.</i>
P. Pemberton Morris, of Pennsylvania,	"
S. D. Hastings, of Wisconsin,	"
Solomon Jenner, of New York,	"

*Business Committee.*—Henry Barnard, of Connecticut; John S. Hart, of Pennsylvania; Nathan Bishop, of Rhode Island; H. H. Barney, of Ohio; Thomas H. Benton, Jr., of Iowa.

\* This Convention assembled on the following "Call for a National Convention of the friends of Common Schools and of Universal Education," issued mainly through the efforts of Alfred E. Wright, of Philadelphia.

"The undersigned, deeming that the great cause of popular education in the United States, may be advanced, and the exertions of its friends strengthened and systematized, by mutual consultation and deliberation, respectfully request the *Friends of Common Schools* and of *universal education* throughout the Union, to meet in Convention, at the city of Philadelphia, on Wednesday, the 17th day of October next, at 10 o'clock, A. M., for the promotion of this paramount interest of our Republican Institutions.

ALONZO POTTER, Philadelphia. GEORGE M. WHARTON, President of Board of Controllers of Public Schools, county of Philadelphia. JOSEPH B. CHANDLER, President of the Board of Directors of Girard College, Philadelphia. JOHN S. HART, Principal of Central High School, Philadelphia. ALFRED E. WRIGHT, Editor of "Wright's Casket" and "Paper," Philadelphia. TOWNSEND HAINES, State Superintendent of Public Schools of Pennsylvania. CHRISTOPHER MORGAN, State Superintendent of Public Schools of New York. THOMAS F. KING, State Superintendent of Public Schools of New Jersey. HENRY BARNARD, Commissioner of Public Schools of Rhode Island. SETH P. BEERS, State Superintendent of Public Schools of Connecticut. WILLIAM G. CROSBY, Secretary of Board of Education, Maine. RICHARD S. RUST, Commissioner of Public Schools, New Hampshire. IRA MAYHEW, Superintendent of Public Instruction, State of Michigan. SAMUEL GALLOWAY, State Superintendent of Public Schools, Ohio. ROBERT J. BRECKENRIDGE, Superintendent of Public Schools, Kentucky. HORACE MANN, Massachusetts. S. S. RANDALL, Albany. Horace Eaton, State Superintendent of Public Schools of Vermont. H. S. COOLEY, State Superintendent of Common Schools, Illinois. THOMAS H. BENTON, Jr., State Superintendent of Public Schools, Iowa. SALEM TOWN, New York. WILLARD HALL, Delaware. M. D. LEGGETT, Editor of School Clarion, Ohio. ASA D. LORD, Editor of the Ohio School Journal. D. L. SWAIN, President of the University of North Carolina. J. H. INGRAHAM, Nashville, Tennessee. E. LANE, Sandusky, Ohio. A. CHURCH, President of University, Athens, Georgia. M. L. STOEVEY, Pennsylvania College, Gettysburg. H. B. UNDERHILL, Principal Natchez Institute, Mississippi. JAMES L. ENOS, Editor of North Western Educator, Chicago, Illinois. EDWARD COOPER, Editor of District School Journal, Albany, New York. PHILIP LINDSEY, President of University of Nashville. A. D. BACHE, Superintendent of United States Coast Survey, Washington. H. W. HEATH, Maryland College of Teachers. JOSIAH HUNTER, Sparks, Ohio. R. MORRIS, Jackson, Mississippi. THOMAS ALLEN CLARK, New Orleans.



## AMERICAN ASSOCIATION

## OFFICERS FOR 1850.

Rev. ELIPHALET NOTT, of New York, *President*.

JOSEPH HENRY, of Washington, D. C., *Vice-President*.

Rt. Rev. ALONZO POTTER, of Pennsylvania, "

JOHN GRISCOM, of New Jersey, "

GIDEON F. THAYER, of Massachusetts, "

P. Pemberton Morris, of Pennsylvania, *Secretary*.

John Kingsbury, of Rhode Island, "

*Business Committee.*—Daniel Haines, of New Jersey; John Ludlow, of Pennsylvania; O. B. Peirce, of Wisconsin; Henry Barnard, of Connecticut; William D. Swan, of Massachusetts.

The Journal of the Proceedings of these Conventions are printed—the former in a pamphlet of 40 pages, and the latter in a pamphlet of 175 pages.

Among the subjects presented in written papers, or discussed orally, were the following—*"The condition of Schools and Education in the several states;" "Organization and Supervision of Public Schools;" "School Architecture;" "School Attendance;" "Grades of Schools;" "Course of Instruction for each Grade of School;" "Teachers,—their qualifications, examination and compensation;" "Normal School Teachers Institutes and Associations;" "Mode of supporting schools—public fund, property tax, and tuition by parents;" "Parental and Public Interest in Schools;" "Girard College;" "Smithsonian Institution;" "Evening Schools;" "Moral and Religious Instruction;" "Methods of Instruction;" "Phonetics;" "Instruction and Training;" "Plan of a National Organization of the friends of Education."*

The following Constitution drawn up by Bishop Potter, was adopted at the Session of 1851, and the Association was organized by the election of officers in conformity to its provisions.

CONSTITUTION OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF  
EDUCATION.

**CONSTITUTION.**—This Society shall be known by the name and title of the *American Association for the advancement of Education*.

**OBJECTS.**—The object of the Association shall be to promote intercourse among those who are actively engaged in promoting Education throughout the United States—to secure the co-operation of individuals, Associations and Legislatures, in measures calculated to improve Education, and to give to such measures a more systematic direction, and a more powerful impulse.

**MEMBERS.**—1. (a) All persons enrolled as members of either of the National Conventions, held in the City of Philadelphia, in the years 1849 and 1850, shall be entitled to become members of this Association on subscribing to the Constitution, and on paying an admission fee of \$2.

(b.) Also, in like manner and on the same conditions, all delegates from Colleges or Universities, Incorporated Academies, Normal and High Schools, from State, County, or other Associations, established to promote education, provided that no more than three delegates shall be received from one Association at the same time.

2. All other persons who shall have been nominated by the Standing Committee, and elected by a majority of the members present, may become members in like manner, and on the same conditions.

**NOTE.** Those belonging to the above named classes shall be eligible to all offices of the Society.

3. Distinguished Educators and Friends of Education in other countries, may be elected Corresponding Members by a vote of two-thirds of the members present.

4. *Associates for the Year.*—Any person recommended by the Standing Committee shall on paying the sum of one dollar, be admitted as a member for the year, but shall not be eligible to any office.

5. *Life Members.*—Persons entitled of right to be members, or elected as prescribed by the Constitution, may constitute themselves *Life Members*, by paying at any one time the sum of twenty-five dollars, and subscribing to the Constitution and rules. They shall be eligible to all offices, and shall be entitled to receive all the published transactions of the Society, free of charge.

**PAYMENTS.**—1. Regular members paying one additional dollar, annually, shall be entitled to receive the transactions in like manner, free of charge.

2. The omission to pay, for one year, shall forfeit the privilege to receive the transactions free of charge, and the omission to pay for two successive years, shall forfeit membership. Membership may be resumed, however, by resuming payment—but not the privilege to receive the transactions as aforesaid.

**MEETINGS.**—There shall be an Annual Meeting on the Third\* Tuesday in August, to continue for a period of not less than four days. The place\* shall be designated at the preceding annual meeting, and the arrangements shall be made by the Standing and Local Committees.

**OFFICERS.**—They shall consist of a President, Recording Secretary, Corresponding Secretary and Curator, and Treasurer, to be appointed at the close of each annual meeting,† and to hold, with the exception hereafter noticed, their places for one year.

**STANDING COMMITTEE.**—This Committee shall consist of the Officers for the current and of those for the preceding year, with six other persons to be elected by ballot, who must also have been present at the meetings of the current or preceding year.

It shall be the duty of the Standing Committee to manage the general business of the Association in the intervals between the annual meetings, and it may also sit during said annual meetings. It shall nominate all persons who are to be ballotted for as members, and shall recommend suitable candidates to fill the offices of President, Secretary, Corresponding Secretary, and Treasurer, and Local Committee for the ensuing year.

**LOCAL COMMITTEE.**—This shall consist of persons residing in the place where the next annual meeting shall be held. It shall be their duty to co-operate with the officers in making arrangements for such meeting.

**SECTIONS.**—The Convention may, at pleasure, through its Standing Committee, resolve itself into *Sections*, the number and designation of said sections to vary, from time to time, as may be found expedient.

Each Section shall meet by itself, and shall elect its own Chairman and Secretary, who shall be *ex officio* members of the Standing Committee, and shall remain in office for one year.

It may also have a Standing Committee of its own: it shall discuss such subjects only as are indicated by the title of the Section—may receive communications—recommend subjects to be investigated and reported on, &c.

**ARCHIVES.**—There shall also be in Philadelphia, a permanent place for the reception of Documents, Reports, and other papers belonging to the Association, which shall be under the care of an officer who shall be elected for the term of five years, and be entitled Corresponding Secretary and Curator.

**GENERAL MEETINGS.**—These shall be held on three evenings during the annual session of the Association, to discuss such subjects, or hear such reports and communications as the Standing Committee may designate.

At one of these general meetings reports in brief shall be made by the Chairman of the several Sections of the proceedings therein.

**ORGANIZING ANNUAL MEETING.**—It shall be organized by the President of the preceding year.

The first business in order, shall be the delivery of his address. The new President having taken his seat, the Association shall then proceed to discuss the number and title of the Sections, if any, into which the Standing Committee shall distribute the members, and to designate the places for their meeting. The Sections shall then proceed to organize.

\* The time and place of the annual meeting are to be determined at the preceding annual meeting.

† Annually, by amendment of 1861, instead of "at the close of each annual meeting."

*An Auditing Committee* shall be appointed at the opening of each annual meeting, to examine and report on the state of the Treasury.

*Alterations.*—No article of this Constitution shall be altered except by a vote of three-fourths of the members present, and without one day's previous notice.

1851.

The FIRST Session of the Association was held at Cleveland, Ohio, on the 19th, 20th, 21st and 22d of August, 1851, with the following Officers:

RT. REV. ALONZO POTTER, of Philadelphia, Penn., *President*.

D. P. LEE, of Buffalo, N. Y., *Recording Secretary*.

P. PEMBERTON MORRIS, of Philadelphia, Penn., *Corresponding Secretary*.

EDWARD C. BIDDLE, of Philadelphia, Penn., *Treasurer*.

*Standing Committee.*—Henry Barnard, of Connecticut; H. H. Barney, of Cincinnati, Ohio; T. H. Benton, Jr., of Iowa City, Iowa; Joseph McKeen, of New York City; Greer B. Duncan, of New Orleans, La.; R. E. Rogers, of Charlottesville, Va.

Papers were read, or addresses made by SAMUEL W. BATES, of Boston, on "*The Influence of the Spirit of the Age upon Education*;" by Pres. MAHAN, of Cleveland, on "*The Old and New Systems of Collegiate Education*;" by Prof. AGNEW, of the University of Michigan, on "*Woman's Offices and Influence*;" by Mr. McCORMICK, of Cincinnati, on "*Free Lectures*;" by Prof. READ, of the State University of Indiana, on "*School Libraries*."

The discussions of these and other topics, were participated in by Bishop Potter, Dr. Manly, of the University of Alabama, Hon. Samuel Galloway, Rev. Dr. Anderson, of Miami University, Hon. J. R. Giddings, Dr. Waldo, L. Andrews, and A. D. Lord, of Ohio, Rev. Dr. Duffield, and Ira Mayhew, of Michigan, Hon. I. B. Sutherland, N. Nathans, Mr. G. M. Wharton, C. Gillingham, of Philadelphia, Prof. S. S. Greene, and Amos Perry, of Providence, G. F. Thayer, and W. D. Swan, of Mass., E. C. Pomeroy, and J. Johnnot, O. B. Pierce, of New York, R. L. Cooke, of New Jersey, W. S. Baker, and Henry Barnard, of Connecticut.

The Proceedings and Journal are printed in a pamphlet of 146 pages.

1852.

The SECOND SESSION of the Association was held at Newark, New Jersey, on the 10th, 11th, 12th, and 13th of August, with the following Officers:

RT. REV. ALONZO POTTER, of Philadelphia, Penn., *President*.

ROBERT L. COOKE, of Bloomfield, N. J., *Recording Secretary*.

P. P. MORRIS, of Philadelphia, Penn., *Corresponding Secretary*.

DANIEL L. BEIDEMAN, of Philadelphia, Penn., *Treasurer*.

*Standing Committee.*—Gideon F. Thayer, of Boston, Mass.; Henry Barnard, of Hartford, Conn.; Lorin Andrews, Massillon, Ohio; Elisha R. Potter, Kingston, R. I.; J. W. Bulkley, Williamsburg, N. Y.; Joseph Cowperthwait, Philadelphia, Penn.

Beside the Introductory Address by the retiring President, Bishop POTTER, Papers were read, or Lectures delivered, by Rev. Mr. WASHBURN, of Philadelphia, on "*History in its relation to Civilization*;" by Hon. THOMAS H. BURROWES, of Lancaster, Penn., on "*Educational*

*Periodicals*;" by S. CHASE, of Trenton, N. J., on "*School Discipline*;" by ASA D. LORD, Principal of High School, Columbus, Ohio, on "*The Relations of Education to the Industrial Interests of Society*;" by WILLIAM D. SWAN, Principal of Grammar School in Boston, on "*School Attendance*;" by DR. J. H. GRISCOM, of New York City, on "*Physiology*;" by Prof. S. S. HALDIMAN, of Columbia, Penn., on "*Etymology*;" by Prof. UPSON, on "*The English Language*;" by R. S. COOKE, Principal of Female Seminary in Bloomfield, N. J., on "*Female Education*;" by P. P. MORRIS, of Philadelphia, on "*Schools of Design for Females*;" by Prof. WHITAKER, of Boston, on "*Drawing*;" by G. B. EMERSON, of Boston, on "*The true function of Text Books*;" by JOSHUA BATES, JR. of Boston, on "*Arnold as a Model Teacher*;" and by Rev. Dr. SEARS, of Massachusetts, on "*The cultivation of Taste and Imagination*."

The subjects thus presented, and topics suggested by these subjects, were discussed by a large number of members.

The Journal and Proceedings of this meeting, are published in a pamphlet of 102 pages.

1853.

The THIRD SESSION of the Association, was held at Pittsburg, Penn., on the 9 h, 10th, 11th and 12th of August, 1853. The Officers for the year consisted of

JOSEPH HENRY, Washington, D. C., *President*.

ROBERT L. COOKE, of Bloomfield, N. J., *Recording Secretary*

P. P. MORRIS, of Philadelphia, *Corresponding Secretary*.

JOHN WHITEHEAD, of Newark, N. J., *Treasurer*.

*Standing Committee*.—ASA D. LORD, of Columbus, Ohio; Wm. M. Gillespie, Schenectady, N. Y.; E. C. Biddle, Philadelphia, Penn.; Wm. D. Swan, Boston; Wm. Travis, New Castle, Penn.; Caleb Mills, Crawfordville, Ind.

Papers were read and addresses made by the retiring President, Bishop POTTER, Prof. WILSON, and C. WENTWORTH DILKE, of England, the former, on "*The Agricultural College of Chichester*;" and the latter, on "*The School of Arts in London*;" Rev. D. ADAMSON, on "*The languages of Southern Africa*," and on "*Museums of Natural Science*;" by Prof. HALDIMAN, on "*The Natural Sciences as a branch of Education*;" by Mr. JAMES B. RICHARDS, on "*The Education of imbecile Children*;" by Prof. JOSEPH HENRY, on "*The Objects of the Smithsonian Institution*;" by Hon. THOMAS H. BURBOWES, on "*The Office, Nature, and School Culture of the English Language*;" by Hon. ERASTUS C. BENEDICT, "*On Common or Public Schools*;" and on "*Night Schools in the City of New York*;" by Prof. AGNEW, on "*The Systematic Education of Girls*;" by Rev. DANIEL WASHBURN, on "*Grades of Schools*."

In the discussion of these, and kindred topics, a large number of members from every part of the country took part.

The Journal and Proceedings of this meeting are published in a pamphlet of 130 pages.

1854.

The FOURTH SESSION of the Association was held at Washington, on the 26th, 27th, 28th and 29th of December, 1854, with the following Officers :

ALEXANDER DALLAS BACHE, of Washington, D. C., *President*.  
 ROBERT L. COOKE, of Bloomfield, N. J., *Recording Secretary*.  
 P. PEMBERTON MORRIS, of Philadelphia, Penn., *Corresponding Secretary*.  
 JOHN WHITEHEAD, of Newark, N. J., *Treasurer*.

*Standing Committee*.—Rt. Rev. Alonzo Potter, of Philadelphia, Penn.; Erastus C. Benedict, of New York City; Thomas H. Burrowes, of Lancaster, Penn.; Lorin Andrews, of Massillon, Ohio; Alfred Ryors, of Bloomington, Ind.; Zalmon Richards, of Washington, D. C.

Addresses were made, or Papers read, by the retiring President, Prof. HENRY, on "*The Philosophy of Education*;" by DAVID COLE, of Trenton, N. J., on "*Classical Education*;" by JOHN S. HART, of the Philadelphia High School, on "*The Study of the Anglo-Saxon Language*;" and on "*The new building erected for the Central High School of Philadelphia*;" by Hon. HENRY BARNARD, on "*The Educational Exhibition of London, and the Recent Educational Movements of Great Britain*;" and on a "*Plan of Central Agency*;" by Z. RICHARDS, of Washington, on "*Moral and Mental Discipline*;" by Rev. SAMUEL M. HAMILL, of New Jersey, on "*School Government*;" and by W. P. ROSS, on "*The State of Education among the Cherokees*."

In the discussion of the topics presented, or suggested by these papers and addresses, Bishop Potter, Dr. Proudfit, of Rutgers College, Rev. Dr. Stanton, of Mississippi, Prof. Dimitry, of New Orleans, Prof. Loomis, Solomon Jenner, and Alfred Greenleaf, of New York; R. L. Cooke, and Mr. Whitehead, of New Jersey, Prof. Bache, G. J. Abbott, and Dr. T. Atlee, of Washington, took part.

1855.

The FIFTH SESSION of the Association, was held in the City of New York, in the Chapel of the University, on the 28th, 29th, 30th, and 31st of August, with the following Officers :

HENRY BARNARD, of Hartford, Conn., *President*.  
 P. PEMBERTON MORRIS, of Philadelphia, Penn., *Corresponding Secretary*.  
 ROBERT L. COOKE, of Bloomfield, N. J., *Recording Secretary*.  
 JOHN WHITEHEAD, of Newark, N. J., *Treasurer*.

*Standing Committee*.—John Proudfit, of New Brunswick, N. J.; Erastus C. Benedict, of New York; Joseph McKeen, of New York; Zalmon Richards, of Washington, D. C.; John D. Philbrick, of New Britain, Conn.; Elisha R. Potter, of Kingston, R. I.

*Local Committee,*

Rev. Dr. Ferris, <i>University of New York,</i>	Hon. J. McKeen, <i>Ass't. Sup't. Pub. Schools,</i>
Hon. Chas. King, <i>Pres. Columbia College,</i>	J. N. McElligot, <i>L.L. D.,</i>
H. Webster, <i>L.L. D., Free Academy,</i>	A. Gilbert, <i>Esq., Clerk of Board Education,</i>
Prof. E. Loomis, <i>University of New York,</i>	J. W. Bulkley, <i>Sup. Pub. Sch. Williamsburg,</i>
Rev. G. D. Abbott, <i>Springer Institute N. Y.,</i>	Alfred Greenleaf, <i>Brooklyn,</i>
Peter Cooper, <i>Esq., New York,</i>	Hon. Cyrus Smith, <i>Brooklyn,</i>
Hon. S. B. Randall, <i>Sup't. Public Schools,</i>	Solomon Jenner, <i>New York.</i>

JOURNAL OF THE FIFTH SESSION  
OF THE  
AMERICAN ASSOCIATION  
FOR THE  
ADVANCEMENT OF EDUCATION.

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THE *American Association for the Advancement of Education* convened in the chapel of the University of the city of New York, August 28th, 1855, and was welcomed to the University by its Chancellor the Rev. Dr. Ferris, with appropriate remarks, tendering the building for the uses of the Association.

At the appointed time Prof. A. Dallas Bache took the Chair, and the sessions of the Association were opened with prayer by the Rev. Dr. Parker, of New York.

The minutes of the last annual meeting were read.

The retiring President then addressed the Association on the importance of a National Free University,\* after which the President elect, Hon. Henry Barnard, was inducted into the chair.

Remarks upon the address of Prof. Bache having been announced by the President as in order, the subjects introduced were discussed† by Prof. S. S. Haldeman, Prof. J. McMullen, Prof. Benj. Peirce, and Mr. W. B. Fowle. The Rev. Charles Brooks offered the following resolution; Resolved, That it is expedient to inquire whether the Colleges of the United States as continuations of the common Schools should be supported by the State, as a public school is supported by the town. On motion of Mr. J. Whitehead, the further discussion of the subject was postponed, to take up miscellaneous business.

The standing committee reported the names of candidates for permanent membership.

R. L. Cooke from the standing committee made the following report of the proceedings of the committee during the year.

First, That in accordance with a resolution of the Association at its last meeting, the committee had taken into consideration the subject of the appointment of a general agent, but from want of funds, have been able to take no definite action in regard to the matter.

Second, That the subject of a National Journal of Education was also considered, and as the committee were not authorized or prepared to assume the responsibility of establishing one, the Hon. Henry Barnard

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\* Appendix I.

† Appendix II.

stated that he had determined to undertake the publication of such a journal, the plan of which he submitted to the committee, with the proposition that the first number of the proposed journal should consist of the proceedings of the Association for the last year. The proposition was agreed to, with the stipulation that neither the committee nor the Association should be in any way responsible for the manner in which the Journal shall be conducted, nor be in any degree pecuniarily liable, except for the payment of bills that may be due for printing done by order of the Association or Committee.

Third, That a programme of exercises had been prepared and extensively circulated, to which was appended a brief sketch of the past history of the Association, and the prospectus of the proposed journal.

An invitation having been received from the Librarian of the New York Society Library, to visit that Library, on motion of Mr. Whitehead, the invitation was accepted and the thanks of the Association tendered to the Librarian.

The President announced the following Committees—

Auditing accounts of the Treasurer,

GIDEON F. THAYER, *of Mass.*

PRES. LORIN ANDREWS, *of Ohio.*

REV. DR. STANTON, *of Washington.*

Committee on Credentials,

PROF. C. MILLS, *of Ind.*

PROF. JOHN KINGSBURY, *of R. I.*

J. N. McELIGOTT, *of New York.*

The Association took a recess until 2 o'clock.

At 2 o'clock the President called the Association to order.

The gentlemen nominated at the morning session were unanimously elected,\* and the committee presented the names of candidates for membership.

Mr. Kingsbury from the committee on credentials, reported D. B. Tower, of Boston, and Amos Perry, of Conn., as delegates from the American Institute of Instruction, and Prof. George E. Day, from Lane Theological Seminary, Ohio.

President H. P. Tappan, of the University of Michigan, addressed the Association on the "Progress of Educational Development."†

On motion of R. L. Cooke, the discussion of the topics presented by Chancellor Tappan in his address, was made the order of the day for to-morrow morning at nine o'clock.

Association adjourned.

#### EVENING SESSION.

The Association was called to order by the President at 7½ o'clock.

On recommendation of the standing committee, Mr. J. G. Hodgins, deputy superintendent of Public Schools in Upper Canada, was elected a corresponding member of the Association.

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\* Appendix XVII.

† Appendix III.

By invitation Mr. Hodgins read a paper upon the "History and System of Public Education in Upper Canada."\*

Remarks on the subject of Mr. Hodgins' paper were made by Hon. S. S. Randall, Joseph Cowperthwait, Hon. H. Barnard and Rev. Dr. Peters.

In the unexpected absence of Rt. Rev. Horatio Potter, whose address had been announced as the order for this hour, the standing committee announced the call of the States for reports upon the condition and progress of education, as in order.

GIDEON F. THAYER, responded for Mass.

HON. R. L. ALLYN, responded for R. Island.

HON. J. D. PHILBRICK, responded for Conn.

HON. VICTOR M. RICE, responded for New York.

At the expiration of the hour, the standing committee nominated candidates for membership.

Association adjourned.

#### WEDNESDAY, AUGUST 29.

The Association convened at 9 o'clock, the President in the chair, and was opened with prayer by Rev. Dr. Proudfit. Previous to engaging in the regular exercises of the morning, the members united in singing an appropriate hymn.

The President called Dr. Proudfit to the chair.

The minutes of the preceding day's session were read and approved.

The gentlemen nominated by the standing committee were elected† members.

The discussion‡ of the topics suggested by president Tappan's address having been announced as in order, the Association was addressed by Prof. Benjamin Peirce, Hon. Henry Barnard and Dr. Tappan.

The Association was then addressed by the Rev. E. B. Huntington, of Conn., on "Mental and Physical Activity,"§ and by the Rev. Charles Brooks, of Mass., on "Moral Education in Schools."¶

The Association took a recess until 2 o'clock.

The President called the Association to order at the appointed time.

A communication signed by the Mayor and several citizens of Detroit, was laid before the Association, earnestly inviting them to hold their next annual meeting in that city. The communication was referred to the standing committee.

The committee on credentials reported Prof. Denison Olmsted, as a delegate from Yale College, and the standing committee proposed candidates for membership.

The addresses delivered in the morning were discussed by Dr. Lambert and Prof. S. S. Haldeman.

J. N. McElligott, LL. D., of New York, read a paper on the subject of "Debating as a means of Educational Discipline."¶¶

\* Appendix XII.

† Appendix XV.

‡ Appendix XVII.

§ Appendix V.

¶ Appendix II.

¶¶ Appendix VIII.



Remarks\* on the subject of Dr. McElligott's paper, were made by Mr. Greenleaf, Dr. Reuben, Mr. Woolworth, Mr. Richards, Mr. Scott, Prof. Olmsted, Rev. Dr. Stanton, Rev. Dr. Proudfit, and Rt. Rev. Alonzo Potter.

Mr. Thayer, from the auditing committee, reported that they had examined the accounts and vouchers of the Treasurer and found them correct, according to which there is a balance of \$114.40 remaining in the Treasury. Association adjourned till 7 P. M.

#### EVENING SESSION.

The Association was called to order by the President at 7 o'clock.

The meeting was opened with the singing of a duett from "The Messiah," by Mr. Nash and Mrs. Stewart, accompanied by Mr. Geo. F. Bristow on the piano.

Prof. Charles Davies offered the following resolution: Resolved, That the sentiment expressed by our late President, Prof. Bache, in his opening address, that religious and moral instruction should form a prominent element in all our systems of public education, is in accordance with the firm belief and earnest convictions of this Association.

Remarks† upon the resolution were made by the Hon. S. S. Randall, Rev. G. D. Abbott, Rev. Dr. Peters, Mr. Greenleaf, Mr. Perry, Prof. Mills, Mr. Thayer, Rev. Dr. Talmage, Dr. Andrews, Pres. Tappan and Bishop Potter, after which, the hour for the address having arrived, on motion the subject was laid upon the table.

The Association was addressed by Prof. F. D. Huntington, of Cambridge, on "Unconscious Tuition."‡ After which

The Association adjourned.

#### THIRD DAY. AUGUST 30.

The Association having been called to order by the president, was opened with prayer by Rt. Rev. Alonzo Potter, of Pa.

The minutes of the preceding day's transactions were read and approved.

A paper was read by Prof. Denison Olmsted, on the "Democratic tendencies of Science."§

Prof. Taylor Lewis, of Union College, addressed the Association, on "The best modes of studying the Greek and Latin Languages."||

Remarks on the subject of Prof. Lewis's address were made by Mr. W. B. Fowle.

The standing committee nominated candidates for membership.

Prof. H. J. Anderson addressed the Association on "Physical Science,"¶ after which a recess was taken until 2 o'clock.

At 2 o'clock, P. M., the Association convened, and the President called Mr. Randall to the chair.

Remarks upon the subject of athletic exercises with illustrations, were submitted by Mr. Conway, after which the President resumed the chair.

Prof. Davies proposed and advocated the following substitute for the res-

\* Appendix IX.

† Appendix X.

‡ Appendix XI.

§ Appendix VI.

|| Appendix XIII.

¶ Appendix VII.

olution which was offered by himself at a former session and which had been laid upon the table.

*Resolved*, That the recognition by our late president, Prof. Bache, in his retiring address, of the pre-eminent importance of moral and religious culture in the training of the young, meets, on the part of this Association, with the profoundest sympathy and approbation.

Remarks were made by Mr. Randall and others, when the discussion of the resolution was arrested by the order of the day.

Prof. Proudfit then addressed the Association on "the propriety of introducing the study of portions of the writings of Greek and Latin Fathers, into our schools and colleges." \*

Remarks on the addresses of Prof. Anderson and Prof. Proudfit, were made by Dr. Lambert, Prof. Davies, Mr. S. B. Ruggles, and Mr. McKeen.

Mr. Cooke from the standing committee reported that the invitation of gentlemen of Detroit to the Association, to hold its next annual meeting in that city, which had been submitted to them, had been considered, and the committee recommended that the invitation so cordially extended should be accepted. The recommendation of the committee was adopted, and the Association resolved to hold its next annual meeting in the city of Detroit, commencing on the second Tuesday of August, 1856.

Association adjourned.

#### EVENING SESSION.

The Association was called to order at 7 o'clock, and was opened with the singing of a solo from *The Messiah*, by Mrs. Stewart.

The gentlemen nominated by the standing committee were elected members.

The substitute for the resolution of Prof. Davies having been called up, it was opposed by Mr. Randall. Dr. McElligott moved that all of the substitute after the word "resolved," be stricken out, and the following substituted. "That appropriate portions of the Holy Scriptures ought daily to be read in all schools and other institutions devoted to secular education, as a public recognition of the divine authority of the Bible,—as a confirmation of the religious teachings which the pupils are always presumed elsewhere to receive, and as a means of diffusing directly from their source, the wholesome influences of sound morality." The subject was discussed by Dr. McElligott, Mr. T. Allen Clarke, Mr. Greenleaf, Dr. McLean, Mr. E. C. Benedict, Pres. Tappan, Bishop Potter, Mr. Wells, and Prof. J. H. Agnew. A motion to indefinitely postpone the subject was negatived, after which it was laid upon the table.†

Chancellor Tappan offered the following resolutions:

*Resolved*, That the sentiment expressed in the remarks of Prof. Bache, in retiring from the presidential chair of this Association, "that religion and morality constitute the foundation, and the best part of education," is worthy alike of the Christian and the man of science.

*Resolved*, That this Association, in endorsing this sentiment means to indicate thereby, their full belief that the most perfect harmony exists be-

\* Appendix XV.

† Appendix X.

tween the Word and the Works of God, and that the scientific and erudite theologian who expounds the first, and the devout and reverent philosopher who investigates the history and laws of the second, can not essentially differ, but must move toward the same end, and co-work for the good of man and the glory of God.

The resolutions were adopted, and the Association adjourned.

#### FOURTH DAY. AUGUST 31.

The Association was opened with prayer by the Rev. Dr. Stanton, of Washington.

The standing committee nominated the following gentlemen as officers of the Association for the ensuing year.

President, CHANCELLOR H. P. TAPPAN, *Ann Arbor, Mich.*

Corresponding Secretary and Curator, JOSEPH COWPERTHWAIT, *Philadelphia.*

Recording Secretary, ROBERT L. COOKE, *Bloomfield, N. J.*

Treasurer, JOHN WHITEHEAD, *Newark, N. J.*

Standing Committee, JOSEPH MCKEEN, *New York.*

" LORIN ANDREWS, *Gambier, Ohio.*

" WILLIAM H. WELLS, *Westfield, Mass.*

" F. A. P. BARNARD, *Orford, Miss.*

" CALEB MILLS, *Indianapolis, Ind.*

" SAMUEL K. TALMAGE, *Milledgeville, Ga.*

The nomination of the standing committee was accepted, and the gentlemen recommended were elected, the vote for the standing committee being taken by ballot.

On recommendation of the standing committee it was resolved that all discussions shall cease at 3 o'clock, P. M., for the purpose of transacting the necessary closing business, and that the Association adjourn at 3½ P. M.

On motion the rule to limit remarks to 10 minutes, was adopted.

Mr. Jenner from the local committee, announced that members passing over the New York Central and Erie Railroads, by obtaining certificates of membership, may return over those roads at half price.

In behalf of the standing committee, Prof. Proudfit read a letter from Lieut. M. F. Maury, of the United States' Observatory, expressing his hearty sympathy in the objects of the Association, and his great regret that ill health would not permit him to be present at the meeting, and address the Association. The letter was accompanied by an essay "on the true rank and use of classical studies in a course of American Education," by the Rev. Dr. Maury, grandfather of Lieut. Maury,—who had been the tutor of Thomas Jefferson and James Madison,—addressed to a gentleman employed by Gen. Washington for the education of some of his wards and friends. This document, invested with so high an interest from its historical associations, independent of its intrinsic merit, it was the intention of the standing committee to have read before the Association, but this, as well as other papers that were to have been read, the prolonged discussion of the exciting topic presented last evening, did not allow.

The letter of Lieut. Maury, and the essay were referred to the standing committee with authority to publish.\*

Pres. Andrews offered the following resolution :

*Resolved*, That a special committee of six be appointed to take into consideration the subject of a central agency, and to endeavor to raise at least \$2,500 for the support of an agent of the Association, to be appointed by the standing committee.

After a full discussion of the subject by Prof. Davies, Dr. Peters, Prof. Mills, Mr. Richards, Dr. Cutler, and Rev. Gorham D. Abbott, the resolution was unanimously adopted.

The chair appointed the following gentlemen upon this committee.

RT. REV. ALONZO POTTER, *of Philadelphia.*

PRES. LORIN ANDREWS, *of Ohio.*

PROF. CHARLES DAVIES, *of New York.*

DR. J. N. McELGOTT, *of New York.*

GEORGE B. EMERSON, *of Boston.*

AMOS PERRY, *of Conn.*

The Association was then addressed by Prof. F. A. P. Barnard, of Miss., on "Improvements that may be introduced into American Colleges."†

Remarks were made by Prof. Haldeman, Prof. Day, Prof. Martin, Chancellor Tappan, Mr. Reuben, Prof. Agnew, J. B. Thompson, Alfred Greenleaf, Prof. Davies and Prof. Hooker.

The standing committee reported the names of the following gentlemen as a local committee for the next annual meeting.

HON. HENRY LEDYARD.

E. N. WILCOX, Esq.

DR. Z. PITCHER.

HON. W. A. HOWARD.

RT. REV. BISHOP McCOSKREY.

S. M. HOLMES, Esq.

REV. GEO. DUFFIELD, D. D.

HON. JACOB M. HOWARD.

HENRY N. WALKER, Esq.

U. T. HOWE, Esq.

LEVI BISHOP, Esq.

C. C. TROWBRIDGE, Esq.

URIAH GREGORY, Esq.

H. P. BALDWIN, Esq.

GEO. E. HAND, Esq.

SHUBAEL CONANT, Esq.

Z. CHANDLER, Esq.

J. W. TILLMAN, Esq.

A. S. WILLIAMS, Esq.

REV. HENRY NEILL.

E. A. LANSING, Esq.

The report was adopted and the Association took a recess until 2 o'clock.

The Association was called to order by Prof. Proudfit.

On motion of Prof. Haldeman, *Resolved*, That the paper of Dr. Lambert on the Classification of Sciences, be referred to the standing committee to be published or reserved for future presentation at their discretion.‡

On motion of Mr. J. T. Clark; *Resolved*, That the standing committee be requested to procure for its next meeting, from some gentleman of the largest experience and observation, a paper on the necessity and best means of obtaining for all our schools, a higher order of instruction than they now have.

The managers of the Crystal Palace having invited the Association to

visit that building, the invitation was accepted and thanks tendered to them for their courtesy.

Dr. Andrews offered the following resolution :

*Resolved*, That the thanks of the Association are tendered to the Chancellor and Council of the University of the city of New York, for the use of their rooms, so generously placed at the disposal of the Association, and so admirably adapted to the wants of its assemblies and committees.

Chancellor Ferris appropriately responded to this resolution in behalf of the officers of the University.

On motion of John Whitehead, Esq., *Resolved*, That the thanks of the Association be tendered to the Local Committee for their indefatigable efforts to promote the comfort and convenience of its meetings ; to the citizens of New York and Brooklyn, for the hospitality extended to its members, and to the New York Central and Erie Railroads for a reduction of fare.

On motion of Mr. J. B. Thompson, *Resolved*, That the thanks of this Association be tendered to Mrs. Stewart, Messrs. Nash, Leach and Bristow, for the rich entertainment which they have afforded us by their several musical performances on the present occasion.

*Resolved*, That Vocal Music is one of the best means of quickening the moral sensibilities and elevating the affections of the young, and that we cordially recommend its introduction as a branch of study in all our schools and seminaries of learning.

On motion of Rev. Gorham D. Abbott, *Resolved*, That thanks be tendered to the President, Dr. Barnard, for the impartiality and urbanity with which he has presided over the deliberations of the Association.

The President in acknowledging the courtesy of the members as expressed by the vote of thanks, characterized the session as attended by more representatives from every grade of educational institution and from all parts of the country, than any one which had been held. He closed with some suggestions as to the mode of proceedings at future meetings.

On motion of Prof. Prondfit, *Resolved*, That the thanks of the Association be tendered to Mr. R. L. Cooke for his laborious and disinterested services as Recording Secretary, and for his withdrawing his resignation of that onerous office, at the unanimous desire of the Association. Also to John Whitehead, Esq., for the faithful and indefatigable discharge of the duties of Treasurer.

Several gentlemen were elected members of the Association.

From time to time, votes of thanks were tendered to the different gentlemen who had read papers before the Association, with requests for copies thereof for publication.

The hour of 3½ having arrived, the President arose and said—


The Association is adjourned to meet in the city of Detroit, on the second Tuesday of August, 1856.

ROBERT L. COOKE, SECRETARY.

## APPENDIX.

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 The Papers referred to in the Journal of Proceedings by the figures XIV., XV., XVI., and XVIII., were not received by the Committee on Printing until the time of going to press with this pamphlet.

The folios 29, 30, 31 and 32 were left in the printing to include a report of the discussion on President Tappan's paper; but as that portion of President Tappan's paper which related to the Progress of Educational Development in the United States, on which the discussion turned, was not furnished for the press, in view to its being presented at more length in a subsequent paper, the discussion is omitted.



## I. A NATIONAL UNIVERSITY.

REMARKS AT THE OPENING OF THE FIFTH SESSION OF THE AMERICAN ASSOCIATION  
FOR THE ADVANCEMENT OF EDUCATION, 1855.

BY ALEXANDER DALLAS BACHE, LL.D.

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It is the custom of the Association that the President of the last meeting introduce to the members and the public his successor—in the present case too well known to need a formal presentation. Custom has not required the retiring officer to make an address on such an occasion, and I regretted to see that the standing Committee had expected one from me. Had my public duties permitted an attendance throughout the meeting, I would have endeavored at some other time to have met their wishes, but there was no prospect of this, and the pressure of my duties in the Coast Survey entirely precluded the thought of formally addressing the Association.

Allow me now, however, before yielding my place, to say a few words upon the themes which, had opportunity been afforded, I would have desired to bring in a more appropriate shape before you. These are, *a great University the want of our country, in this our time*; and *the common school and college, fragments of systems requiring to be united into one*. The various efforts made to establish a great University within the last thirty years, are well known to you. Recently, the institution appeared almost ready to take a body by legislation by the State of New York, and the several meetings at Albany,\* seemed, by striking successively more and more forcible blows in the same direction, to promise that the wedge would be driven home. A great university in the full organization of its faculties of science and letters, and, if you please, of law, medicine, and theology, is, I am persuaded, the want of our country. Our young men in most of the professions realize more and more the deficiencies of their preparation for active life. They rise to a certain point by the force of ability and the strong effort of youth. They have no time for study and research, and immersed in purely practical labor, they go through the same round of effort, until by recurrence it ceases to be informing, and the mind ceases almost to grow. Many now go abroad to seek those opportunities which are not afforded them at home, and more give up in despair at the want of opportunity.

The mode of organization of such a university I cannot now touch

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\* A Convention of gentlemen, interested in the extension of the facilities of Higher Learning in the United States, was held in Albany in January and March, 1852.



upon, but would merely say a few words in regard to the relations which its faculty of sciences should sustain to education generally, and to the progress of science. The advocates of a general mental culture admit, that special schools also are desirable after the great foundation is laid, and while they believe that this latter should always be of the well cemented granite of classics and mathematics, admit that other materials may enter into the superstructure according to the design of the edifice;—that the engineer, the miner, the chemist, the metallurgist, the mechanic, the teacher, the farmer, should have special modes of training;—that history, English literature, moral and mental science, political economy, education, should all receive a higher treatment than is possible in our colleges, the courses of which are too short, and the pupils of which are too young to permit the necessary development. While the University gave thus the knowledge of the higher mathematics, of physics, of chemistry, and their applications, of natural history, geology, and kindred branches, and sustained a just relation to general education, it must lead in the advancement of science through the researches of its professors. Pupils should not only resort to it to learn what had passed into the books of the day, but what had been discovered by its teachers themselves. The living account of active research would thus inspire the pupils, and the professors would have not only hearers but followers. Such an institution requires a large endowment, not to be expended in costly buildings, but in museums, laboratories, collections of nature and art, and in sustaining liberally a corps of professors worthy of the institution and of the country.

There are in all branches of science enough men in our own country of the highest class of mind to adorn such an institution, and to make it the equal of the best establishments of the old world, to which our youth now repair in such numbers to gain knowledge, it may be at the expense of some things worth quite as much as knowledge. An institution supported by the State, into which admission should be obtained freely, would realize this idea. The corporation\* of one of your own colleges has by the progress of material prosperity, the growth of commerce, and of the mechanic arts, and the consequent increase of population, been provided with the means necessary to carry out a great, free university. May the liberality of the designs of its Trustees, be in accordance with the magnificence of the endowment.

A consideration of the origin of our college system, and of the influences under which it has grown up, would show us that it is a fragment, not an entire body. The general diffusion of common

\* The Trustees of Columbia College, by the rise in the value of real estate belonging to the institution will soon have a productive fund of at least two millions of dollars.

school education, its great improvement, the establishment of High Schools and Free Academies, have opened another way to educated life. These two roads, like some railroads which the spirit of competition and speculation have created, run parallel to each other in part of their course in wasteful rivalry. The public purse, through taxation, is made to compete with the individual. The high schools do not fulfil their mission as thoroughly as they might if connected on the one side with the college and university, nor do the colleges fulfill theirs. The degrees authorized and conferred in some of the high schools, as in the colleges, may render the feelings of one institution less cordial towards the other, but are no index of successful competition either in the level of the courses, the abilities of the professors, or the thoroughness of the instruction. Public institutions, which, if connected would coöperate in elevating the standard of learning, are in some cases, it is to be feared, executing a different work. That intellect, various as it is, should be trained only in one way, is a dogma in which I have no faith, and which I think the whole experience of life refutes. If the common school were so organized as to be fit for all, as it is already in some of our cities; if it led to the high school and college, and these to the University, so that our youth who have the time and talent necessary, should find an open way from the beginning to the end of the system, these institutions would help, not hinder each other, waste of time, money, and intellect would be avoided, and the youth of our country be truly educated. England derives her great strength from the numerous foundation schools scattered over her limits through which a boy of intellect can be sure to find a place in the colleges of which her universities are composed; to take his rank in life according to his success there. The hardy spirits thus come to influence in the Law, the Church, and the State. France has recognized the diversity of roads to intellectual greatness, and has provided that they shall all be traveled.

I regret to be obliged to touch so imperfectly upon these things, but the suggestion of the topics in such a body as this, will secure their full consideration and a better discussion than I could give them, even if time were afforded for the purpose.

In speaking almost exclusively of intellectual training I have not forgotten that better part, of moral and religious education, but can not now detain you by even a passing thought upon it. The teachings of Science should, and I am convinced, are in the main such as to lead Man to a closer walk with God. He who muses with the Psalmist on God's works, will not neglect the higher musings on his Word.

## II. REMARKS ON A NATIONAL UNIVERSITY.


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[THE establishment of a great University—the concentration in some one place, of all the means of the highest culture,—it matters not under what auspices of city, state, or denomination, so be it that its class and lecture-rooms, its cabinets, laboratories and libraries are easily accessible to scholars from every section of the country, in any department of study and research—was presented in various forms at the last Annual session of the American Association for the Advancement of Education. It was introduced by the retiring President, Prof. BACHE, in his Introductory Address. To this address we append a report of the remarks which followed its delivery, as well as those of Prof. PIERCE, of Cambridge, which followed the reading of a Paper on the subject of University Development in Europe, by President TAPPAN, of the University of Michigan.]

THE Discussion of the Topics of Prof. BACHE's Address being in order,

PROF. S. S. HALDIMAN, of Columbia, Penn., remarked:—

I wish to submit a few remarks on some points to which from his own connection with the Coast Survey, the President could not well allude, but which establish strong claims on the mercantile community for substantial aid to such an institution of higher learning as has been so admirably presented. He might have dwelt on the discovery of shoals and rocks along our coast, by which navigation has been rendered more safe, and millions of property saved. He might have alluded to the scientific labors of Maury, Espy, and Redfield, by which storms, and head winds can be avoided, and routes to distant parts shortened. He might have alluded to the practical application of the discoveries in electricity and galvanism, by which the protection of the lightning rod by his own invention, had been thrown around our dwellings, and warehouses, and ships, and instantaneous communications established by telegraph, between counting-rooms, and homes, the most widely separated. He might have alluded to the new routes opened to traffic and travel by the explorations made by the officers of our army, who were educated in the highest school of mathematical science in this country. Surely that portion of our community, which enters so largely into these discoveries and their application, can out of their abundance do much to establish an institution, by which science, in all its departments, will be still further advanced and society in all its relations largely benefited.



The President alluded to the fragmentary and disconnected character of higher seminaries—the encroachment of one grade of schools on the legitimate field of another—of our High Schools, and Free Academies, on the colleges and universities. This is a growing evil, surely the former ought not to confer dangers which suppose the culture only attainable in the latter.

REV. CHARLES BROOKS, of Medford, Mass., remarked:—

With your permission, Mr. President, I will read a resolution which I had intended to offer at this meeting as an introduction to what I have to say:

*Resolved*, That it is expedient to inquire whether the colleges of the United States, as a continuation of the common schools, should be supported by the State, as the public school is supported by the town.

It seems to me that this Association composed of members from all the older states, is to exercise a vast power upon the interest of learning, and especially in the new states and the republics of South America. It is from the older republics that these new states are to receive their ideas; from our models they are to shape their literary institutions; and it becomes an important question for us to see what we do in this regard. The question then comes before the reflecting mind, what is the best form to be adopted by a Republic? We begin with this proposition, that every child born into the world has a natural right to the development of his powers, physical, intellectual, and moral, in their natural order, at the proper time, and in due proportion; that every individual shall be when grown up just such a character as God ordained for the infant constitution. I apprehend that a republic is the only place upon earth where this idea can be carried into effect. What then is the duty of a republic with regard to every human being born within its territory? I apprehend it to be this; that every family is bound to take care of its children; that every town—I speak of the township for the sake of convenience of illustration, although well aware that it is politically unknown in many parts of the country—that the town is morally and politically bound to see that every child within its precincts receives an education. Every town ought to have a law to secure the attendance of every child at school, public, or private, and compelling the child to go to some school, whether the parents will or not. The state, I apprehend, is but a continuation of the town, and every state is morally and politically bound to see that every child born within its territory, receives a proper physical, intellectual, and moral culture. What, then, is the next step? That the town shall institute infant schools, or primary schools, and shall say to every child under seven years of age—go to that school, and you will find a good school-house, a good teacher, and proper books, all free; and when you have attended that school until you are seven years of age, you have but to make your bow and thank the town. You may then go to the grammar school, where you will find apparatus, teachers, books, all that is required. The town asks only of your parents to clothe and feed you. And when

you have graduated from the grammar school, go to the high school, and there you will find all the instrumentalities required to carry you forward in the higher departments of learning.

And the natural continuation of this system is the true republican idea of education. Carry out this republican idea, that every child has a right to culture, that every town is bound to see that its children receive education, and it follows that every state is morally and politically bound to develop all the talents that God sends into it; and it is therefore the duty of the State to establish a free college, and thus to carry education still onward, and make each child what God designed that he should be. This, I apprehend, is the true republican idea of education. This is the idea which I wish to see established in all the republics of South America. And after all this comes the noble plan which has been so admirably and eloquently described by our retiring President, a University into which the best scholars from our colleges may go and receive from the country such culture of the peculiar talents which each possesses as shall fit him to answer the purpose for which he was born into the world, that he may fill the spot which God ordained that he should fill, that he may work without friction in his own proper place in the world.

MR. JOHN McMULLEN, of New York, followed with some interesting remarks on the power of sympathy in education, which as they had no special reference to the subject of a National University, are omitted in this place.

PROF. BENJAMIN PIERCE, of Cambridge, Mass., remarked :—

There is one subject spoken of in the address of the retiring President, in which with him I have taken great interest, and with him have suffered disappointment;—it is the establishment of a great University. I can, as he can, speak upon the subject, now at least, with independence. There was a time, when we were engaged in our efforts at Albany, when I should have been willing to embark in such an institution, when against the entreaties and almost the tears of my family and friends, I should have been willing, for the sake of the cause of education in the country to have abandoned existing connections with another place of learning, to join that institution. But since that time I have designedly made such engagements, as will make it impossible now. I am therefore, as free as the President, to speak upon the subject. It seems to me to have a very close and important connection with the subject referred to by Rev. Mr. Brooks; the duty of the government to educate every citizen; its duty, because, if for no other reason, it is good economy upon the part of the State, to educate every one of its citizens to the utmost extent; just as good economy as for the farmer to make the most of every portion of his stock. The state will be benefitted by educating every man to the highest point that he can be; and it will be the best investment it can make of its funds to invest them in intellect developed to its utmost capacity.

It seems to me that a great University in connection with the colleges and high schools, is of the greatest importance, because it gives the

only means of adapting education to every variety of intellect. I begin to think that even in our Common School system, excellent as it is, there is one great defect. As it is administered at present in my own State, Massachusetts, I am sure that there is. It partakes too much of the character of a sort of manufactory, in which masses of educated men are to be turned out as if they were screws or pins. This is no way to educate men. Men have individual characters. Their Deity has made them with speciality, and we can not unmake them. Education must consist in giving men opportunities for development, more than anything else, and it is the duty of the State to afford those opportunities. There are certain men, who will, under any circumstances follow the sea. There are others who will stay at home, and stand behind the counter to sell the goods. You can not help it. They will do it. There are others, the Smithsons, the Lawrences, the Coopers, of our race, who will go into the market and make fortunes for the sake of founding institutions of learning which shall be a glory to their country. There are the Newtons and the La Places who are nothing if they are not Newtons or La Places. It is no accident that the same intellectual family has given birth to him who subdued the lightning, and to that other, who is now among us, who has subdued even the earthquake to the service of science, and compelled this destructive agency to explore the depths of the ocean and report its measure with unerring precision.

It seems to me that it is important to provide a greater number of teachers, and also to arrange the schools in such a way that the different classes of intellect can properly be brought out, and can be allowed opportunity to develop themselves. I think that the idea of sympathy which has been referred to [by Mr. McMullen,] is a very important one, not merely the sympathy of the pupils among themselves, but sympathy with their teacher. A pupil can learn from his teacher only when he has a sympathy with him. It seems to me that if we look through the world which the Deity has made, we shall see other indications of what we should do in this respect. We certainly should not think it possible for the lark to learn its song from the raven, or for the bird of night to teach wisdom to the cock that crows in the morning; nor would it be possible for the goose to teach the eagle how to fly. So also I am quite sure that minds of a certain order can only be instructed by minds of the same order. The *similia similibus* is a real law of mind, whether it is of medical science or not. I think that it was important for the education of an Agassiz, that he was subject to the inspiration of a Cuvier; that even if some teachers may go far beyond their pupils, so that they can not fully follow them, yet that the enthusiasm of their nature will inspire the pupil to rival their masters, and that this is a very important element in the development of leading minds.

I know it is a popular doctrine that genius will find its own way; but I doubt whether genius will necessarily be developed of itself. We have another popular doctrine which is much nearer to the truth, which is, that opportunity makes the man. We can not have a great man unless

he has great ability, but, neither can we have a great man who has not an opportunity worthy to develop him. It is important, therefore, that in our public provision for education, we should give this opportunity.

There is one other remark I would like to make, in reference to the religious element as brought into the schools. It seems to me that there is too much of a disposition to exclude it from the fear of sectarian influences. Now I can not but think that the sectarianism is a far less evil than the exclusion of religion; and as a father, I would rather have my own child subjected to any sectarian influences, I care not what they are, than have him taught in a school where his Maker is not constantly recognized. It seems to me that the attempt to entirely leave this out of the schools, is about as rational as it would be if we were to take the salt out of all our food during the day, and think we could properly incorporate it into our system by eating it all together in the morning or at night.

[The subject of this Discussion was resumed by Prof. PIERCE, after the reading of a Paper by President TAPPAN, of the University of Michigan, on the "Progress of Educational Development in Europe."]

This learned and profound discussion of the progress of the University seems to be of the greatest importance to the understanding of what the University ought to be, and what ought to be the relations of our colleges to education. I confess that for the first time, have I had a perfectly clear understanding of this whole subject. I have known that our views in many respects were quite erroneous. I was aware that the name of American System, as applied to our colleges, was altogether erroneous. It is in its very basis such a system as would not have originated in a free people from their own action. It has no element of freedom in it. Its rigid restriction to a period of four years; its conferring of degrees without examination, merely as such, merely as honorary titles, are altogether opposed to our system of free education and the free principles of our country. I hope that at some time or other, this subject will be distinctly brought before us by the Standing Committee, that we may examine it from this point of view, as to the expediency of recommending to our colleges to abandon their present system of a limited period for education, and to found a system upon the idea of giving a real education, such an education as men want, such as parents wish their sons to receive, instead of sending them to college to stay a certain time, and then to come out with the name of being educated, but without the reality.

It seems to me of the highest importance, also, that this Association should distinctly recommend that degrees as at present given, should be abandoned wholly and forever, and that either degrees should not be given at all, or in order to have a real, instead of a nominal value, that they shall be given after satisfactory examination, and that they shall be accompanied with forms of expression indicating the value of the examination. The only institution that I have any personal knowledge of, in the country where this has been introduced, is the Lawrence

Scientific School. To a certain extent, I believe the plan has been adopted in the University of Virginia, and perhaps, also, in some other cases; but I presume it is not carried out with that vigor, with that rigid demand for examination that is required at that School. We might also exclude perhaps the Military Schools at West Point, and Annapolis; but they are very different from the common systems, and are not included in our system of education. I have seen the effect of these examinations upon the Lawrence Scientific School, and I am satisfied that it will at once make a change which it is hardly possible to estimate upon the character of that school, and of all schools founded upon that system. I believe that it will be known hereafter as the model school in that respect; simply because the degrees are given after a very rigid and thorough examination, and only given to those who have successfully passed such an examination. The degrees given; and the different certificates, are taken from the idea of the German and Russian institutions, so ably developed in President Tappan's address. We give the titles, Cum Laude, Magna Cum Laude, and Summa Cum Laude. The consequence is, that the pupils have become stimulated by these examinations to a most extraordinary, not to say sudden manner. Through the school the effect was instantaneous, when they found that the examinations were real examinations. The anxiety to get a high degree, is intense; and it is an ambition accompanied with no rivalry, because every one who deserves it gets it. One man does not put down another by getting it. Another consequence of this plan, is, that the time becomes at once unlimited. It is true that we passed the condition that we would not give an examination until he had been two years in the institution; but this last year, the students examined,—and there were only half a dozen examined—had been in the mere chemical school alone, a period varying from four to six years before they were willing to offer themselves for examination. The consequence was that every one of them had the award of Summa Cum Laude; and they were examinations such as I never before thought possible. They were examinations which these young men, who had been subjected to scientific training only, without the opportunity of classical education, of that admirable classical drilling which we have certainly introduced into our schools, passed the examination as I think no other men could have done, with all the accuracy, all the rigor of a West Point examination. The best scholars at West Point could not have shown themselves more ready; and they were examined upon the highest points of chemistry, each of them being at the blackboard for four or five hours in continuous examination upon the most difficult questions in the Science. One of them, indeed, gave an entirely new mode of investigation, original with himself, upon a subject that some of the eminent chemists of Europe had undertaken in vain to solve. (Applause.) This result was exclusively, I believe, and as I think these young men will tell you, because we had the examinations. There were opportunities offered for education, but not greater than could be obtained almost anywhere without difficulty. They saw the importance of the opportunity,



the moment they saw what there were to be gained by it, and therefore they availed themselves of it. In the school of engineering also, the young men were examined. There were ten or a dozen examined, some of whom received the degree of *Summâ Cum Laude*, some that of *Magnâ Cum Laude*, and some merely that of *Cum Laude*. The year before there had been a few students who could not pass the examination, although they did very well. They were disappointed; but they re-appeared the next year, and then passed the examination, and some of them succeeded in winning a *Summâ Cum Laude*. One of these young men obtained only the *Magnâ Cum Laude*. He said that the examination was fair, he was only entitled to the *Magnâ Cum Laude*, but he was so dissatisfied with himself because he ought to have got more, that he said, I will not take it this year; if you can not give me more than that, I will try again next year. And he is now studying and will not be satisfied until he gets the higher side. It seems to me that we cannot have a more decided and positive proof than this of the value of such a degree given under such circumstances; it ceases to be a name. It is a direct stimulus to education, and a stimulus, which lies in the right way, without raising any bad feelings; and yet it is as strong a stimulus as we can well devise.

It is interesting also to find that this system was introduced, although in an institution connected with the old forms of a college, yet not in an old college. Although I have been connected with these systems for twenty-five years, still I do not hesitate to say that I feel the great difficulties of the arrangement. I feel that it is hardly true in us to palm off with the name of well educated men—because the degree of Bachelor of Arts implies that—those who are not well educated. The President of the College in conferring this degree, says to the Governor of our State, when he is present, that he *knows* them to be well educated, and yet he knows that a great many are not. And thus the great *Scio* has got to be an object of ridicule. I think it is a wrong, and a great wrong, that our certificates of education should have upon the face of them a falsehood. This ought to be remedied; and I believe that if this Association would vigorously stand up and say that this shall be amended, they can carry it through, and the result will be a really American system of education, even if it may have its foundation in Prussia.

MR. WILLIAM B. FOWLE, of Boston, Mass., remarked :—

There exists in this country the most gross inequality in the matter of education. Our declaration of political rights is most signally falsified in this particular. School Districts, Towns, and States, differ as well in the means, as in the condition of education—both in the elementary and higher forms. The only remedy for this inequality, is in applying broadly and universally, the principle relied upon for sustaining a University—that the State should interpose its authority and means to provide institutions of different grades, each as perfect in its appliances as possible, and then enforce on every family the duty of availing itself of these or some other institutions, for the highest moral, intellectual, and physical education of every child.

## II. PROGRESS OF EDUCATIONAL DEVELOPMENT IN EUROPE.\*

BY HENRY P. TAPPAN, D.D., LL.D.,

Chancellor of the University of Michigan.

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WITH some solitary thinker, most probably, the circle of human thought began. The mystery and the beauty of the world led to philosophic inquiry, and creative art. The conceptions and theories started, the truths gained, the work of useful improvement, or, of beautiful art attempted, attracted others as if a new oracle had become vocal. Institutions to make scholars and artists there were not; but scholars and artists had first to grow from the individual teacher; and then, as they multiplied, they became associated in schools and institutions. These, by a concentration of mind and means, multiplied scholars and artists more rapidly, gave them greater perfection by methodical culture and the influence of example, and spread wide the scholarly and artistic spirit.

There are three stages of learned and artistic association to be noticed: The primal, or ancient; the middle, or ecclesiastical and scholastic; and the modern. The first embraces a period reaching down to the time of the establishment of the religious houses of Christianity; the second embraces the middle ages down to the reformation; and the third begins with the reformation. Each stage prepared the way for the succeeding; and each has its marked and peculiar characteristics.

The primal stage is that where the individual thinker, or artist, becomes the centre of a school. Thoughts of God—the great first cause—of the constitution of the universe, of human duty and destiny stir in some great original mind, and he speaks out his thoughts wherever he can gain a hearing—in the public walks and groves, in the market place, in the houses of friends, in familiar intercourse, or on festal occasions. Thus Socrates and the Stagyrite taught. Those who habitually consorted with them became disciples, in turn to become teachers, or to carry out the great principles with which they became imbued, into public life. School, which now generally means an institution of learning, derived from the Greek *σχολη*, that is, leisure or time removed from public or private business, was applied to

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designate the teacher and his disciples, and finally his peculiar doctrines. The bustle, interests, and employments of ordinary life were laid aside for a simple and pure devotion to thought, for inquiries after the True, the Good, and the Beautiful. Thus sprung up all the great schools of ancient philosophy; thus were men taught wisdom; thus was human culture carried on; thus were laid the foundations of all knowledge and all education. It was a spontaneous association of great minds aspiring after the highest objects that can be proposed to man. The same individuality marks the poets, the artists, the historians, and the orators of antiquity. Each formed himself by individual effort, under the inspirations of his own genius, availing himself of the knowledges which were accessible, studying the examples which were presented, seizing the occasions which were offered, moulding language, and developing forms of beauty with an originality which could belong only to a period when the human mind, awakening to a consciousness of its powers under the great eye of nature, instead of finding authorities in the past, was driven in upon itself and created authorities for the future, and like a discoverer in regions untrodden before, wandered freely abroad in joyful expectation of wonders of truth and beauty.

In the latter period of Greece, and during the classic age of Rome, the Schools of Philosophy, and particularly the Schools of the Rhetoricians exhibit some approximation to the form of institutions of learning, with a formula of education; but still the individual teacher created his own school and formed its centre. Cicero studied Plato and Demosthenes, but he resorted to no university; he was taught by Roscius, but in no public gymnasium. Virgil imitated the *Iliad*, but he caught the epic fire, and gained the majesty and grace of the hexameter from the discipline of no Homeric Institute. In forming an estimate of the learned men and artists of antiquity, we must think of original genius, self-made men, individual efforts, independent thoughts and aims, and the voluntary association of men naturally influencing each other by conversation, correspondence, daily example, and the courtesies of social life. We must forget our modern ideas of educational institutions established by the State, or sustained by patronage and power. In that primal stage, education could appear in no other form, for the idea of education was then in process of development, and the materials of education were accumulating.

And as there were not, properly speaking, institutions of learning, so there was not any system of public and general education. The people heard poems recited by strolling rhapsodists, and by actors in the theatre; they heard histories read at the public games; they heard the orators in the public assemblies; they might listen to the

discourse of philosophers in the public places ; and they everywhere contemplated proportion, majesty, and beauty, in the temples and statues which adorned their cities and the seats of religious worship. It was an education through the ear and the eye ; through national customs, and religious ceremonies ; through legend and story ; through monuments of national glory, and the proud associations of places connected with heroic deeds. It was a moulding of the character through sentiments, emotions, and passion, infused and quickened by the objects and incidents of their daily life, where the objects and incidents were created and ordered by the genius, taste, and activity of the presiding minds which dwelt in a higher sphere. Wisdom, beauty, poetry, and music dwelt first of all upon Olympus, thence they descended to dwell at Delphi, and upon the Acropolis : their priests and representatives were a god-like order of men, and, through them, the whole people felt the influence of the heavenly visitation. Such was the beauty, poetry, and heroism of the life of the Greeks, that their mythology seems almost to be established by the facts of their history, so naturally consequential was the one upon the other.

The cultivated class among the Romans assimilated to the cultivated class among the Greeks, and their education proceeded by the same means ; but the Roman people never imbibed the Athenian spirit of letters and art, and never reached the Athenian polish and grace. The shadow of Olympus did not stretch itself to the banks of the Tiber. But the Roman, no less than the Athenian, formed a strong national character through legend and story, through the associations of places and proud historical recollections, and through the influence of political institutions.

Education, among the ancients, viewed as a process, was varied, undetermined, independent, often accidental, and strongly individual ; and, in its diffusion, took the ease and freedom of social life instead of that cloistered seclusion and disciplinary movement which are so familiar to us. As a result, it presents us men of the highest powers under a noble culture ; a civilized people wonderful for thought, imagination, and taste, or a people of stern and lofty nationalism ; works in literature and art, which, unsurpassed, if not unequalled, have long since been acknowledged by mankind as models which can never lose their authority, and can never cease to instruct ; many important truths in pure science, and valuable researches in physics ; and speculations in philosophy, immortal as thought itself.

These solitary thinkers, with their few disciples—these poets, historians, and orators in the simple strength of their genius—these artists, working out the ideal conceptions of their own minds, were the only educators of the day in which they lived, and they have ever remained

the educators of mankind. What would antiquity be without these but a barren waste? We would have a spectacle of the rise and fall of dynasties, the march of armies, the tumult of battle, and the glory of conquest: we might have also useful arts, and commerce, and wealth, leading on a barbaric magnificence. But now that they have passed away, what would they be to us but a story, or a dream—a Babylon, a Tyre, a Carthage, to fill a page of history, but leaving nothing behind to inspire, to elevate, to improve mankind? The very wars of the classic nations have an interest beyond all others, because they exhibit the struggles of civilization against barbarism: they are the heroic defending the true, the good, and the beautiful. The labors of Genius have given immortality to these nations. The poetry, the philosophy, the eloquence, the histories, the splendid works of art still survive. The memory and influence of these nations are imperishable, because they continue to teach us great truths, to hold up before us the most perfect models of literary production and of the beautiful arts, and to inspire us with enthusiasm for intellectual culture and refinement.

The Roman Empire, with its majesty and power, was an impressive spectacle—so was the Persian—so is the Chinese and the Russian. But the Dictators, Triumvirs, and Cæsars of the Ancient Empire, viewed alone, have for us little more interest than the Emperors and Czars of the modern dynasties. Greece perpetuated in Rome—Roman legislation, literature, art, and eloquence—Roman civilization and culture draw forever the heart of humanity towards the city of the seven hills.

And thus, in contemplating this primal period, we are taught at once the great truth, that the life of nations no less than the life of individuals, is important to the world, and survives in the memory and veneration of after times, only as connected with the progress of knowledge, the development of thought, the cultivation of taste, improvement in arts, and, in general, with the advancement of the spiritual interests of man.

In proceeding to the second stage of learned association and educational development, it is necessary to remark that, in a general and rapid review like the present, it is not possible to mark with exactness the transition from one stage to the other. Indeed, in the nature of the case, it must have been gradual, extending through centuries, appearing under different phases, and with more or less distinctness.

First of all, let the distinctive characteristics of the two stages be clearly borne in mind:—the first presents the independent teacher going forth to utter what he conceived to be truths, as he best could, under no legal authority, and connected with no incorporated society

or institution. The philosopher and the poet were equally free, and impelled alike by the simple power of original thought and the inspiration of genius. The Greek, particularly, had every thing within himself. His own language, the most perfect, perhaps, ever used by man, was sufficient for him, and he cultivated no other; and whatever hints he may have received from other nations, through some traveling philosopher, he passed so far beyond them, and exhibited such independence in his thinking, that they are scarcely to be regarded as elements of his system. Such hints have little more relation to Grecian philosophy than the letters of Cadmus to the dramas of Æschylus.

In the second stage, there appears the necessity of referring to the past, and becoming acquainted with what the human mind had already successfully achieved. There were cultivated languages to be learned, master works in literature and art to be studied, systems of philosophy to be examined, and scientific truths to be acquired. The Roman could not be as original as the Greek, and had first to become a scholar ere he could be a philosopher, poet, or orator.

The classic period of Rome added still more to the mass of philosophical and literary material, and imposed upon subsequent ages the necessity of a still wider erudition. And when the Latin itself ceased to be a living tongue, or existed only in a degenerated and corrupted form, two classical languages instead of one had to be acquired as the necessary portals to those treasures of thought and beauty which the genius of the ancients had created, and which were henceforth to lead the way of profound and elegant culture.

New and powerful elements of intellectual development had also been introduced with the Christian religion. The great author of this religion taught after the manner of the ancient philosophers, but with a perfection and power which surpassed them all. He taught everywhere—in the temple and in the synagogue, in the highways and in the open fields, or in private dwellings amid the informality of social converse. He taught with the freest method, and used the most familiar illustrations, and yet he taught such doctrines as had never been heard before. He organized no schools; he simply taught. Mightier than the Sibyls, while, like them, he seemed to scatter his truths to the winds, he securely planted them in human hearts, and nursed a power destined to overthrow the old religions, revolutionize social organization, and regenerate the world. With his Apostles, organization began, and the Church was instituted. At first, simple associations, scattered, and more or less independent, appeared. The organization itself seemed a spontaneous growth from the sacred affinities created by a common faith and hope, common dangers and

exigencies, and common duties. From this unostentatious beginning arose a vast ecclesiastical system, with a mighty hierarchy, which spread itself over the Roman Empire, and finally took possession of the throne of the Cæsars.

With Christianity, there grew up a new, peculiar, and extensive literature. There were first the sacred writings; then, the epistles, homilies, polemics, and theologies of the fathers. Theology took a two-fold form—the orthodox and the heretical. Both allied themselves to philosophy; the first basing itself upon the sacred writings, called in philosophy as an adjunct authority, and to aid in interpretation and exposition: the second, basing itself upon some favorite philosophy, sought to mould the sacred writings to its dogmas. Christianity, a doctrine of God, of duty, and of immortality, swept over the whole field of philosophy, and connected itself with the profoundest and most momentous questions that can agitate the human soul.

The study of languages, antiquities, philosophy, and rhetoric, seemed involved in the inculcation and progress of this religion. It was, in truth, a great system of teaching, where each society, or church, became a school, and the priest, or minister, a public instructor. And, as copies of the sacred writings were multiplied, readers would naturally increase, and the value of the art of reading be correspondingly enhanced. That education, therefore, should, under Christianity, be diffused among the people, and take the form of institutions, and adopt a determined method, was an inevitable result. Could this religion have preserved its original simplicity and purity, and remained disconnected with pride, ambition, and power, it might, perhaps, in its natural quiet movement, have given birth to a system of universal education, and advanced all sciences and arts, at the same time that it was accomplishing the spiritual regeneration of society. But even as actually developed, we shall see how close and important was its connection with the advancement of knowledge and the rise of institutions of learning.

For centuries before the fall of the Roman Empire, luxury had produced effeminacy with all its attendant vices. The decay of national spirit, of virtue and manliness has ever marked the deterioration of letters and the arts; and thus the fall of the empire was preceded by the disappearance of all that had signalized and graced the Augustan age. But this was the very period during which the patristic literature had been accumulating. And when the barbarians had finally completed their conquest, followed by the almost total loss of classical learning, although the church was not exempt from the prevailing ignorance, still the Latin language was preserved in her

canons and liturgies, and in the Vulgate, so that whatever of learning remained, was found for the most part in the Church.

The leading Ecclesiastics, indeed, cherished the strongest prejudices against secular learning. Gregory I., the founder of papal supremacy, directed all his authority against it, and is even reported to have committed to the flames a library of heathen authors. In some monastic foundations, the perusal of the works of heathen authors was forbidden. Nevertheless, the tenacious adherence of the clergy to the Latin liturgy, and to the Vulgate translation of the Scriptures, and their implicit submission to the Fathers, in preserving the Latin language, preserved the very records of that literature which they neglected and contemned. Another circumstance, too, and that, perhaps, purely accidental, contributed still more to the preservation of classical literature. The order of St. Benedict, so widely diffused through the Church, were enjoined by their founder to read, copy, and collect books, without any specification as to their character, probably presuming that they would be religious books. They obeyed the injunction literally, and classical manuscripts were collected, and copies multiplied.

It thus came to pass that monastic institutions became the great conservatories of books, and the means of multiplying them. It must not be forgotten, too, however we may be opposed to the institution of monasticism, that during centuries of intellectual darkness and barbarism, when war formed the chief employment of men who sought for distinction, the monasteries became the quiet retreats of the gentler and more elevated spirits who wished to escape from the violence of the world, and to engage in the genial pursuits of literature and philosophy. The scholar became of necessity an ecclesiastic. We cannot be surprised, therefore, that schools of learning sprung up under the shadow of convents and cathedrals. One feature distinguished the Church even in the dark ages—let it be remembered to its honor—which peculiarly adapted it to foster the interests of learning, and to raise up learned men; in awarding its benefits, in bestowing its honors, it paid no respect to rank: to it, the noble and the peasant were undistinguished; and from the lowest grades of society might arise the successor of St. Peter, to set his foot upon the neck of Kings and Emperors. Here, then, was opened to the people the possibility of social elevation and power, and here simple genius and learning might hope to escape from obscurity, and gain the loftiest stations.

There is but one parallel case. In the Italian cities, the municipal judges were chosen from among the body of the citizens; and so rapid was the rotation of office, that every citizen might hope in his turn to participate in the government. Now, it is remarkable that



the study of Roman Jurisprudence was revived to such a degree at Bologna, that a famous University sprang up, and the only one that can dispute with the Universities of Oxford and Paris the claim to the earliest antiquity. In both instances, it was the removal of the interdicts which everywhere else debarred the people from all hope of advancement, that quickened the ambition of learning. Nature hath ever her own noblemen whom she will set forward, unless arbitrary institutions prevent.

The first schools, after the barbarians had completed the overthrow of the Empire and of all imperial institutions, were merely of an elementary character, and were established by certain Bishops and Abbots, in the sixth century. These conventual and cathedral schools were probably, at first, designed for neophytes, to fit them for engaging with propriety in the church service. Their benefits, however, were not confined to these. To what extent these schools were multiplied, it is impossible to determine with exactness. They assumed a higher character under the direction of eminent men, such as Theodore, Bede, and Alcuin. Charlemagne invited the latter from England, in connection with Clement of Ireland, and Theodolf of Germany, to establish or restore the cathedral and conventual schools in France. The division of sciences which obtained in them is remarkable. The first was the *Trivium*, comprising grammar, logic, and rhetoric. The second was the *Quadrivium*, comprising music, arithmetic, geometry, and astronomy. Few studied the *Quadrivium* at all; and the instances were rare where the *Trivium* was mastered. The theological aspect which was given even to these studies, is evident from the fact that the study of music was confined to chanting the church service, and astronomy to the calculation of Easter.

Jurisprudence and theology were the two governing powers of educational development, which gave rise to Universities. The latter, however, was the chief, and is mainly to be considered.

Hitherto, two methods of theological discussion had obtained. During the first six centuries, we have the method of the fathers—that of interpreting the Scriptures by their own ability and skill, and by the decisions and traditions of the Church, as these accumulated from century to century. In the eighth century, or, perhaps, earlier, the Fathers were themselves received as authority conjointly with the Scriptures and the decisions of the Church.

But the establishment of cathedral and conventual schools could not but advance human thought. Scholars of more or less eminence were found scattered through the middle ages. Scholars were engaged in founding and perfecting these schools, and gave in them an impulse to study. A taste for philosophical speculation would na-

turally spring up, and the very study of the Fathers would tend to foster it. The logic of Augustine was in use; this was followed by the logic and metaphysics of Aristotle, although at first opposed by Popes and Councils.

Questions in theology naturally ally themselves to metaphysics; and polemics as naturally call in the aid of dialectics. Lanfranc and Anselm, successively Archbishops of Canterbury, made use of metaphysical ideas as well as of Aristotelian dialectics, in their controversy with Berenger respecting transubstantiation. Now arose a new method of theological discussion; it was no longer a simple appeal to the Scriptures, nor an appeal to the Scriptures, the Fathers, and the decisions and traditions of the Church conjointly. It became now an appeal to Reason also. And yet it was not an independent appeal; but the received dogmas remaining unquestioned, Reason was bent to expound and fortify them. "The principle of the Schoolmen, in their investigations, was the expanding, developing, and, if possible, illustrating and clearing from objection the doctrines of natural and revealed religion, in a dialectical method, and by dint of the subtlest reason. The questions which we deem altogether metaphysical, such as that concerning universal ideas, became theological in their hands."

The founder of the Schoolmen and of the scholastic system, so called from *Scholæ*—the schools which Charlemagne opened, is generally received to be Roscelin, who flourished at the close of the 11th century. He revived the question respecting universal ideas, and with him commenced the celebrated controversy between the Nominalists and Realists. Three names figure at the beginning of this controversy—Roscelin, the Nominalist, William of Champeaux, the Realist, and Abelard, who endeavored to occupy a middle ground. The intense interest awakened by this controversy, and the multitudes who waited upon the discussions, can be explained only by the fact that a new field was opened to the human intellect and the authority of human reason brought in. It was assumed, indeed, that reason should not transcend the dogmas of faith, and there was always professedly a submission of the former to the latter: but the charge brought against the nominalists of subverting the doctrine of the Trinity by reducing it to a mere nominal unity of persons; and the counter-charge brought against the realists, of a tendency to Atheism, prove that there was a freedom of thought and language indulged in by both parties which could not be restrained within the limits of theological precision. The controversy was carried on until the fifteenth century, when, at the Revival of Letters, it gave place to objects and themes more closely connected with the progress of knowledge, and the improvement of the world. Two things were gained, however,

of the utmost importance, and which co-worked to the same end: First, the human intellect was awakened, and a taste for scholarship widely diffused. Secondly, Universities were established.

William of Champeaux opened a School of Logic, in Paris, in 1109. The dialectic skill and the graceful eloquence of Abelard, drew together thousands of eager disciples. In the School of William of Champeaux, was the germ of the University of Paris, for with it commenced a regular succession of teachers. The lectures of Abelard, both when delivered in Paris and at the Paraclete, from the enthusiasm they awakened, and the numbers they collected, were a dazzling exhibition of the power of oral teaching in even the most abstruse subjects. In both there was something like a return to the method of the old Grecian Schools. There was this difference, however: The ancient philosophers belonged to no order, and taught with the utmost freedom. Champeaux and Abelard belonged to the Church, and were presumed never to transcend its dogmas. Indeed, it would not have been lawful for them to teach a pure science, that is, a science uncontrolled by theological ends and aims.

From the time of Champeaux and Abelard, schools multiplied in Paris. The scholastic discussions seemed to have created a sort of dialectic phrenzy. About the middle of the twelfth century, the influx of scholars into Paris was so great that they were, somewhat extravagantly, indeed, said to outnumber the citizens. Philip Augustus was led, sometime after this, to enlarge the boundaries of the city to afford them accommodations. Students flocked from foreign countries. The Faculty of Arts in Paris was divided into four nations: France, Picardy, Normandy, and England. In 1453, there were twenty-five thousand students in Paris. Universities multiplied also in other countries. Paris was distinguished for Scholastic Theology; Bologna for Jurisprudence; Salerno for Medicine. Ten thousand students resorted to Bologna. At Oxford, in the time of Henry III., the number of students was reckoned also by thousands.

Universities became distinct corporations by Royal Charters, and the Holy See threw its protection around them.

But what was the peculiar organization of these institutions? They differed from the Greek Schools in that they were a collection of teachers forming one incorporated society. They differed from the Cathedral and Conventual Schools, in that these were elementary and isolated, while the Universities aimed at the highest developments of knowledge, and were associations for the purposes of learning, embracing multitudes.

The teachers were indifferently called masters, doctors, and regents. The first name indicated that they had compassed the arts, and thence

become Masters of Arts ; the second, that they were qualified to teach philosophy ; the third, that they had authority to direct education.

The arts comprised the Trivium and Quadrivium, which included together seven branches—Grammar, Logic, Rhetoric, Music, Arithmetic, Geometry, and Astronomy. Philosophy was divided into three branches, and thence called the three philosophies, namely, Theology, Law, and Medicine. A particular university, however, as we have seen, cultivated frequently, in an especial degree, only one of these philosophies.

According to the statutes of Oxford, ratified by Archbishop Laud, there were four faculties in which the University furnished education and granted degrees—Arts, Theology, Civil Law, and Medicine.

Four years attendance on the lectures of the first faculty was required to qualify for the degree of Bachelor of Arts ; and seven years for the degree of Master of Arts.

To commence the course in the faculty of Theology, a mastership in Arts was a pre-requisite. Seven years attendance on the lectures qualified for the degree of Bachelor of Divinity, and four more years for the degree of Doctor. In the faculty of Civil Law, a mastership in Arts was not a pre-requisite : but the Master obtained the Bachelor's degree in Law in three years, and the Doctor's in seven ; while the simple student was required to attend five years for the first, and ten for the second.

In Medicine, a mastership in Arts was a pre-requisite : and three years attendance on the lectures qualified for a Bachelor's degree in Medicine, and seven for a Doctor's.

Degrees were also granted in particular branches, as in Logic and Rhetoric. In Music, a separate degree is given even at the present day.

The branches embraced by the Arts were multiplied as knowledge advanced. Hence, in the time of Laud, Greek, Natural Philosophy, Metaphysics, Moral Philosophy, History, and Hebrew are specified in addition to the seven arts before mentioned.

In the original constitution of Paris and Oxford, the University was taught and governed by the graduates at large—all the graduates were teachers. Graduation was nothing more nor less than a formal reception into the body of Teachers comprising the University Faculties.

The Bachelor was an imperfect graduate admitted to exercise the vocation of teacher partially for the sake of improvement. Hence, he was said *incipere*, to commence the vocation ; and the commencement ceremony was his induction into office.

The Master, or perfect graduate, alone could *regere*—govern or be

a Regent. At first the teachers, or masters, received fees from their pupils. Afterwards, to certain masters, salaries were appointed, and these gave lectures gratuitously. All graduates were obligated to teach during a certain term, and privileged to teach perpetually, also; but their number became so great that accommodations could not be provided for all: nor were the services of all necessary. The term of regency was therefore often abbreviated, and even dispensed with altogether: but the University could compel the services of the graduates, whenever it became necessary to increase the number of teachers. The salaried teachers, too, would naturally take precedence; and these, together with others whom natural inclination and peculiar circumstances led to select the vocation of a teacher, formed a permanent body, who in time were called *Professors*, simply from the fact that they professed, or addicted themselves to certain branches of instruction. Thus Professor, again, became identical with Master, Doctor, and Regent, in designating a certain office. In time the number of professors was limited by statute, and when others besides the regular professors were allowed to teach, their powers and privileges were of a secondary grade.

The Cathedral and Conventual Schools still remained, and other schools of a similar grade came to be established privately, or by endowment. All these were preparatory to the University. The University, we perceive, was from the very beginning an association of learned men, whose great object was the advancement of all knowledge, and of the highest forms of education. Like the schools of the ancients, they came up spontaneously, and were the work of individuals, and not of the State. Like them, too, they gave instruction orally; and the living teacher communicated to his pupils his own original researches and conceptions expressed with the force and freedom of his own style and manner. They were therefore the legitimate successors of the former, and afford a remarkable proof how the laws which govern the development of the human mind and of society preserve their identity through the sweep of ages. The respects in which they differed from the ancient schools were equally legitimate. They became a compact association of schools, because, science and literature, now developed into branches, existing in multiform works, assuming fixed principles, and represented by acknowledged standards, constituted a defined basis, on which association was possible. The same causes, also, led them to common methods and processes, as educational institutions.

After Universities had come into existence, they received charters from the State, and were placed under the protection of both State and Church; but they ever maintained and exercised, like other cor-

porations, their own rights and powers. They elected their own officers, and adopted their own regulations, as institutions in themselves competent to discharge the great duties they had undertaken. They were not the work of sciolists and empirics. Created by great men, they have ever multiplied scholars, and been the fountains of letters and science, and of modern civilization.

Popular education could not be the starting point of education, for the ignorant masses are of necessity incompetent to plan and adopt measures for their own improvement. Individuals elevated above their age and the people around them, by superior genius, and a peculiar inspiration of thought, called out by circumstances sometimes extraordinary, and often accidental, took the lead. Homer will always remain a mystery; and yet Greek art, letters and civilization must be referred back to his immortal work as their inception. Socrates is a miracle of humanity, and stands alone; but he is the acknowledged father of an undying philosophy. Bacon was the only man to write the *Instauration of the Sciences*, and the *Novum Organum*. Christianity itself—the divine religion, made its advent in the solitary Jesus of Nazareth.

From the solitary poet, philosopher and reformer, proceeds the quickening and regenerating truth, first of all, to be received by the few. Then by association the truth gains power, is widely disseminated, and, finally, permeates the masses of society. Such is the progress of knowledge and education. The first period shows us the solitary gaining the few. The second period shows us the beginning of association preparatory to the universal diffusion of knowledge. The third period is that in which association will be perfected, and the universal diffusion of knowledge take place. In universities we have the association which in the end creates common schools, or schools for the people.

In our country, when attention is directed to the higher institutions of learning, the idea and title of a college always come before us. The title *university* is sometimes used, and not unfrequently is applied where there is not even a fully developed college; but a University, properly speaking, as it does not exist among us, so generally no adequate conception is formed of it; and we are prone to speak of colleges as if all our wants of high and perfect education are met by them alone. But colleges originally were not institutions of learning at all, and are wholly unessential to a university. Their origin was simply as follows: The thousands of students who flocked to the great universities of Europe were accommodated with board and lodging in the halls, inns, and chambers; while the public lectures were delivered at first at the private rooms of the professors, and afterwards

in buildings appropriated to that purpose. Certain streets contained these buildings: Thus, in Oxford, in School street, there were forty buildings, containing each from four to sixteen class rooms: In Paris the four nations of the Faculty of Arts resorted to the Rue de la Fosse. A scarcity of lodgings arising from the great influx of students, the exorbitant demands for rent consequent upon this, as well as the vices to which students were exposed in large cities, led benevolent and pious individuals to establish colleges where board and lodging were furnished to poor students, and a religious supervision and discipline instituted for the preservation of their morals. Colleges were therefore merely accessories to the universities.

In Italy, colleges never advanced beyond this. In Germany, they advanced very little, and never sufficiently to modify the system of education. Here, too, they have entirely disappeared, the name *Bursch*—given now in common to the students, from the title *Bursar*, originally appropriated to those who inhabited collegiate houses—being the only memorial of them remaining.

In Paris, Regents taken from the University schools were occasionally appointed to lecture in the colleges. This practice in time became so general, that the public rooms were deserted for the college halls. The Theological Faculty confined their lectures almost wholly to the College of the Sorbonne, so that the Sorbonne and the Theological Faculty became convertible titles. In the fifteenth century, the faculty of arts was distributed through eighteen colleges. In the colleges of Paris, however, the faculties of the University always retained the ascendancy, and the University, instead of being superseded, was only divided into parts. Napoleon really restored the integrity of the University. The Sorbonne still remains, but is occupied by the four faculties of Science, Letters, Law, and Medicine. The College of France still remains, but in its courses and appointments is absorbed in the great university system.

In England, the colleges are eleemosynary lay corporations, "wholly subject to the laws, statutes and ordinances which the founder makes, and to the visitors whom he appoints." The College "consists of a head, called by the various names of Provost, Master, Rector, Principal, or Warden, and of a body of Fellows, and generally of Scholars, also, besides various officers or servants, according to the peculiar nature of the foundation." The Fellows are elected generally from the graduates of the college. They are elected for life, if they remain unmarried, or until they accept some other appointment inconsistent with the terms of the foundation. Rooms are assigned them in the college, together with board at the commons. They receive also a stipend varying from thirty pounds or less, to two hun-

dred and fifty pounds, and upwards. No duties appear to be positively assigned them, but as they generally belong to the church, it is presumed, if not intended, that they shall addict themselves to theology. The colleges of England, like those of the continent, were originally "unessential accessories" of the Universities. The Universities existed before they were founded—the Universities must have continued to exist, had the colleges afterwards been abolished. In England, however, a portentous change came over the universities through the influence of the colleges. The result is, that at the present day, the universities exist almost wholly in name, and scarcely exercise any function beyond that of conferring degrees. The instruction has gone into the hands of the colleges, and is conducted by the fellows, while the duties of the professors are nominal. The Universities have, therefore, really retrograded to the state from which they had centuries before emerged, and hence have become again a collection of Cathedral and Conventual Schools. Formerly, they were taught by eminent professors with the freedom and originality of public lectures. Now, they are taught like grammar Schools, by tutors who are often juvenile, who have been elected by favoritism or by chance, and who have generally achieved no distinction, and are unknown to the world of Science and Letters. Hence the English Universities have remained stationary; while continental Universities have reached a higher development, and have entered upon a new and more glorious era of academical existence.

Universities, we have seen, were an advance upon the ancient Schools, in that, they were compact associations of the learned for the two great objects of promoting knowledge, and of determining the method and carrying on the work of Education. In form and aims, they were complete. Hence, they can never be superseded. But we come now to a third period, where begins what we may call the culminating stage of learned association and Educational development.

Universities, we say, as to their form and aims, were complete; but they labored under manifold incumbrances. The spirit of the ancient Schools was more free, pure, elastic and productive than that of the Universities, although they had not reached the proper forms, nor arrived at the conception of universal Education. A union of the two was necessary to a new progress. It was necessary that philosophy should be disenthralled from the Scholasticism; that thought and investigation should be disenthralled from ecclesiastical prescription; and that Scientific method should be disenthralled from the *dicta* of authority, and the true method determined in the spirit of independence.

Three centuries were appropriated to this work, the fifteenth,



sixteenth and seventeenth, which we call collectively, the period of the Reformation, although the Reformation, strictly speaking, occurred in the sixteenth. But the fifteenth was preparatory to the sixteenth, and the seventeenth was the continuation of the preceding century—the carrying out of its spirit.

The taking of Constantinople was the great event of the fifteenth century. This drove the Greek Literati into Europe. They brought with them the Greek language, Greek art, literature and philosophy. The cloistered scholastics of Europe were surprised and fascinated by beauty of form, beauty of poetic conception, imagery and verse, and by the various free and brilliant philosophies of the classic land and the classic age. The dry subtleties of Scholasticism could not abide a comparison with the Socratic dialogues; and the Aristotle of the Schools, in his theological dress, was put to shame and banished as an impostor by the Aristotle who came fresh from his native clime, and spoke his native tongue. And thus Scholasticism disappeared never to return; and Greek philosophy, multifarious and confused, indeed, became, for a time, the universal enchantment.

No less signal, in the sixteenth century, was the destruction of ecclesiastical prescription by Luther, the man of the Reformation. The authority of truth and of God supplanted the authority of the Church.

In Bacon and Descartes, the sixteenth and seventeenth centuries are united. Leibnitz and Locke belong to the seventeenth. Four illustrious names are these. With them, was born the spirit of intellectual independence. They cover the whole field of philosophy. Bacon and Locke were of the sensualistic School; Descartes, of the Idealistic; and Leibnitz attempted to harmonize the two. But they all agreed in rebelling against authority, in proclaiming freedom of thought, and in seeking a basis for science in fact and demonstrated truth alone. The *Novum Organum* of Bacon, particularly, is regarded as introducing that new era of scientific investigation, whose splendid results we are daily witnessing.

It was inevitable that this threefold disenthralment should exert an influence upon the Educational System. It was just what was required to perfect it. The progress of knowledge and education exert upon each other a reciprocal influence.—One cannot advance without the other.

There have been just three things accomplished in respect to Education. First, the erection of new associations as complements of the University. Secondly, the perfection of the University system of discipline. Thirdly, the development of a system of popular education.

The first we find in the special associations which have been framed for promoting the Arts and Sciences, such as the Royal Academy of London, the Royal Society of London, the Royal Academy of Berlin, and the Institute of France. Associations more or less approximating to European Academies begin to appear in our own country. The Royal Society of London was established on the plan of Bacon, first, at Oxford, in 1645; eighteen years afterwards, it was removed to London. The Royal Academy of Berlin was planned and founded by Leibnitz. He was its first President, and edited the first volume of its transactions. We call these academies complements to the University for this reason: Composed of the most eminent scholars, they devote themselves exclusively to one function of the University in relation to Science and Art, namely,—investigation and discovery, and add to this the publication of the latest results. This function is thus rendered more efficient, while the University, proper, devotes itself more particularly to the work of Education.

In proceeding to consider the modern development of the University system, we cannot fail to remark that the independent spirit and the freedom of the ancient schools have come to be united with the university organization of the model age, through the threefold disenfranchisement already pointed out; and Education is now conducted in the light of that legitimate philosophy which has taken the place of scholasticism, is no longer burthened by ecclesiastical prescription, and, emancipated from mere authority, has attained the method and aims of a determinate science. We do not say that this revolution is complete and universal; but it has advanced so far in the most illustrious and influential universities, that very perfect models already exist, and the ultimate and complete triumph cannot be far distant.

There are three things to be considered in an educational system:

1. The natural order of the development of the human faculties;
2. The studies best adapted to this order in advancing from one stage to another;
3. How far education should be prescribed as a discipline, and when it should be exchanged for free and independent study, where knowledge is the object, and culture the necessary attendant.

The University relates to the last. The mind is presumed to have received a discipline, by which, having gained an insight into method, it can now freely go out in search of knowledge, and, with wise discrimination, avail itself of the abundant means and appliances provided in the University, quickened and aided by the voice of the living teacher, leading the way in investigation and thought. Examination of books, original investigations, hearing the teacher, and conducting disputations with him—these constitute the employments of the University. Disputation is essential, for it leads to a more perfect ana-

lysis, and clears away difficulties. Socrates' whole method was one of disputation. In some, at least, of the universities of the scholastic age, the Professor was bound to sit after he had delivered his lecture, and hear and answer objections.

Both the ancient schools and the Universities of the middle age had the true method. Both, however, were defective in other respects. The ancients had not properly a preparatory discipline. That of the middle ages was imperfect as to the knowledges taught, and by the want of an orderly and philosophical progress—a progress graduated to the constitution of the mind. It is probable that the introduction of teaching into the colleges was at first induced by the want of a proper preparation for the university lectures on the part of the residents. The ancients, again, were without organization. The middle age had organization, but was without true freedom of thought.

See, now, what has been accomplished in the modern age! I cannot go to England for illustrations, for there has been retrogradation instead of progress. I must, of necessity, go to France and Germany. I will confine myself to the last, for Germany has taken the lead in modern university development. In Germany, we find a science of Pedagogy, and institutions based upon it. Pedagogy is the combined result of a priori psychological determination, of observation and experiment. Psychology gives the mental faculties, and the natural order of their development; observation confirms this; experiment tests studies and method. We do not affirm that pedagogical science is perfected; but we know that it is in progress and has already led to important results. We see these results in the schools preparatory to the university, and in the University itself. The limits of each have been determined, and their proper relation revealed; courses of study have been adjusted to the human faculties, and definite periods of time adjusted to the courses of study. Time and labor are both saved, and all labor is made productive. A boy having gained the usual and necessary rudiments of learning, at some seven or eight years of age, enters upon the preparatory discipline. The whole of this discipline is found in one institution—the Gymnasium. Here classes are graduated, extending through some ten years, embracing what is most needful to learn within that time, what experiment has determined it is possible to learn, and what philosophically considered must constitute the best discipline of the mind up to the period of nascent manhood. Here is no arbitrary four years course, for a degree of Bachelor of Arts, and no arbitrary seven years course for a degree of Master of Arts. These degrees are abolished. In England, the attainment of a degree is the object of the course. In Germany, the attainment of a certain discipline

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connected with a certain amount of learning is the object of the course. The degrees were instituted in the scholastic age. They had then a definite meaning—they were accredited diplomas of the public teacher. If the number of years was graduated to the existing state of knowledge, when philology was crude, when science was in its infancy, and when scholasticism reigned supreme, with what propriety can that number be retained now, when all is changed, and we have a new age of letters, science and philosophy? But the graduation had not even this merit; on the contrary, it was purely mystical. Seven was the sacred number; hence, seven was made to embosom the arts, and to express the years for their acquisition. If the mystical number of arts be discarded, why retain the mystical number of years? And we may ask, too, why retain the degrees which were the exponents of this mystical discipline?

And this course, in the German gymnasia, has the merit, too, of being open to improvement, as the science of pedagogy advances—that science which determines the proper and adequate preparations for free and independent study, and many self-discipline. For the increase in the number of sciences, for the wider and richer unfolding of the sciences, for the farther sweep of all human knowledge, provision is made in the University.

We perceive, then, that the establishment of the gymnastic preparatory course has led to the proper development of the university. Or, taking the actual historical order of development, instead of the logical, the efforts of great and enlightened scholars to perfect the university, forced the gymnasium into existence. See, now, how natural and beautiful is the relation of the two! In the gymnasium, the student serves his apprenticeship to the art of study. But the art of study is gained in the act of studying, that is as knowledge is gained. But, again, the branches, by the study of which the art of study is gained, are those which are preparatory to the study of all science fully provided for in the university; that is of languages, the pure and mixed sciences in their fundamental principles, history, criticism, and of whatever may lie at the basis of a superstructure of knowledge in any field open to the human intellect.

Now, entering the university not by presenting a diploma, but through the ordeal of an examination, the student finds himself qualified to read books, to investigate subjects, to listen to learned lectures, to engage in learned discussions, and to carry on wisely his education, whether he addict himself to a profession, to any particular science, or aim to become himself a professor in any of the faculties. In the university, the opportunities of study are without limit, and the student may be a student all his life.

We have remarked that degrees do not wait upon the course of study pursued in the gymnasium, although, that course embraces all that English and American colleges can pretend to. Indeed, according to the most ancient academical laws and precedents, the university alone is competent to confer degrees. Even in England, where education is resigned into the hands of the College, the University alone confers degrees. In Germany the University confers degrees also, but sparingly, specially, and never upon whole classes. We have already stated that the two degrees of arts are abolished.—This may be considered as consequent upon a new division of the subjects of study. In the scholastic age, the studies belonging to the three learned professions were termed philosophies, and all other studies were termed arts. In Germany, the studies of the learned professions are designated by the titles of the three corresponding Faculties—theology, law, medicine; and all other studies are comprised under the general title of philosophy, with a corresponding faculty.

In philosophy only one degree is conferred—that of Doctor of Philosophy. This is conferred upon application by the candidate, and after an examination. It has a meaning, since he who receives it, is deemed qualified to commence a course of lectures in the university. In medicine and law the degree of Doctor is conferred upon the same conditions and implies here likewise the qualifications and privileges of a public lecturer in the respective faculties. Doctor of Theology is purely honorary, and is conferred rarely, and only upon clergymen of very high distinction. The old academical law is thus preserved in the German universities, by which a master or doctor is entitled, if not obligated to teach. We find in these Universities three classes of teachers: First, the ordinary and salaried professors; second, the professors extraordinary, or, as we would say, assistant professors, who receive no salary, and depend upon class fees alone; third, the mere Doctors in the different faculties who commence lecturing, and who, also, receive only class fees. These are called *Doctores* or Teachers.

A German University is, therefore, an association of scholars for scientific and educational purposes, as truly as the scholastic Universities; but as much in advance of the latter, as the modern world is in advance of the middle ages in general intelligence and useful improvements. We find here renewed, the freedom, the spirit, the ideal conceptions of the Greek schools; we find preserved in full energy the organization of the scholastic Universities; but, in addition to this, we find the modern University placed in its proper relation as the culmination of a grand system of Education. The good of the

past is preserved, the evils are eliminated, the imperfections are supplied, and the unity of all true progress is demonstrated.

The third point to be noticed in modern educational development is popular Education. This is a necessary part of the educational movement, and must follow the proper university development. We have shown how the few great thinkers must first appear; how they naturally become the educators of their day, and permeate all following times with the quickening energy of their thoughts. We have shown how naturally and inevitably learned associations arise from these, and grow into educational organizations. It is all a work of genius and free thought. It is a light struck from the heart of humanity itself. It cannot be isolated, it cannot be confined; the very law of its existence is that it shall spread itself far and wide. Disciples gathered around the old philosophers to be taught; they in turn could not but teach others. Thousands crowded the halls of the scholastic universities, drawn by the charm of knowledge, themselves to be graduated as teachers; the very condition on which they were taught was that they should teach others. Education has never been confined to rank. The call to thought was breathed by the winds, murmured by the streams, scattered abroad by the light, written in the beauty, harmony, and glory of creation, and spoken in the inward sense and longing of the human heart. Education could not begin, without, in the end, becoming universal.

The modern university exemplifies this principle of necessary diffusion. The university must be supplied from the gymnasium; the gymnasium must be supplied from the broad and deep reservoir of the people. But a rudimental training becomes necessary as a preparation for the gymnasium. Here then is the necessity of a general rudimental education. Then arises a supply of a different kind moving in the opposite direction—a supply of teachers. The taught must teach, or the whole system breaks to pieces. Hence, the university supplies teachers not only for itself, but for the gymnasium also; and the gymnasium must directly or indirectly supply teachers for the people. With the multiplication of educated men, entering into all the offices of society, the charm of education is felt, and its necessity perceived. The genial inspiration spreads, and a whole people is pervaded by the spirit of education. Popular education is the natural and necessary result.

Compare now the state of popular education in England with that in Germany. In England the university system has not reached a proper development. Here the teachers are only the fellows—an elect and exclusive class; while the graduates at large instead of feeling the obligation of becoming teachers in time, and finding a field

open for the exercise of their vocation, go out into the world as men who are possessed of a privilege which belongs to rank and fortune. And hence, no system of popular education has, as yet, made its appearance here.

In Germany on the contrary, where the gymnasium is open to the poor as freely as to the rich, where all who honorably pass through the gymnasium cannot fail of finding access to the university, and where every educated man becoming a member of the great educational system, incurs the obligation as well as meets the demand to contribute by his labors as a teacher to its sustentation—there we find a most perfect system of popular education. As every thing in education depends upon a proper supply of teachers, so there the primary or common school is provided for in a distinct institution—the Seminary or Normal School; while this again is supplied with instructors from the university and gymnasium.

The grand result may be stated in a few words—every individual of the people receives at least a rudimental education, and the highest forms of education are possible to all, without distinction of rank and fortune.

We have thus, in pursuing the course of educational development, been led to the German, or, as it is more commonly called, the Prussian System, its highest, and most perfect representative in modern times. We have been led to this inevitably. It is not the opinion of an individual, or of a class. The wisest philosophers, and the greatest educators have united in commending this system. Were it necessary to appeal to authority, I might mention two names, than which none can be found more illustrious for intellect and learning, or more devoted to the great cause of education and civilization. I refer to Cousin, of France, and Hamilton, of Scotland. The first, while minister of Public Instruction, was sent on a special mission to Prussia, to examine and report upon its system of education. That report was received with universal approbation in Europe and America. Through its influence, important changes were introduced into the system of public education in France. Hamilton reviewed this Report in the *Edinburgh Review*. “The institutions of Germany, for public instruction,” he remarks, “we have long known and admired. We saw these institutions accomplishing their end to an extent, and in a degree elsewhere unexampled; and were convinced that if other nations attempted an improvement of their educational policy, this could only be accomplished rapidly, surely, and effectually, by adopting, as far as circumstances would permit, a system thus approved by an extensive experience, and the most memorable success.”

#### IV. ON IMPROVEMENTS PRACTICABLE IN AMERICAN COLLEGES.\*

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THE subject of collegiate education in the United States is one which, for the last thirty years, has occupied a large space in the public mind. Within that period our college system, in form as it exists, has been made a subject of frequent and severe stricture; and the question has been seriously raised, whether this system is not inadequate to accomplish the ends of higher education, and even whether it is not incapable, without a radical reorganization, of being brought into harmony with any system by which these ends may be better secured. On the one hand, among the people themselves, there has sprung up a demand for something more practical, something which shall specifically fit men for the ordinary occupations of life, which shall prepare them to become at once mechanics and farmers, engineers and manufacturers, as well as to enter upon what are called the learned professions. On the other hand, that more limited class of men among us, who have pursued the study of letters or science far beyond the limit at which the multitude pause, have painfully felt, in the prosecution of their efforts for self-improvement, the want, under which our country labors, of those aids to higher acquisitions and profounder learning which they see so abundantly to exist in foreign lands. They, too, have naturally first looked to our colleges, in the hope of being able to elevate them, or some of them, to the rank of schools for men—schools embracing, within the range of their teaching, the entire circle of human knowledge, and capable of conducting the inquirer, in every department of the intellectual field, to the utmost limit which discovery or investigation has yet reached.

The practical men, again, seduced by the plausibility of their leading idea, and dazzled by the splendor of those achievements by which modern science has, under our own immediate observation, been recently urging forward, with a rapidity almost miraculous, the world's progress in all the useful arts, have declaimed loudly against

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\* A paper read before the American Association for the Advancement of Education, New York. August 31, 1855.



the value of classical learning, and even demanded its entire exclusion from the course of collegiate instruction. Scholars, on the contrary, have complained that the attention bestowed upon these subjects is already too small; that the study of the ancient languages has a value, as a means of mental development, which nothing can adequately replace; that the space given to this study is less now than it was forty years ago; and finally, that, to the opprobrium of our system of higher education, examples of sound and thorough classical scholarship, among our graduates, are beginning to be the rarest of all phenomena.

In the mean time our colleges, embarrassed by these opposing pressures, have yielded, sometimes in one direction and sometimes in another. Nearly all of them have greatly enlarged the circle of studies which they undertake to teach, and some of them have conceded to their students the privilege of selecting, from among the number, those which they prefer to pursue. The result has been such as is the usual fate of all compromises, and such as must invariably attend the effort to accomplish what is impossible. None of the complaining parties are satisfied. The college still fails to furnish the special and technical education which the practical man requires, and it still more lamentably fails to provide for that higher culture which is supplementary to mere intellectual training. It is evident that there has been error somewhere, either in the original and fundamental idea of the college itself, or in the more recent modifications of its plan of operations. In our general system of education, the college has either a proper and peculiar function to fulfill, or it has not. If it has, it can neither step aside from this, nor rise above it, without leaving a space which must be occupied by some institution designed to do the work it leaves undone. If it has not, then we have been in error on this subject for two hundred years.

In considering the topic which has been assigned to me, it is proper, first, to observe, that if our collegiate system is in fact materially defective, there exist certain serious obstacles in the way of any sudden and sweeping reforms. Could we agree upon the measures which ought to be adopted, we have none but a moral power to enforce their introduction. No royal or imperial decree can be resorted to, to control the operations of our colleges, or constrain their universal assent to any material innovations. Truth is, indeed, powerful, and will ultimately prevail. But truth is as slow as it is powerful, and the lessons of history admonish us that its triumphs are often long delayed. Our colleges are bodies not only independent of each other, and independent of any general controlling

power, but they are also, for the most part, independent of the authority of the local legislatures of the States to which they belong. Though chartered by legislative enactments, few legislatures have reserved to themselves the right to look into or direct their operations; and, if all had done so, the power would still have been divided among more than thirty distinct State governments.

The arrangements of colleges are not even, to any great extent, in the hands of their own faculties. They are subject to the management of Boards of Governors, Overseers, or Trustees, men usually selected, no doubt, because of their presumed fitness for their stations, and because of the interest they are presumed to take in the cause of education; but whom it has, nevertheless, been found hitherto impossible to induce to devote any large amount of their attention to the institutions under their care. These are the men whom truth must reach before reforms, if they are desirable, can be made certain.

Nearly all our colleges are, furthermore, the creations of the different religious denominations which divide our people. They are regarded as important instrumentalities, through which the peculiarities of doctrine which distinguish their founders are to be maintained, propagated, or defended. It is this which has led to the great multiplication of collegiate institutions in our country, and which is daily adding to their number. It is this which has secured to them their endowments; and though we may regret to see the public munificence thus divided and scattered among many feeble institutions, instead of being concentrated in a few which it would suffice to elevate to the highest rank, yet we must not forget that, in the absence of a motive more powerful than mere devotion to the cause of education, this munificence would have been in a great measure withheld. Facts which have fallen under my immediate observation satisfy me, that this religious element, mingling itself with our system of collegiate education, is powerful enough to interpose a difficulty, almost insurmountable, in the way of all those wise and liberal projects by which it has been hoped to secure a system of perfectly free education, of the highest order, open to all at the expense of the State. I am persuaded, that if every State in the Union were to establish for itself a college, furnished with every appliance for imparting instruction, on the most liberal scale, and officered by the highest talent the country affords, providing, however, as it must, against the intrusion into such an institution of any sectarian bias, it would fail to divert, to any great extent, from existing institutions, the patronage which they now receive, and would fail to prevent the erection of new ones upon the same principle.

Again, it must be admitted that our college system, such as it is, whether good or bad, has taken a strong hold upon the confidence of the people. Though an acknowledged offshoot of a foreign system, it has struck its roots deep among us, has accommodated itself to our circumstances, and has proved itself, upon the whole, a thriving plant. If it has been made a subject of complaint, we must not fail to bear in mind that, in all questions of reform or revolution, it is the discontented few who make themselves heard, while the contented multitude live on in silence. Before any large changes can be introduced into our present system, popular opinion is to be extensively operated on, and fully satisfied of their necessity.

This system, then, must be accepted as an existing reality—a reality which we can not set aside or refuse to recognize, if we would, as a part of our general system of education. It is strong in a pecuniary sense. I suppose that no less a sum than fifteen millions of dollars—probably much more—has been already invested in it, and is interested in its preservation. It is strong in a moral sense, having enlisted in its behalf the convictions of the great majority of our citizens, in favor of its substantial value. It is peculiarly strong, in its alliance with the religious sympathies of our people. Our business, then, is not to inquire, what we would do if we had the work to begin anew, but what shall we do with the thing which we have? If, in the comprehensive scheme of general education which we desire to build up, commencing with the rudiments of knowledge and ending with its largest expansion, our colleges occupy an anomalous position; if they fail to interweave themselves with the schools below, taking the learner where they leave him, and carrying him forward in the equable development of his mental powers to the point where—at least until we are provided with institutions of a still higher character—he must be left to educate himself, we must endeavor gradually to mould them into the shape we would have them assume. And if we can not force them to extend themselves downward—as I believe we can not—so as to secure a more efficient performance of the work which we call preparatory, nor upward, so as to do that work for which we have yet made no provision at all, we must not regard these things as evidences of the defects of our college system, but as proofs that our general system itself is wanting in completeness.

The suggestions which I have to offer will be, therefore, entirely simple, plain, and practical, and will be founded on the assumption, that there is a specific function which the college ought to fulfill. This function is the systematic development and discipline of the faculties of the mind, in due proportion and in a natural order. And

the first question which we have to settle, in regard to it, is, obviously *What course of instruction* is best adapted to secure this result? Now much of the discussion which has, of late years, agitated the public mind on this subject, seems to me to have originated in an entire misconception of the proper business of a college. If such discussions had, in all cases, ended, as they began, in words merely, allusion to them here might be unnecessary. But this is by no means the case. In a number of instances they have resulted in breaking up the long-established and time-honored course of collegiate instruction, and substituting in its place something new and materially different. Nor yet could this be a subject of reasonable complaint, provided that, in the novel schemes, we could find evidence of a distinct recognition of the proper function of the college. But so far is this from having been the case, that the entire argument, by which these innovations have been urged and indicated, has been founded on the tacit assumption, that the college has no such proper function. It has, for example, been maintained, with a great deal of warmth, that our colleges have, in later years, failed to keep pace with the rapid progress of human knowledge; that the subjects of study, to which they mainly confine the student, are in part obsolete and in part useless; that they take no account of the prospective pursuits of the young men whom they undertake to train, but subject all alike to the same unvarying intellectual regimen, and, in short, that they are far in arrear of the demands of an eminently utilitarian and practical age. We have, accordingly, been accustomed to hear the value of classical learning discussed, as if its only claim to attention lay in the directness with which it is capable of being turned to the pecuniary advantage of its possessor; and we have heard the usefulness of the higher branches of the mathematics brought to the same test by which we would judge of arithmetic, surveying, or the principles of machinery. How, it is demanded, will it help a man, in this stirring world, to have spent some of his best years in the perusal of Greek and Latin authors? How will it help him—even to communicate with his fellow-men—to have attained any degree of proficiency in the use of languages, in which men have long since ceased to communicate? Or, how will it contribute to his success as a lawyer, as a physician, as a merchant, or as a divine, that he is deeply versed in the mysteries of mathematical analysis, or familiar with the theory of the lunar perturbations?

All this course of argumentation rests, it will be observed, on a simple *petitio principii*. It is taken for granted that the college course ought not to embrace, and was never intended to embrace, any thing which should not be capable of a direct practical appli-

cation, in the business of life. This postulate being granted, the triumphant conclusions of the objectors are at once legitimate and unavoidable. And not only so, but those who persist in advocating the perpetuation of our present system of college education, however in other matters they may be respectable for their intelligence, must, in regard to this, be admitted to be wanting in common sense.

But no such postulate can be received. The studies condemned were never selected, nor is their selection now defended, on the ground that they are to form any necessary and immediate element of those pursuits by which the learner is, in after life, to gain his daily bread. They were selected because of their pre-eminent value as instruments of mental discipline. It is unnecessary for me, on this occasion, to enter into any argument, upon a subject which has already been so often and so ably discussed, and in which I should only travel over ground which has been beaten again and again. I hold it to be time that, on this question, we should be permitted to believe, that there are certain principles, too well established to leave room for further controversy; and, for the sake of explicitness, though they may now be regarded as sufficiently elementary, I will venture to recapitulate them here.

1. Education, in its widest sense, signifies the development, discipline, and cultivation of all the powers and faculties of man, physical, mental, and moral.

2. Intellectual training, which is that which for the moment concerns us, implies the exercise of the mental powers, in a natural order, and in just proportion, upon subjects of thought.

3. The subjects which furnish the most beneficial discipline are not necessarily, nor even usually, those which are most immediately related to the ordinary pursuits of men in life.

4. Though, in the process of education, we necessarily impart knowledge, yet the best education by no means implies the largest amount of that knowledge which the world calls practical.

5. In arranging a plan of studies, designed to furnish a complete system of intellectual discipline, the question, How far the subjects selected may have an immediately practical value, is one of secondary importance. But,

6. Other things being equal—that is to say, when the choice is between subjects of similar disciplinary character—that which affords the largest amount of useful knowledge is of course to be preferred.

Assuming these principles to be true, I say then that the business of our colleges is to educate, and not to inform. And no argument, which goes to decry the freedom with which they employ mathe-

mathematical or classical studies, as instruments of mental discipline, on the score that these subjects are less practical in their nature than something else might be, is valid, until it shall have been shown—a thing which has never yet been done—that this something else has an equal educational value with the studies so denounced. I am not prepared, therefore, to assent to the judiciousness of any of those proposed changes of our present plan of college education, by which the amount either of classical or of mathematical study, now exacted, shall be materially diminished. And, entertaining these opinions, I am equally unprepared to admit the propriety of abolishing the *curriculum* of study, or even of introducing parallel courses of study, if these courses are to run through any considerable portion of the time now devoted to college education.

The necessity of a curriculum is one which grows out of the nature of things. Experience has shown, that a certain amount of faithful labor, expended in due proportion, under the direction of minds already proficient, upon a suitable variety of subjects of human knowledge, properly selected, is sufficient so far to accomplish the main ends of education, that the student may be safely afterward abandoned to his own guidance. But this due proportionment, this suitable varying of subjects, can not with propriety be left to the arrangement of chance. These things must be matters of previous regulation and adjustment; and this regulation and adjustment, however they may be made, must end in the creation of a curriculum of study. Another consideration conspires to the same result. If education is to have any system, if the Degree, which is the certificate of the highest education for which our system provides, is to have any definite meaning, and is to be an evidence that he who receives it has been subjected to a mental training comparable to that of any other graduate, then there must be some standard of comparison to which all may be brought, and by which their fitness for graduation may be tested. Such a standard is found in the curriculum, either when, as in the English universities, it serves to guide the final examinations of all candidates for graduation, or when, as in most American colleges, a record is preserved of the daily performances of every student, upon each subject which it embraces, for use at the termination of the course.

A curriculum being, therefore, an evident necessity, it is next in order, to consider the principles upon which it should be constructed. These appear to be the following :

1. The curriculum should embrace the number and variety of studies properly disciplinary, and the amount of each, which is necessary to an adequately thorough intellectual training. In the

choice of these, the question, How far they are practical, is to be made entirely subordinate to the higher objects of education.

2. It should *not* embrace a greater amount than can be well and completely mastered, within the period of time over which it is spread.

3. The foregoing condition being fulfilled, it *may* embrace other studies, chosen simply because of their value as subjects of knowledge.

If, therefore, our course of collegiate study is to continue to be restricted to a definite term of years, and if the space of time allotted to it is to be no more than sufficient for the purposes of a thorough intellectual training, we are evidently driven to the necessity of denying the propriety of selecting any studies, to form a part of the course, simply on the ground that they are practical.

Let it here be observed, that I am employing the word practical, in this place, in that entirely utilitarian sense in which it has been so much used in public strictures upon the American college system. But I am by no means of the number of those who would withhold this epithet, when understood in its largest and most liberal sense, from any of the studies which we require our students to pursue, however little affinity they may seem to have to those occupations in which the same young men are to become immersed, so soon as the period of their college education is past. Nothing can possess a higher practical value, to any man, than that which makes him a man, in the fullest sense of the word; which gives him habits of clear, systematic, and independent thought; which sharpens his penetration, invigorates his powers of reasoning, teaches him to analyze, chastens and refines his taste, subdues to method his insubordinate imagination, and confers upon him the priceless gift of lucid and forcible utterance. Considered from this point of view, the studies of the college course, however abstract, barren, or profitless they may appear, to a superficial observer, possess a practical value of the very highest and most inestimable character, since their beneficial effects are spread out over the entire life, and are daily manifest in every variety of circumstances by which men are surrounded. If we compare the success in life of the few—for it is but a few after all—who have early enjoyed the advantages of the training which our colleges afford—the average eminence which they attain, in their respective professions and pursuits, the labors by which they command the attention of mankind, the variety and extent of the researches in which they engage, the boldness and success with which they push inquiry into the regions of the unknown, the controlling influence which they often exert in

public affairs, and all those various modes in which a cultivated mind displays its superiority over matter and over other minds—if we compare these things with the degree to which the same things are, upon the whole, true of those who in youth have been denied similar advantages, we can not hesitate to attribute the observed results, in the main, to that early mental discipline which is furnished by these very studies, which we are so accustomed to hear denounced as wanting in practical value. Nor will it be any reply to this, to point, on the one hand, to those, for we need not go far to find them, whose college education has failed to lift them above a respectable mediocrity of standing; nor, on the other, to those more remarkable individuals who have risen to eminence in spite of the deficiencies of their early education. If nature has made men essentially small, no education can render them great; or if gifted youths choose to neglect their early advantages, or to idle away their subsequent lives, the consequences of their neglect, or their indolence, must rest upon them. To use again the names of such men as Franklin, and Watt, and Hugh Miller, as arguments to depreciate the value of collegiate education, is no more to the purpose than it would be to declaim against common schools, because some persons have taught themselves to read. The true form in which to place the argument is this: If these men have done so much without education, what might they not have done with it!

The question then arises, How far it is true that the curriculum of study, in our American colleges, is consistent with the principles according to which I have ventured to assert, it should be formed. I speak of our colleges in general, as if they prescribed to themselves, in all cases, the same invariable programme; and this is so far a fact as to relieve me of the necessity of specifying any minor differences which may exist among them. It is, in the first place, true, that when we compare the list of college studies, as we find it to-day, with what it was fifty or even thirty years ago, we observe it to have been, in the mean time, very greatly extended. We do not find, however, that the additions which have been made to it are in all, or even in most cases, of that class of studies which may be properly called disciplinary. They consist, for the most part, of those branches of Physical Science, or of Natural History, which have received, in these later years, so large a degree of development. It may be added, moreover, that a much more considerable space is at present given to modern languages than was formerly allowed; and that Civil Engineering, a purely practical science, has come in for a material share of attention. Considered in a merely educational point of view, the additions must be pronounced to be



uncalled for and unnecessary. At the same time, while no one can deny the great value of the knowledge which they embrace, we can not regard the proposition, to discard them entirely, with unqualified favor. They happen, moreover, to be the subjects most favorite with those, among the people, who complain most loudly of the existing course of study; and were we to abolish them, we should excite a still more emphatic expression of disapprobation.

But it is to be observed that, while so large additions have been made to the amount of labor to be performed, there has been no corresponding increase of the time allotted to the work; and the question will unavoidably arise, Is it possible that all this time can have been usefully employed half a century ago, if at present we find it sufficient to enable us to accomplish so much more? And if it was so then, do we not deceive ourselves, when we imagine, that we do in fact accomplish what we propose to ourselves now; and have we not barely increased the surface over which we skim, without any longer penetrating to an equal depth? If this is true, and that it is so, we have the publicly expressed convictions of many of our most eminent educators, is it not a matter of self-evident and urgent necessity, that the existing state of things should be in some manner modified, without further delay?

It must be observed, that the modern additions, to the course of study, are mainly valuable, as they contribute to the amount of the student's knowledge, and not especially so, as a means of mental discipline. If the course is to be reduced, and if in this reduction these studies are to be retained to the present extent, or if, as is sometimes demanded, they are to be even more widely expanded, the consequence will be, that the properly educational feature of the system will disappear, and we shall convert our colleges into institutions for pure instruction. This will be to abrogate our system of higher education altogether. If, again, we effect the reduction by throwing out these subjects, to which popular opinion has attached so high and, it must be admitted, so just a value, then we must deny, to the generality of our youth, the only opportunity which seems at present to be open to them, to acquire a species of knowledge, which appears to have become indispensable to every well-informed man. The subject appears thus to be beset with difficulties upon every side.

Two expedients appear to present themselves, through which to obtain relief. In the first place, we may lengthen the period allotted to college education, extending the course of study over a larger number of years, definite or indefinite. Under this arrangement, the later years may be devoted more particularly to providing

the furniture of the mind, while the earlier may be mainly devoted to the development and discipline of its faculties. That we shall meet with objection, on the score of the increased expense which will thus attend the education of a youth, is a thing to be naturally expected; yet I do not see, that this objection is entitled to any very serious consideration, when weighed against the absolute impossibility of furnishing at all the education demanded, upon any more favorable conditions. Of the many subjects which we now undertake to teach, it is notorious that not a few are taught more in pretense than in fact. And I believe it to be true, beyond contradiction, that, in order to do even so much, we have greatly detracted from the thoroughness with which the absolutely indispensable disciplinary studies, the Latin and the Greek, Geometry and its applications, Rhetoric, Logic, and Metaphysics, were once taught, in the same institutions. If the impatient public were to demand, that we should reduce our course to three years, because it would be cheaper to the patrons of colleges, that would afford us no justification for attempting to comply with the demand. It is our business, not to try to control, but rather to conform ourselves to the laws which regulate the human mind; and we can no more crowd a definite amount of instruction into a space too small to hold it, than we can force a quart of matter into a pint cup.

But secondly, we may endeavor by degrees—for a change of this kind must be gradual—to increase the exactions required for admission into the lowest class, until, after a time, we shall have forced the preparatory schools to do the entire amount of work now accomplished in the first, or perhaps the first and second years. This suggestion may possibly find more immediate favor than the preceding, and, in point of fact, it has long been a fixed policy, in some of our colleges, to pursue a course tending in this very direction. The progress thus far made has, however, been slow—slower than the exigencies of the case require, and slower than even the most cautious prudence demands. A certain timidity has seemed to control the better judgments of those who feel most sensibly the necessity of some sort of relief from present embarrassments, growing possibly out of the apprehension—which is doubtless to some degree well founded—that, unless the movement should be simultaneous and general, it would result in loss of patronage to the institution which should take too decidedly the lead. This danger might be obviated by a common understanding, entered into by the managers of different institutions, determining definitely the steps by which the desired change should be effected. It is not to be denied, however, that the expedient I here propose would be much

more easily reducible to practice, in those parts of our country, in which there exist permanent preparatory schools, of a superior grade, than in those large portions of the West and South, where such schools are for the most part temporary, and are too often in the hands of instructors incompetent to the task which it is proposed to assign to them. In England, a great part of the purely disciplinary study is accomplished in such schools, as those of Eton, and Harrow, and Rugby; and were not this true, it is very questionable, how far the university system, as it has been in past years carried out at Oxford and Cambridge, could supply the defect. In Germany, the same work is done in the gymnasia, which rank, in most important particulars, as high as our colleges, and in some even higher. If we are ever in this country to have universities, approaching in plan, to those of the latter country—at least, if our colleges, or any of them, are ever to be elevated to any thing like such a rank—it can only be by ceasing, in great measure, to be what they are, schools for intellectual training; and this can only be possible when they shall, by pursuing some such course as I have suggested, have forced into existence a lower order of schools, capable of doing very much of their present work for them. Whether this will ever be, or whether it is desirable that, to the full extent of the transformation implied, it should be, are questions which I shall not undertake to answer. That a change can be carried beneficially to the extent I have proposed, I am, however, fully persuaded.

In connection with such a change, or even in fact without it, it seems to me important, that the rules which determine the age, at which youth are admissible to our colleges, should undergo revision. Most of our colleges receive candidates for admission at the early age of fourteen. In some few, the minimum age is as high as sixteen; and I am confident that it ought never to be lower. Much of the disheartening difficulty, which is incurred by the youthful student, in some parts of his collegiate course, is unquestionably to be ascribed to the immaturity of mind which he brings to its encounter. The remedy for this evil is so easy, and the evil itself has so often presented itself to many thoughtful minds, that I limit myself to this bare allusion to the subject.

Should neither of the plans which I have presented for relieving our colleges from their present embarrassing condition, in which they are consciously attempting a greater labor than they are capable of performing, meet with general favor, then I know of no alternative but that we should reject entirely from our regular course of study for graduation, many of those branches of Natural History, or of

physical science, pursued into its practical applications, of which we now confessedly furnish but very meager sketches, and which therefore, without being themselves mastered even in outline occupy much time which might be more usefully employed. I extend this remark to the modern languages, which are always easy of independent acquisition by a person who has use for them, of which the proper pronunciation, which is the only particular in which the assistance of a teacher is necessary, is literally *never* acquired in colleges, but which, in many institutions within the circle of my observation, have made very large and serious encroachments upon the time once devoted to the eminently disciplinary and inestimably valuable study of the Latin and the Greek. In looking over one or two college catalogues which happen to be at hand, I find the following among the studies obligatory upon all candidates for graduation: Geology, Mineralogy, Conchology, Zoölogy, Physiology, Botany, Meteorology, Chemical Analysis, Agricultural Chemistry, Civil Engineering, the French language, the Spanish language, the German language, and finally the Constitution of the United States, and the principles of International Law. All this I say is strictly obligatory, and not in any particular dependent on the option of the student. And all this is in addition to what was once called a full course of training in the liberal arts, and was believed to furnish occupation enough to fill up the entire space of four years. Upon this exhibit, I make no comment. To master any one of the branches of Natural History enumerated, would present sufficient employment to occupy almost a life-time. Chemical Analysis can only be practically understood by exclusive devotion to it for months or years. Civil Engineering is a science so eminently practical, and so extensively conversant with details, as to require for any valuable purpose, a devotion hardly less exclusive and hardly less long continued. Is it worth while to deceive the public, by pretending to teach all these things when the possibility of our doing so except in pretence, is a palpable absurdity?

But it may be said that the mere outlines we give have their value. If they do not conduct into the depths of a science, they furnish some general notions regarding it; they acquaint the student with names, and enable him to converse upon such matters in a general manner, so as not to appear utterly ignorant when they happen to be introduced as topics of discussion. This is a plausible apology for superficial knowledge, but I can call it nothing better. I can not believe that the advantage gained is worth the sacrifice which is


third in grade of difficulty, the corresponding honors may for that time be withheld. A plan like this will make the members of every class competitors, in a certain sense, with all who have gone before them; and its tendencies must obviously be to stimulate effort to a much higher degree than where the competition is only for the stamp of a certain nameless and indefinite merit, in no instance clearly ascertained.

It is worth considering, moreover, that this plan will remove, in great measure, the moral evils which are probably inseparable from a competition immediately personal: since, when the struggle is for absolute and not for relative superiority, the success of one aspirant to honor does not involve the necessary humiliation of another.

As permanent tokens of these distinctions, prizes in the form of valuable medals, books, instruments of science or other convenient objects, may very properly be conferred. The number of these, the frequency with which they should be distributed, and the various kinds of merit which they may most judiciously be employed to distinguish, may be subjects for more mature consideration.

As to the manner in which these distinctions should be awarded, it is obviously proper that the performances of all the parties concerned, should be submitted to a committee of disinterested judges, who should have no duty but to compare them with the standard of absolute excellence set up, and to determine how far they fulfil the conditions required. Upon their report, the decision should be announced and the prizes presented in presence of the public, on Commencement day.

As to those relative distinctions which are now I believe, almost invariably made among the members of each class, since they are awarded in view of the whole series of performances which have been daily exhibited throughout the whole preceding course, it appears to me that they should be made to depend, not entirely upon the judgment of the faculty, nor entirely upon the exhibit of the contemporaneous record, but to a certain extent at least, upon the opinions of the students themselves as expressed by vote. The voting should be not explicitly to assign definite distinctions to definite individuals, but should be in the form of lists of merit, which should include the names of the entire class or section to which each voter belongs, or of so large a number of them as may be prescribed, his own course being excluded, arranged numerically in the order of merit. Double lists may perhaps with propriety be required, distinguishing independently the order in letters and in science: and every voter



irresistible. Opposed to influences so prejudicial to the formation of studious habits, we have that love of pre-eminence which naturally inheres in the breast of all mankind, and which, of itself, without being fostered by any artificial stimulus, is sufficient to elicit in many, a very commendable spirit of exertion. The pride of successful scholarship is a feeling honorable to its subject; and I am far from being able to believe that it ought in any manner to be repressed. There are some, I know, who regard all pride as sinful, and who maintain that the actions of men, whether in youth or in age, ought to be influenced by no motive but that which is found in a sense of duty. Such views, however, are not those of the majority of men; and I shall presume, without entering into any argument on the subject, that they are not the views of the body I am addressing.

But if the simple desire to earn an honorable name for intellectual superiority in the little community of which he is a member, be often a sufficient motive to impel a student to exertion, this motive may be rendered much more efficacious, by the adoption of such means to mark this superiority, as shall stamp it with the character of an ascertained and recognized fact, and shall give it publicity not only in the college but in the surrounding world. In most of our colleges, therefore, varying grades of honor are assigned to the most distinguished members of each class, at the conclusion of the course, and sometimes on other occasions. It is generally an honor, to be permitted to take part in the public exercises of commencement day, or of the class exhibitions; and certain of the exercises then assigned to individuals are commonly understood to signify a distinction of the highest character.

This plan is attended with undeniable advantages; but it is to be observed of it, that all the distinctions it confers are merely relative in their significance. They denote the superiority of one individual over others of the same class, but they afford no means of comparing one class with another. It seems to be desirable that some means should be devised for stamping absolute, as distinguished from relative merit. We ought to be able to say of a scholar, not merely, that he is better than another, which, if the entire truth were known, may after all be but insignificant praise; but that he is capable of passing with honor some definite and intelligible ordeal, such as may be provided by requiring of him the performance of tasks of ascertained difficulty.

Such tasks may be prepared in the several departments of instruction by the officers respectively in charge of them; and if no individual of a class shall be found equal to the highest or the second or

third in grade of difficulty, the corresponding honors may for that time be withholden. A plan like this will make the members of every class competitors, in a certain sense, with all who have gone before them; and its tendencies must obviously be to stimulate effort to a much higher degree than where the competition is only for the stamp of a certain nameless and indefinite merit, in no instance clearly ascertained.

It is worth considering, moreover, that this plan will remove, in great measure, the moral evils which are probably inseparable from a competition immediately personal; since, when the struggle is for absolute and not for relative superiority, the success of one aspirant to honor does not involve the necessary humiliation of another.

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should of course be put upon his honor to give his suffrage in accordance with his honest convictions.

I found this opinion upon several considerations which appear to me to be not without a sensible importance. In the first place, students observe their fellow-students from a point of view inaccessible to the Faculty. They are sometimes aware of the practice of arts which can not be known to the instructor, by which an individual may seem to be entitled to a credit which is not fairly his own. Translations and interlined books in the languages, borrowed solutions in the mathematics, and other similar aids, may be employed by some, while by others they are honestly rejected. To give to the popular voice a certain weight in the assignment of honors, is to put the most effectual check which occurs to me to practices like these.

In the second place, to make all young men more or less dependent for distinction, upon the estimation in which their attainments and abilities are held by their peers, is to impress them with a higher sense of the value of an honorable reputation, and a more honest desire to possess a real rather than a seeming merit. In this view of the case, I can not but believe that the moral influences of the plan I recommend must be good.

In the third place, I believe that it would be a gratification to the parties interested—and all are more or less interested, whether candidates for high distinction or not—to be recognized as judges in the assignment of the honors won in a competition of which, all have been equally witnesses; nor can I perceive that any disadvantage can attend the policy of permitting this gratification.

I would, of course, have the judgment of the instructors, as well as that of the students, consulted; but as to the relative weight which should be given to each, I am not fully prepared at this time, to express an opinion.

Besides the stimulants to exertion already mentioned, an additional one may be provided by the foundation of scholarships. Scholarships already exist in some of our colleges, but I do not know that they are generally conferred on individuals in reward for meritorious exertion. Indigence has perhaps been regarded as presenting a higher ground of claim for their advantages than merit; or possibly it may be said with greater correctness that while merit has been in some degree considered, indigence has nevertheless been made an indispensable condition of their bestowal. If scholarships, however, are to be employed for the purpose of stimulating the highest exercise of talent, they must be trammelled by no considerations like this. They must be understood to be rewards of merit exclusively,



and they must be conferred on the most meritorious without regard to their circumstances. It is unfortunate that, in the great multiplicity of colleges in America, the public munificence is so divided up and parceled out, as to render the expedient here suggested one which we can hardly hope soon to see generally employed. Scholarships are too expensive expedients to be available in institutions which are barely able to sustain themselves, and which do actually succeed in sustaining themselves only by making the salaries of their officers barely sufficient to sustain life. But if, in any of our institutions, it should be found practicable to hold out the encouragement to exertion, which the prospect of securing a scholarship may be presumed to afford, the following suggestions may have a value.

1. The design of these species of stimulus being to keep the spirit of effort alive, a scholarship should be liable to forfeit, whenever its incumbent falls into habits of idleness or vice.

2. As the object is to encourage industry *in college*, and not directly to reward successful exertion during the period of preparation, no scholarship should be conferred upon a student, until after the close of at least a year from the time of his admission. The benefit may then be made retro-active, and the value of the scholarship for the year that is past may be made over to the successful competitor at once.

3. This principle may be extended, should it be thought proper, from year to year; or the beneficiary may continue to hold his position, until, by his own neglect of study or vicious conduct, he may be adjudged to have forfeited it. Under these conditions, scholarships, whenever there exist the resources to create them, may probably be made an eminently efficacious means of encouraging to attainments of the highest order. Since they are conferred as honors, no fastidiousness will be likely to reject them merely from a fear of incurring the imputation of mercenary motives; while the pecuniary benefits which they carry with them will prove a real, though perhaps an unavowed, incentive to the desire of securing them.

It may be said, and there is force in the remark, that the kinds of stimulus of which we have been speaking are in their own nature, restricted to the few. Scholarships and prizes can not be numerous, and the merely nominal honors which most colleges confer, leave, after all, the great majority of every class undistinguished. To obviate in a measure this advantage, a plan of grading is in general use, founded on the recorded values of the several performances of all the students, estimated according to a definite scale. Upon this basis, a special merit roll is made out in each study or in each department,

and a general merit roll is constructed from a combination of all of these together. The results of these records are usually communicated periodically to the parents and friends of every student. By this means the honor which is due to respectability is presumed to be secured, no less certainly than that which the higher distinctions award to superiority; and no one is permitted to feel that his deficiencies will be covered up and concealed, in consequence of his being confounded with a multitude.

This plan, which in theory is unexceptionable, seems to be attended with some practical disadvantages. An experience of many years has failed to satisfy me that its tendencies are entirely good. It encourages to a pernicious extent a disposition to resort to those artifices by which young men often endeavor to impose on their instructors; and leads them to place a higher value upon show than upon substance. This is among the considerations which have induced me to believe that it is useful, from time to time, to take the sense of the students themselves in regard to each other's merit as scholars. Were this practice to be made a recognized part of the system, I am persuaded that results much more worthy of reliance than are now possible would be reached; while genuine scholarship would become an object of higher ambition, and unworthy arts would fall into deeper disrepute.


The system of grading might furthermore be made more efficacious as an incitement to application than at present, should classes be divided into sections upon the basis of comparative scholarship. This plan is, I believe, in practice at the Military Academy at West Point; but I am not aware that it has been introduced into any of our colleges. Let those of the highest order of merit be separated from the rest, or let there be several subdivisions established on the same principle, each reciting by itself. Degradation or promotion from section to section may then be made the penalty of relaxation of effort or the reward of increased diligence and success. To carry out in practice a plan of this kind may seem to require an increase of the number of instructors now found sufficient, or of the amount of labor which the same instructors are expected to perform; and to a certain extent, this may be true. But with the reduction of the numbers reciting at the same time, the duration of the recitation may also be, in a measure if not correspondingly, reduced; so that the burthen may not necessarily become intolerable.

I believe this suggestion to be well worth consideration. It is notorious that the largest amount of the teacher's time and attention is almost invariably occupied with those members of a class who are

most deficient in preparation of their daily exercises; and who either from inattention or incapacity, are slowest to learn. This portion operate as a dead weight in retarding the progress of the rest; and the example of their imperfect performances operates inevitably to degrade the standard of excellence in recitation. Let them be separated from their superiors, and, if they are capable of being stimulated at all, they will endeavor to escape from the implied degradation; if not, they will at least, no longer be an injury to any but themselves.

The object of University Examinations in foreign countries is to determine the fitness of their subjects for the honor of graduation. With us, for the most part, this fitness is presumed to be ascertained mainly by the record which is kept of the performances of our students during the entire period of collegiate instruction; and if examinations are regarded as criteria of attainment at all, it is only to a moderate degree. In point of fact, as they are usually conducted, they are not worthy of any great reliance, considered as tests of scholarship or attainment. They are generally brief in duration, confined rigidly to the matter of text-books, almost always oral, and conducted in each department by the instructor himself. A few minutes allotted to each student is all that the arrangements permit. A few questions, difficult or simple, as accident may determine, a single passage in a Latin or Greek author, a single proposition in the mathematics, or the enunciation of a principle in physical science, furnish the entire test by which the attainments of several years are to be judged. It is no uncommon thing for a young man conscious of great deficiencies, to congratulate himself upon his happy escape; or for one who entertains a pretty well-founded confidence of success, to be subjected to severe mortification. Our colleges are therefore right in regarding their examinations, as they are at present conducted, as being of comparatively little value in determining relative grades of scholarship, or in ascertaining the fitness of their students for graduation.

I have no hesitation in expressing the belief that, unless these exercises can be so modified in their plan and their thoroughness, as to become in fact what they profess to be in name, it would be better that they should be abolished entirely. They ought to be the means of ascertaining how faithfully the student has employed his time and what is the extent of his knowledge of the subject with which he has been occupied. To this end, they should in the main be conducted in writing, and the same tests should be applied in every individual case. These tests should be carefully prepared before-hand, in such a manner that they may show at once the range and the depth of the student's knowledge. Time enough should be allowed to



render the trial a thorough one. The tasks allotted to each examination-session should only be made known after the session has commenced; and no one should be permitted to depart until he has completed his performance. Such performances may be fairly relied on as presenting an exhibit of scholarship both positive and comparative; and in this respect they are infinitely preferable to any record of daily recitation which can be kept during the period of instruction.

A great vice of this latter criterion is, that it encourages a habit of studying merely for the moment; of depending too much upon the mere exercise of memory, and of concentrating the attention too exclusively upon the task of the day, without sufficient regard to its connections with those of yesterday and of to-morrow. The instructor, who, without giving previous notice of his intention, calls for some fact or principle which was fresh a week before, finds himself too often able to elicit only the most unsatisfactory and meager replies. If young men are made to feel that their merits will be estimated by the actual *results* they have to show for the time and labor they have expended during their college course, and not by that semblance of knowing which is carried without much difficulty directly from the text-book to the recitation, it may be hoped that substantial attainments will come to be more highly esteemed, and will be more generally met with.


Some of our colleges already employ the plan of examination which I have recommended. Whether any of them make it, however, the sole basis of *classification* in regard to scholarship, I am not informed. That it ought to be made so, I am, for my own part, fully persuaded. I can see no injustice which it is likely to operate, since it places all upon a footing of more perfect equality in regard to opportunities than any other plan which can be devised. And its adoption will at once set at rest many troublesome questions which are apt to arise, in the adjustment of the scale of merit upon the plan now generally in use.

The subject of academic degrees requires but a brief notice. I suppose, that if our colleges continue to adhere to a prescribed course of instruction, some form must be kept up to distinguish the student who has fulfilled all the requirements of this course, from one who has not. The degree of Bachelor of Arts serves at present to make this distinction. I do not know that it has any other use; but should it be abolished, as some have desired, I see no escape from the necessity of adopting some substitute to answer precisely the same purpose. If any object to the *name*, on the score that the word "Arts," in the

sense in which it is here employed, is obsolete; it may be very well replied, that the name is ancient, and venerable, and universally intelligible; and that, if it carries with it, as it does, a sort of academic odor, it is in fact all the better on that account. But since, in regard to the necessity of preserving the *thing*, there can hardly be two opinions, it seems to be a very idle and useless waste of time to dispute about the name by which it shall be called.

Some writers who have advocated the voluntary, or as it has been otherwise called, the "open University" plan, have sneered at this feature of our system, as if the degree were the reward of *residence* in college, and not of any necessary amount of attainment in arts. Any one, they say, can attain the distinction of graduation, who chooses to remain four years in college; whereas in the model institution, in which their views are illustrated, no one can be a graduate, however long the period of his residence, until he shall have been pronounced proficient in a sufficient number of departments. These statements are in a certain sense correct; and in a certain more material sense, otherwise. A student, after a four years' residence in college, usually succeeds in securing the Bachelor's degree; but it is to be observed that he must first *reside the four years*—a matter not entirely optional with him, since he is always liable to be turned back or dismissed for deficient scholarship. In the "open" Universities, on the other hand, though degrees are not granted except on evidence of proficiency, I know nothing to limit the duration of residence, so that apparently they are deficient in one important species of stimulus to industry.

The degree of Bachelor of Arts, or something equivalent to it, to be conferred on those who appear to be worthy of it, at the end of the stated course of study, seems to me, therefore, to be indispensable. But though I see no reason to recommend any change in regard to the usages relating to *this* degree, the case is very different in reference to the higher degree of Master. In the English Universities, when the period of education extended to seven years, and when teaching in order to learn was one of the agencies employed in those institutions, this degree was conferred only after the Bachelor had devoted himself for three years to higher attainments, and to the business of actually instructing others. Among the many abuses which have crept into those venerable institutions, these regulations have disappeared. Neither teaching nor study is necessary to enable the Bachelor to proceed Master, yet the three years' interval between the granting of the two degrees is still maintained. Our colleges have borrowed this later English usage; and in most of them



now, the degree of Master is conferred "in course" upon all Bachelors of three years' standing. The consequence is, that the degree of Master of Arts is significant of nothing at all, except of the fact that the recipient has been graduated before. It is therefore of no use as a stimulant to exertion, to students either in college or out; and it might without any disadvantage be abolished entirely.

Our practice in conferring this distinction indiscriminately upon all the alumni of our colleges, operates to render it nearly valueless when it is bestowed, as it occasionally is, for meritorious attainments, upon those who are not already graduates. An honor is not an honor when it is shared with all the world; and more especially when it is attained by most of those who wear it, without any merit of their own. It seems to me that the practice of our colleges on this subject should be discontinued; and that hereafter, if there is to be such a thing as proceeding to the Master's degree "in course," this course should mean something more than *the course of time*. Perhaps a careful examination of this subject may lead to some eligible plan for reducing within tolerable limits the extended curriculum of study upon which I have already sufficiently commented. Perhaps the idea of lengthening the period of study may be rendered more acceptable, by suggesting that the Bachelor's degree may be conferred at the end of four years, upon such as have passed through a course of a character mainly disciplinary; and the Master's degree reserved for those who choose to remain an additional period in the pursuit of those branches for which we have, at present so little time to share. Upon these points I content myself with these brief suggestions.

Though the government of our colleges is, in theory, parental, in practice it partakes very little of this character. The arrangements presume that the students are subject to the constant supervision of the authorities, but in point of fact this supervision is so nearly nominal, as, if considered in the light of a restraint, to be without any material value. Though students, are by law at all times liable to visitation in their apartments, they are rarely visited oftener than once a day, and in many colleges not so often. The influences by which a disposition to disorder are principally restrained, are simply such as operate on men in ordinary society—the advantages which spring from a fair reputation, and the disadvantages to which irregularities of conduct inevitably lead.

The difficulties of College Government, grow mainly out of the questions, how shall offences be prevented, and how, when they occur, shall offenders be treated. In regard to the first point, I am persuaded that little is gained by holding out the idea that the Fac-


ulty expect to accomplish much by the mere exercise of vigilance. This is directly to invite a trial of wits between the two parties, in which the advantages are all on one side; and it is to give birth to a feeling that good order is not a matter in which the governors and governed have an equal interest. My experience satisfies me that, more may be accomplished by appealing to the sense of propriety of which no young man is wholly devoid, and by professing to *expect* that a community of young gentlemen will behave as gentlemen should, than by permitting them to suppose that any reliance is placed upon any degree of watchfulness which the Faculty have it in their power to exercise over them.

In regard to the treatment of offences, I am less and less inclined to believe in the efficacy of any graduated system of penalties. Private admonition and remonstrance I regard as preferable, in all cases where offences are venial, to public censures; and if these means fail to reform, they should be followed by removal from college without the superadded mortification of notoriety. More serious cases, which are rarer, may require severer treatment. In regard to such no remark is necessary here.

In many institutions the practice exists of keeping a record of demerit. All minor offences are rated according to a certain numerical scale, and the student whose account reaches a certain maximum, within a time specified, is cut off from his connection with the institution. In a college of which I have been an officer, I have seen this plan in operation for many years; and I have afterward seen it discontinued for several more, without any sensible disadvantage. In fact if any noticeable consequence could be considered as attributable to the change, it was rather an improvement than a deterioration of the general good order of the community.

No one can be more decidedly opposed than I am, to excess of penal legislation. Its effect is often as much to create as to prevent evil, and I have never yet seen a college in which the fault appeared to be that there was too little.

In regard to the discovery of the perpetrators of secret offences the laws of different colleges differ among themselves. Some institutions claim the right to compel every student to exculpate himself; for which purpose his own declaration is, in the absence of any circumstances calculated to invalidate it, accepted as sufficient proof of innocence. Others require the testimony of the witnesses to the facts thus occasionally compelling one student to inculpate another. Both these methods of investigation have been the occasion of serious difficulties; and it is probable that neither is expedient so long as there



is any possibility of securing the ends of good government without them. The first appears to me, after having been a witness of its practical working, in several instances, to be so objectionable, that I can not believe it ought any longer to be suffered to stand, as a rule of proceeding in any college. The other, which is the only alternative, can hardly be relinquished, unless it is intended to disarm the government entirely; but the cases which will justify an appeal to the powers it confers, will very rarely occur in an institution which is generally well managed.

It is my opinion that the colleges of the present day are distinguished by a much greater uniformity of good order, and so far as appearances go, of propriety of conduct on the part of students, than was the case twenty or thirty years ago. Those premeditated disturbances and freaks, originating in the pure spirit of mischief, denominated "college tricks," have, within the limits of my observation, been growing less and less frequent; and the occasions have become sensibly rarer throughout the country, on which there has been any thing like an organized resistance to college authorities. Whether this be a result of a growing disposition on the part of college officers to rely more upon personal influence, and less upon law than formerly, or whether it be owing to the increased disfavor with which such things are looked upon by the public, the result may in either case be accepted as an evidence of improvement, which can not fail to be gratifying to the friends of education every where.

In connection with the subject of government, it is in order to allude to a radical evil of our system, out of which a multitude of consequent evils grow. I can conceive nothing more injudicious in principle than the collecting together, in an isolated community apart from the observation of the public, and but nominally subject to the supervision of those who are presumed to watch over them of a large body of young men fresh from the restraints of the family and the school, and surrounded by a multitude of novel temptations. The dormitory system, as it is called, I esteem, for such a class of persons, to be purely and unqualifiedly bad. It is pernicious equally to the morals and the manners. It fosters vicious habits, blunts the sense of delicacy, encourages rudeness and vulgarity of speech, leads to disregard of personal neatness, and is finally the obvious and immediate cause of nearly every one of those offences which the penal laws of colleges are enacted to punish.


I am aware that many of our existing colleges are so situated as to render the abandonment of the system, at least for the present, and for then, an impossibility. The dormitories are built, and no



choice remains but to continue to occupy them; since they are unfortunately built in situations where no other accommodations can be obtained. Their locations have been selected in consequence of what seems to me to be a very idle fear of the injurious influences which are supposed to hang around large towns. In some cases, where a choice has been made more wisely, either no dormitories have been erected at all, or none have been recently erected to accommodate growing numbers. This is a subject, the discussion of which is out of place here, and my views in regard to it have been elsewhere so fully expressed, that I content myself with this brief allusion to it.

It is a part of the duty expected of me that I should consider the question whether it is possible to do any thing to improve the relation in which our colleges stand to each other. Upon this point I shall be very brief. In the first place, it may be observed that if the system itself is to undergo any important change, the benefits which such a change may bring with it, can only be secured by the general acquiescence of all the institutions concerned. The perfect independence which our colleges enjoy, not only of each other, but of any superior controlling power, renders it impracticable to unite them in any common and simultaneous movement, except by first convincing them of its necessity. If it is not a mistake to presume that such a necessity does really exist, then we can not doubt that a conviction of its reality must every where follow a fair examination of the subject. The question then next arises, how can we secure such an examination—how can we awaken the spirit of inquiry among all those who, whether as officers of Faculties or members of superintending Boards, hold in their hands the management of our more than one hundred and fifty scattered collegiate institutions? Correspondence originating with those who are already alive to the importance of this subject might accomplish much; but who shall take the lead in such a correspondence, or bear the heavy burthen which it imposes? And how, supposing that any zealous individual were to put himself forward in this work, how could such an one hope to secure for his suggestions any higher consideration than is usually bestowed on the opinions of an individual?

Two ideas occur to me as containing within them a possible solution of the difficulty. The first I scarcely venture to present, even with the utmost diffidence. It is, that a convention of delegates from all the principal colleges of the country should be assembled to deliberate upon the measures which the common good requires. It would be too much to anticipate that any very large progress could



be made during the setting of a single such convention. If the plan is worth adopting at all, it ought to involve the idea of a sort of permanent council periodically assembling perhaps as often as once in every one or two years.

I should consider a suggestion of this kind as being entirely visionary, if I were not in some degree encouraged by the fact that, in this Association, we have already an organization which must annually bring together a great and increasing number of the friends of education; among whom we may with just reason expect to find many who are interested in the management of our colleges. If therefore, it should seem to be worth an effort to attempt to secure such a convention as I have suggested, the time and the place which would appear to offer the highest probability of success, would be those fixed upon for the meetings of this Association. I am aware of the serious difficulties which must attend the working of a plan like this. The vast extent of our country, the consequent great distances which many delegates would be obliged to travel, and the expense to which they would be subjected, added to the deficient interest which will probably be felt, in the beginning at least, and in many quarters, in the object proposed, would too probably render the attendance far from general.

I would suggest, therefore, as an alternative proposition, that the standing committee of this Association, or a special committee appointed expressly for the purpose, should be instructed to open a correspondence, by circular, with every college in the country, setting forth briefly the nature of the evils presumed at present to exist in the system, or communicating documents for that purpose; and soliciting from each a distinct expression of views thereupon. Upon the basis of the results thus obtained, the convention could proceed hereafter explicitly to recommend the immediate introduction of such modifications of the system, as should appear to be sanctioned by the majority of voices; and the knowledge that they are so sanctioned would furnish a pretty good guaranty for their general adoption. I limit myself to merely throwing out this idea. I am unwilling to trespass further upon the patience of the Association by enlarging upon it.

Apart, however from the object of endeavoring to unite all the colleges of our country in some plan of definite, simultaneous and concerted action, it seems to be eminently desirable that the officers who control them should cultivate a more extensive and intimate personal acquaintance with each other. I trust that this Association may be found to be one of the most important instrumentalities in

bringing about so desirable a result. We meet here upon a common ground, and if we do not come as delegates expressly authorized to commit the institutions we represent to the adoption of specific measure of reform, we nevertheless gather each other's views, ascertain the sense of the majority on all important questions, and go home with re-awakened zeal to pursue our labors in the common cause; and possibly with more enlightened views and better established convictions, as to the direction in which we should put forth our efforts.

Nor should it satisfy us that we meet occasionally here upon a common ground. We should *visit each other* at home, acquaint ourselves with each other's usages, observe each other's arrangements and facilities for giving instruction, attend if possible each other's daily exercises of lecture and recitation, be present as frequently, as our opportunities admit, on the occasions of each other's public exhibitions. By this means, we shall learn to take an interest in other institutions, not unlike and hardly inferior to that which we feel for our own.

It is also highly desirable that an active *correspondence* should be kept up between the officers of different colleges. Nothing can be more effectual in keeping alive an interest in each others prosperity. The interchange, moreover of printed documents and papers, is not only gratifying as an attention, and encouraging as an evidence of sympathy, but it is substantially useful. Catalogues, addresses, printed outlines of lectures, and examination papers, may all furnish information of more or less value, and may sometimes contain suggestions which may be immediately turned to profit.

Finally, the officers of our colleges should cultivate a fraternal feeling. They are laborers in a common cause, and they are bound together by a common interest of the noblest kind. No spirit of rivalry should animate them, save the honorable desire of pre-eminence in doing good. Among the incessant bickerings and animosities of which the world is full, let the friends of education make it manifest, that they are superior to all petty jealousies; and while other questions are perpetually distracting our country, and arraying section against section, on this one at least let it appear that "we know no north and no south," but that all are willing to go hand in hand in the effort to elevate the intellectual character of our whole people.

## V. MORAL EDUCATION.

THE BEST METHODS OF TEACHING MORALS IN COMMON SCHOOLS.

BY REV. CHARLES BROOKS, OF MEDFORD, MASS.

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THIS world is our school-house, God is our Teacher and the Bible our class-book ; and yet there are in the United States two millions of children, between the ages of 5 and 15 who receive no moral culture ; so many heathen in the midst of Christianity ; barbarians in the midst of civilization ! Do you ask, what are we going to do with this increasing army of future voters, who begin to think they hold the balance of power and are therefore preparing to take command of the country. That is not the question. The question is what are they going to do with us ? I can find but one way of disarming the native savageness and of preventing the probable, future venality of this mass of our own and foreign population ; and that is, *by having a law that shall compel every child to go to school, and then by having moral nurture secured to every pupil.*

That morals should be taught in every school I take for granted. That they *can* be taught in every school I also take for granted ; because they are taught in hundreds of schools in this country. In the Kingdom of Prussia, religion stands first in every catalogue of school-studies and it is taught in every school. In Holland it is required to be taught, according to law, in every parish as a separate parish, but the clergymen must transmit his marks of merit, for each pupil, to the public school teacher, and those marks go to make up the relative rank of the pupil in that public school. In our country it is forbidden by law to teach sectarian dogmatics in public schools ; but, not forbidden to teach morals. The question before us now is, *how can morals be most effectually taught in our common or public Schools ?*

Can there be a more difficult problem presented for solution ? It confessedly stands at the head of perplexing questions in this department on account of the jealousy of different religious sects. I undertake it with extremest diffidence ; but, without angling for sympathy or wasting time in apologies, let us to our work.

What is it to *teach* morals in a school ? It is to impart moral ideas

to children's minds by words; and then, by exercise and example, to make those moral ideas become active principles, embodied in the life. The intellectual idea is first, as a cause; the good life is second as an effect.

Under the head of morals I include all the principles which should regulate the conduct of men: viz., justice, veracity, temperance, industry, chastity, economy, beneficence, love of truth, love of order, conscientiousness, obedience to law, obedience to parents, veneration of age, duties to brothers and sisters, duties to the young, to the state, to the cause of light, liberty, and love. To do violence to any of these principles is to do an immoral act; it is to go contrary to the will of God and the commands of Christ.

Having defined what is meant by morals, and what it is to teach them, the *modus operandi* is the next question.

I apprehend there are four ways or methods by which these moral principles may be taught in the schools of the United States. Three of these modes are direct; one indirect. The indirect mode I will mention first: and it is through the

*Family.* If parents communicate moral ideas to their children's minds by fireside instruction, and communicate spiritual glow to their hearts by eloquent goodness of life, then their children go to school prepared and willing to receive moral culture there, and prepared also to set before the school winning lessons of moral beauty. Such children become so many silent teachers of morals in the school. If children receive no spiritual developement at home, then they go to school with calloused hearts. In one sense, therefore, parents are to decide whether moral culture can or cannot be prosecuted in the school.

Again. If parents in their families will speak respectfully and affectionately of the teachers of their children, then those teachers can get hold of the minds and hearts of their pupils; but, if parents speak distrustingly or contemptuously of the teachers of their children, then those teachers can do their children very little good. Parents, therefore, have it in their power morally to strengthen and build up the school or to weaken and destroy it. The family is God's primary school, introductory to the public school. In the family every thing and every body teaches. There are infinitely complex and indescribable feelings, which there give the greatest force to ideas and an unconscious influence to conduct. These manifest themselves in the glance of a mother's eye, the tones of a father's voice, and the manner of a faithful friend. It is this mysterious something, which is all around us like an atmosphere, that truly and permanently shapes

youthful character. The children think the family thoughts, catch the family manners, and follow the family aims; thus carrying the family morals into the school-house, as the grinder of aromatic seeds carries with him wherever he goes, the fragrance of his workshop.

My first mode, therefore, of securing moral teaching in the school, is to secure it in the family.

The second method of teaching morals in schools, is *by the voice and example of the teacher*. This method is direct. The whole practical philosophy of the school system may be summed up in these eight words, "as is the Teacher, so is the school." The nineteenth century demands a higher type of teachers; teachers who are more than a match for the intense mental activity of the age, and who can more than master its tyrannous selfishness. The 19th century imperiously demands, also, that the high and sacred office of teacher should be made a *fixed profession*, and that school instructors should be as fully prepared for their duties as is the clergyman for his. Teachers, teachers, yes, I say teachers have an inconceivable and paramount agency in shaping the destinies of the world. If the question be put to me,—which is the most important to the highest and most durable interests of society, viz., to have a competent pulpit orator for 1,000 grown-up persons, or to have a competent school teacher for the children of those 1,000 persons, I answer, that in my judgement it is the most important to have the competent teacher; inasmuch as the foundation and walls of a building are more important, on the whole, than its finish or its furniture. We have reached a period of the world when society needs whole men; men whose physical, intellectual and moral powers have been developed in their natural order, proper time, and due proportion; men, in whom each of these powers occupies the exact place in the grown-up *character*, which God ordained in the infant *constitution*. How can we have *such* men except by the early unfolding of their various powers? I say *early*. This work must be commenced as soon as reason dawns and conscience speaks. What so necessary as competent teachers of the young mind, and competent guides of the young heart? It is competent teachers, therefore, that I would use for inculcating moral truth and Christian virtue in our common schools. A stupid, unfaithful and vicious teacher, in a company of innocent children, is what the serpent was in Paradise.

It comes then to this,—that, if we have accomplished, purposely prepared, faithful and Christian teachers in our schools we *can* have and certainly *shall* have morality taught in them, both by precept and example. If we have not such teachers, we have no right to expect

such instruction. As is the teacher, so is the school. Nothing can be truer. Competent teachers, whose learning is sanctified by piety, and whose characters are all radiant with love, will assuredly impart their nobility of soul to their pupils. Their spiritual magnetism will go out from them whenever innocent childhood presents itself as a conductor. Such teachers will unconsciously throw into the daily lessons some moral suggestion, moral hint, moral maxim, or moral query; thus giving moral polarity to every thing. Morals will thus act the part in the daily instruction, which oxygen acts in the atmosphere; *insensibly* mixed with other ingredients, yet the life of them all. Such teachers will be consistent. They will strive to be what they teach; and thus throw over all their instruction the beautiful illustrations of their own example.

Now it is very plain, that such teachers, who project themselves into the motives and affections of their pupils, will gradually, but insensibly, become a rule, a conscience, yea, a Bible to them. The sight of such an instructor will be to them as the beauty of holiness; because they know his heart is moved by generous impulses, and his life governed by lofty principles. In one sense he represents God to them. Such a teacher knows that our earthly life and our immortal hopes are intended to *form character*, and that character does not come of mathematics and logic, so much as from the daily exercise of the intellectual and moral faculties united, and from the daily practice of good deeds. When he reads the Sacred Scriptures each morning (and no school should ever be opened without reading them), he will select those parts which will most readily attract juvenile curiosity and most seriously impress youthful hearts. When he leads in their devotions (and this service should always follow the reading of God's holy word), he will take great pains to pray like a child, and not like a man; and in all religious services he will be specially moved by brevity and humiliation, by earnestness and simplicity to touch the deepest fountain of feeling in his pupils. By this reading of the Scriptures and offering of prayer he will teach them that they should begin every thing with God; that they should never plan what they dare not ask him to aid, and never do what they may not ask him to approve. Over the school-room door of one of the Normal schools in Germany are these three words "Pray and Work." This command our Christian teacher would obey and persuade his pupils to obey. Thus he would make morality permeate all true culture, and seize every little incident whereby he could expand the idea of right or deepen the love of truth. I say, that the teacher who is thus filled with Christ's holy spirit and God's holy love, can no

more abstain from teaching morality in his school than he can abstain from breathing. My second practical method, therefore, of teaching morals in schools is to have competent teachers, who are fully able and ever ready to do in this department, what God and nature require to be done.

The third practicable method of teaching morals in our public schools is by *books*. The Bible should occupy the first place in schools. Whether it should or should not be introduced, is a question I would not consent to entertain; for, if God's own word is not to be read by his children, I know of no book that should be.

There are good moral class-books which might be used with great effect by the teachers. There is a small book called "Morals for Schools," written by a lady of Maine, which has done much service; but the best work of the kind, I think, is Dr. Wayland's "Moral Science." This great and good man has secured the lasting gratitude of the philanthropist and the Christian; and now, after a long, useful, and brilliant career, retires from his high position amidst the benedictions of the country. Let me now speak of our school-books, and I say, that books, like teachers, must have morality in them, else they can not impart it. Books, therefore, must be made with special reference to this paramount object. The reading books should contain interesting stories, dialogues, poems, parables, portions of natural history, descriptions of storms, seasons, atmospheric phenomena, biography of good men and women who have resisted temptation, and attained eminence by their moral force of character, biography of bad persons who have come to poverty, disgrace and ruin by yielding to temptation. The most valuable information, and the most attractive moral principles may be so united in a reading book, as to be imperceptibly introduced together to the young mind. The grammar book should teach its science thoroughly, but its principles should be illustrated by short and pithy maxims which contain the moral element. If the author of a grammar wishes to do it, he can make its pages luminous with Divine truth, without exciting the least surprise in any pupil. So the author of a geography, without any violence to his pupil's feelings, show the earth to be full of the riches of God; and thus make the footstool of the Almighty an altar of devotion. History, how it shows, at almost every step, the development of a vast, almighty, moral government! Half the facts of history are luminous with the steps of a divine providence. Why should not a history beam a similar radiance? Take astronomy. How irresistably that science leads to our trust and adoration of God; and while it assures us that "an undevout astronomer is mad," should not the books that



teach this sublime science, be full of light from the Sun of righteousness? Then there is arithmetic; and even from this least promising of departments, a child may be taught to number his days so as to apply his heart to religious wisdom. If the makers of school-books resolved to give to every book a true moral and spiritual polarity, they could do it without betraying the religious sect to which they belonged.

I hardly, therefore, need say, that we need books with a vastly higher type of character than those in common use. We need books which do *not* put asunder what God has joined together. We need books charged with moral electricity, which will flow by an insensible stream into the student's open soul.

Examine all the school-books used in the public schools of the United States; and you will say that 19 out of 20 go upon the supposition that the intellect only is to be cultivated. You would hardly guess from them, that a child had a heart to be sanctified, as he has a head to be enlightened. I say, then, that we need school-books upon a new plan; books which embrace the whole complex nature of childhood; books which look at the world, at man, at truth and duty, from God's angle; books which so communicate the divine ideas in science, and in life, that they can make us think God's thoughts after him. I see no reason why we should not have such books; and when we *do* have them, what a mighty power will they become for infusing the eternal principles of Christ's morality into the soul of inquisitive and impressible childhood. And this is my third way of teaching morals in schools.

My fourth and last method, is this: to introduce *voluntary discussions* on moral topics. The head master should preside over, and direct them. Such discussions would incidentally teach children grammar, the art of expression before numbers, the laws of fair debate, the principles of just criticism, the laws of order, &c.; but, my plan is to use them for teaching moral truth with exceeding distinctness and power. A book of debateable questions, embracing history, biography, government, domestic life, play, work, virtue, vice, &c., should be prepared with special reference to such a school exercise. If such a book does not exist, let the teacher give out such a question from his own mind as he knows to be fitted to his pupils; such questions as the following:

1. Can a person be justified in telling a falsehood under any imaginable circumstances?
2. Is every citizen morally bound to vote in the election of town, state, and national officers?

3. Is every person, who owns property, morally bound to have a written will and testament?

4. How far is a good brother or sister morally bound to help a bad brother or sister?

All human life and human history would furnish the teacher with topics or suggestions. Almost every newspaper might contain records of demoniacal crime or godlike virtue, which could be made fertile in moral impressions. Let the teacher give out his question, and kindly ask each pupil to express his opinion upon it. This exercise, after a few trials, as I know from experience, gets to be very interesting to the pupils. Look at this matter closely. By this process a moral principle is brought palpably before each child's mind. A vote upon the question is to be taken at the end of the discussion; and each vote is secret, written on a scrap of paper, with the voter's name attached. Is it not plain, that each young mind in that school will listen to the question, dwell upon it, turn it over, and turn it round, and try to see where the truth lies? As different speakers give their opinions, the whole assembly waves with emotion, and thoughts are suggested to many minds which no common teaching could educe. Now, what is the effect of this exercise? Is it not to bring soberly before each mind an important moral principle, and then to apply that principle to actual life? Each child knows that he must write down his opinion in his vote; and how certainly will this lead each one to give the best judgment he can form. Is not this direct and powerful moral teaching in school? This mode makes use of the whole school, to teach that school, Christian morality. By this exercise the ideas of right and wrong are entertained by each pupil, and then brought to decide upon moral differences. This exercise, therefore, converts each mind from the *passive* to the *active* state; the only state in which a child learns. The young thoughts kindle as they dwell on the suspended question. The whole soul begins to move, the curiosity is wide awake, the feelers are all out, the reason compares, the judgment weighs, conscience decides, and open side is taken for the right. And I ask if this is not moral teaching? How easy, how natural, how persuasive is such an agency; and how perfectly free from all sectarian prejudice! Without suspecting the philosophy of the process, the child insensibly becomes imbued with spiritual ideas, moral truths, practical rules, and Christian motives. Without knowing it, he is lifted up, in company with his classmates, into the higher regions of a divine life, and that life becomes the *fashionable* fact of the school. Thus this exercise gradually brings out the divine

image in the young and moulds them into a resemblance to the "holy child Jesus."

I am now prepared to state a most important fact. By this easy and delightful process of self-culture, the children have set up in the midst of their school a *common standard of right*; a *common conscience*; a *school conscience*. By means of two such exercises in each week, they have created, in their midst, an intellectual moral umpire to whose eternal principles they bow. To this they refer when they make nice and moral distinctions, and when they measure moral wrong with precision. Thus the government of the school is carried on by the scholars. Is not this securing spiritual development?

How natural and practicable is this method! But, I have one more which you may think better yet. It is this. To convert the whole school into an amicable jury for the purpose of trying imaginable cases of disobedience in the young.

Whenever a pupil commits an offense let the master conceal his name and call him *Justus*, and then the whole school be called to see that justice is done to the unknown offender. Let *Justus* have a chance of explaining and vindicating himself by counsel. Let him be dealt with according to the equitable rules of our common courts; so, that if he is condemned he may know why. The master must be the final judge; and the offender is never to be punished in the presence of any one, except the master who administers the chastisement. The method of conducting such a moral lesson may vary according to circumstances; sometimes only a friendly consultation; sometimes a silent vote after the master has explained all the facts. Another mode might be this in extreme cases. Let the teacher select three boys or girls who are to act the part of accusers of *Justus*, and let the school select three who are to plead for him. Let the rest of the school be jurors, who are to give their vote or verdict on paper, each one writing his name under his verdict. Let witnesses be summoned and give in their testimonies, and let every thing be done which will bring a just verdict. If difficult points come up, so much the better; let the teacher expound them.

In a trial of this kind, there will be an intense interest awakened in every pupil's mind. Each one knows that he has to write his verdict; and he therefore is exceedingly desirous of understanding the case. He will listen to the evidence, follow the pleadings on each side, weigh the objections, balance the probabilities and feel his moral responsibility. He will desire to do what is right, and especially desire not to do wrong. In such a trial, how unconsciously would come up the principles of equity, the rules of morality, the commands

of parents, and the will of God. Opportunities would occur, during a year, of teaching every ethical principle, and scrutinizing every department of human conduct. And be it noted also, that this teaching is in a form never to be forgotten. Here is a great result; these trials would show what? They would reveal the requirements of morality and furthermore *reveal the direct application of its eternal principles to the every day conduct of life.* During the whole trial, moral truth and christian law would occupy the minds and move the hearts of the entire school. The rules of right and the maxims of virtue would not present themselves to the young minds there, as a theory or a guess, but as solemn, tangible, binding, immortal and practicable principles. Each child would get to understand that the principles of morality are omnipresent and almighty; that they are the rules of the divine government, and that they do not for a moment relax their benignant, all pervading requirements over the mind, any more than gravitation relaxes its power over the body. By such a trial each child comes to believe and feel that morality binds every thought, will, and act, thus connecting him with God and immortality, and thus bringing before him his future accountability. Now where a school exercise thus brings together moral principles and daily conduct, I ask if this is not the exact definition of teaching morals in common schools?

[The important subject of Moral Education and Religious Instruction,—involving the use of the Bible and Prayer in Public Schools,—has been presented at different times to the American Institute of Instruction, in well-considered lectures, several of which are printed in the Annual Volumes of its Proceedings. Among these may be mentioned, one by Rev. Jacob Abbott, in 1831; Rev. R. C. Waterston, in 1835; Rev. Joshua Bates, D. D., in 1837; George B. Emerson, in 1842; Rev. Herman Humphrey, D. D., in 1843; Rev. Calvin E. Stowe, D. D., in 1844.

The Hon. E. R. Potter, in his Report to the General Assembly of Rhode Island, as Commissioner of Public Schools, for 1854, has collected, with much diligence and judgment, the opinions of the best writers belonging to different religious denominations, on the subject of the Bible and Religion in Public Schools, for elucidation of an official decision which he was called upon to give as to the extent to which moral and religious education could be made compulsory in the public schools of that state. In this valuable document will be found a condensed view of the practice which prevails in different countries on the subject.—EDITOR.]

## VI. UNCONSCIOUS TUITION.

BY REV. FREDERIC D. HUNTINGTON, D.D.,

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By unconscious tuition, I mean that part of a teacher's work which he does when he seems not to be doing any thing at his work at all. It has appeared to me that some of the most nutritive and emphatic functions of an instructor are really being performed while he seems least to be instructing. To apprehend these fugitive and subtile forces, playing through the business of education with such fine energy, and, if possible, to bring them within the range of a practical dealing and discipline, is the scope of my present design. If the topic should fail of entertainment or profit, it will at least yield me this negative advantage, that it will not tempt me to traverse any pre-existing debate, or prejudice, or clique, or dogma.

The central thought of my doctrine is based on the presumption that the ultimate and total object of the teacher's profession is not the communication of knowledge; nor even, according to the favorite modern formula, the stimulating of the *knowing faculty*, if by the knowing faculty we understand a faculty quite distinguished and separate from the believing faculty, the sensibility, and the will. It has been generally admitted, for a long time, that education does not consist in inserting facts in the pupil's memory, like specimens in a cabinet, or apples dropped into an empty barrel, or freight stowed in the hold of a ship. But not only must we dismiss those mechanical resemblances, which liken the mind to a store-house, a granary, a museum, or a library; we must also carry our conception of learning above the notion of an agile and adroit brain. Education does not consist in provoking bare intellectual dexterity, any more than in presenting ascertained truth to the intellectual perceptions; nor in both together. Education involves appeals to faith, to feeling, to volition. The realm of positive science shades off on every side—not by abrupt transition, but by imperceptible gradations—into the realm of trust; nor does science consult her dignity more than her modesty when she undertakes to sharpen the partition-line of hostility between knowledge and belief. So does the true training of the mind implicate an engagement of the affections, including taste or the sense of beauty, and love or the sense of good, both the mind's freedom and its

harmony being equally dependent on a healthy heart. And so, again, the understanding and the feelings wait on that brave executor, the will ; and nobody can be wise who leaves its scholarship neglected.

In a word, in any liberal or Christian acceptance, education is not the training of the mind, but the training of the man. Being the discipline of an organized subject, it is organic in its own nature. No analytical classification can partition off the elements of humanity like the ingredients of a soil. Even of a tree we can not rear a single branch independently of the others, unless we kill the others back by violence. One-sidedness has been the vice of all systems of education hitherto, and every legitimate advance has been an approach to the recognition of the unity and indivisibility of the educated being as a living and infinite soul.

Let us proceed, on the ground of this principle, with our proper theme. My main propositions are these three : 1st. That there is an educating power issuing from the teacher, not by voice nor by immediate design, but silent and involuntary, as indispensable to his true function as any element in it. 2d. That this unconscious tuition is yet no product of caprice, nor of accident, but takes its quality from the undermost substance of the teacher's character. And 3d. That as it is an emanation flowing from the very spirit of his own life, so it is also an influence acting insensibly to form the life of the scholar.

1. I remind the teacher of a fact, which I presume may have been some time disclosed to him, in his dealings with almost any truth in its more secret relations, viz., that all true wisdom involves a certain something that is inexpressible. After all you have said about it, you feel that there is something more which you never can say, and there is a frequent sensation of pain at the inadequacy of language to shape and convey—perhaps also the inadequacy of the conceptions to define—that secret and nameless thought, which is the delicious charm and crown of the subject, as it hangs, in robes of glory, before your mind. Any cultivated person, who has never been oppressed by this experience, must be subject, I should say, to dogmatism, pragmatism, conceit, or some other comfortable chronic infirmity. Where the nature is rich and the emotions are generous, there will always be a reverential perception that ideas only partly condescend to be embodied in words. So it is always found that the truest effects of eloquence are where the expression suggests a region of thought, a dim vista of imagery, an oceanic depth of feeling, beyond what is actually contained in the sentences. You have to judge an orator as much by what he leaves out as by what he puts in. *He uses words with the true mastery of genius, who not only knows*

how to say exactly and lucidly, and with the fewest sounds, the thing he thinks, but how to make what he does say indicate that diviner part of wisdom which must remain forever unsaid. The cleanest rhetorical directness is united with the strongest sense of mystery. You hear thoughts, perfectly within the range of the understanding, sublimely uttered, and you are made aware of the nearness of a world whose thoughts are more sublimely unuttered. Instances at once occur in Shakspeare, in Sir Thomas Browne, in Dante, and, more than in any other living writer, I think, in Thomas De Quincy. So sings old Marlowe :

" If all the pens that ever poets held  
Had fed the feeling of their masters' thoughts,  
And every sweetness that inspired their hearts,  
And minds, and muses on admired themes ;  
If all the heavenly quintessence they 'still  
From their immortal flowers of poesy,  
Wherein, as in a mirror, we perceive  
The highest reaches of a human wit ;  
If these had made one poem's period,  
And all combined in beauty's worthiness,  
Yet should there hover in their restless heads,  
One thought, one grace, one wonder, at the best,  
Which into words no virtue can digest."

Nature herself gives us a broad hint to the same purpose. Just when she discloses to our admiration any of her grandest pictures or sculptures, she shuts our lips ; " My children, be still," that august schoolmistress sternly says to us, the moment she lifts the vail from before any special majesty or splendor. When we are most moved in any way, she thus prisons our souls in dumb solitude, and makes us feel the utter helplessness of our tongues. If we are presumptuous enough to talk, she secretly rebukes our babbling. The less imposing and lighter aspects of nature permit us to be sociable ; but when her diapason-voice sounds, our impertinent ones must cease. A loquacious company may prattle and jest while they float among the winding straits of a picturesque harbor, shut in by the limitations of that narrow scenery ; but, if they have souls within them, they will grow thoughtful and silent as they sail out upon the infinite ocean, amid the sublime simplicity of the waves and the sky. They may chatter and laugh together in the variegated and blooming valley ; but when they go up among the eternal hills of God, and look off from those solemn pillars of his Heaven, an invisible hand will seem to draw them apart from one another, inspiring them with a wonder that no dialect can articulate. They may gossip in gardens of sunshine, but one roll of celestial thunder hushes them.

I am not pretending that in the ordinary processes of juvenile instruction one often arrives at any such impressive expansion of thought, or any such intensity of feeling. I shall not be so understood. Of course a class in spelling, a recitation in arithmetic, the grammatical corrections in an exercise in composition, the daily discipline of three-score boys and girls, will seldom raise those vast and reverential sentiments. My purpose here is simply to show that some of the deepest and most powerful impressions are made on our minds, independently of any spoken or written words, by influences, by signs, by associations beyond any speech. And this point lies close to my argument. You know the remark they used to make about Lord Chatham; that everybody felt there was something finer in the man than any thing he ever said. We are taught, and we teach, by something about us that never goes into language at all. I believe that often this is the very highest kind of teaching, most charged with moral power, most apt to go down among the secret springs of conduct, most effectual for vital issues, for the very reason that it is spiritual in its character, noiseless in its pretensions, and constant in its operation.

Besides, I do undertake to say, only by the way, that in the teacher's profession, as in every other, we are not to judge of the possibilities, or the limitations of the calling, by its common aspects, or its every-day repetition of task-work. I protest against the superficial and insulting opinion, that, in the education of children, there is no room for the loftiest intellectual enterprise, and no contact with divine and inexpressible wonders. Any teacher that so judges his vocation by its details belittles it. The school-room, no less than the philosopher's laboratory, the studio, or the church itself, opens upward into God's boundless heaven. Each of these very sciences I have named has moral relations, and terminates in spiritual mystery. And when you awaken a feeling of that great truth in your pupil by the veneration, the earnestness, and the magnetic devotion of your own mind, you have done him a service no less essential to the completeness of his education, than when you have informed his understanding of certain scientific facts. Arithmetic, for instance, ascends into astronomy, and there you are introduced to laws of quantity, which make the universe their diagram—to the intellectual magnitudes of La Place and Newton—to the unsearchable empire of that religion which feels after the God of Arcturus and the Pleiades. The rules of grammar are only intelligible formularies that lie on the outmost boundary of an inexhaustible study. And the government of your pupils, what is it but the faint and erring endeavor to transfer, into that little kingdom you administer, the justice and the love which are the everlast-



ing attributes of the Almighty himself, applying them even there to immortal souls? Let us not wrong the dignity of such an employment by denying its connection with things unspeakable.

I return, however, to the direct path of my subject. And while I maintain that the scholar ought by all means to learn, from the sympathies of the teacher's spirit, that every study he follows is intertwined with moral obligations, and is related to a divine source, in ways which no text-book does or can lay down, I proceed to more specific statements. It is not in respect to particular branches of instruction, but in respect to what we may call *the moral power of the teacher's own person*, as something, indeed, in which the right action and the best success of *all* kinds of instruction are bound up, that I affirm the necessity of this unspoken and unconscious influence.

If we enter successively a number of school-rooms, we shall probably discover a contrast something like this. In one we shall see a presiding presence, which it will puzzle us at first sight to analyze or to explain. Looking at the master's movements—I use the masculine term only for convenience—the first quality that strikes us is the absence of all effort. Every thing seems to be done with an ease which gives an impression of spontaneous and natural energy; for, after all, it *is* energy. The repose is totally unlike indolence. The ease of manner has no shuffling and no lounging in it. There is all the vitality and vigor of inward determination. The dignity is at the furthest possible remove from indifference or carelessness. It is told of Hercules, god of real force, that “whether he stood, or walked, or sat, or whatever thing he did, he conquered.” This teacher accomplishes his ends with singular precision. He speaks less than is common, and with less pretension when he does speak; yet his idea is conveyed and caught, and his will is promptly done. When he arrives, order begins. When he addresses an individual or a class, attention comes, and not as if it was extorted by fear, nor even paid by conscience as a duty, but cordially. Nobody seems to be looking at him particularly, yet he is felt to be there, through the whole place. He does not seem to be attempting any thing, elaborately, with anybody, yet the business is done, and done remarkably well. The three-fold office of school-keeping, even according to the popular standard, is achieved without friction and without failure. Authority is secured, intellectual activity is stimulated, knowledge is got with a hearty zeal.

Over against this style of teacher we find another. He is the incarnation of painful and laborious striving. He is a conscious perturbation; a principled paroxysm; an embodied flutter; a mortal

stir ; an honest human hurly-burly. In his present intention he is just as sincere as the other. Indeed, he tries so hard that, by one of the common perversions of human nature, his pupils appear to have made up their minds to see to it that he shall try harder yet, and not succeed after all. So he talks much, and the multiplication of words only hinders the multiplication of integers and fractions, enfeebles his government and beclouds the recitation. His expostulations roll over the boys' consciences like obliquely-shot bullets over the ice ; and his gestures illustrate nothing but personal impotency and despair.

How shall we account for this contrast ? Obviously there is some cause at work in each case other than the direct purpose, the conscious endeavor, the mental attainments, or the spoken sentiments. Ask the calm teacher—him who is the true *master*—master-workman, master of his place and business—ask him the secret of his strength, and he would be exceedingly perplexed to define it. Tell the feverish one that his restlessness is his weakness, and he will not be able to apply an immediate correction. What are we obliged to conclude, then, but that, in each of these instances, there is going on an unconscious development of a certain internal character or quality of manhood, which has been accumulating through previous habits, and which is now acting as a positive, formative and mighty force in making these boys and girls into the men and women they are to be ? And it acts both on their intellectual nature and the moral ; for it advances or dissipates their studies, while it more powerfully affects the substance and tendencies of character.

Now there are different organs in our human structure, which serve as media for expressing and carrying on this unspoken and unconscious influence, so that it shall represent exactly what we are. That is, to atone for the defects of language, and moreover, to forestall any vicious attempts we might make at deception, the Creator has established certain signs of his own which shall reveal, in spite of our will, the moral secret.

One of these is the temper ; or, rather, that system of nervous network, by which temper telegraphs its inward changes to the outward world. The temper itself, in fact, is one of the ingredients in our composition most independent of immediate and voluntary control. Control over it is gained by the will only through long and patient discipline ; and so it is an effectual revealer of our real stuff. It acts so suddenly, that deliberation has not time to dictate its behavior ; and, like other tell-tales, it is so much in a hurry, that an after-thought fails to overtake the first message. It lets the hidden man out and pulls off his mask. This temper is doing its brisk

publishing business in every school-house. No day suspends its infallible bulletins, issued through all manner of impulsive movements and decisions. Every pupil reads them, for there is no cheating those penetrating eyes. He may not stop to scrutinize, or even state to himself his impression ; but he takes it ; it enters into him ; it becomes a part of himself. By the balm or the irritation, by the sweetness or the sourness, by his tacit admiration or his ugly resistance, he is being fashioned under that ceaseless ministry. It is either the dew of genial skies enriching him, or it is the continual dropping of a very rainy day, which Solomon himself compares to a "contentious woman," though he probably had not a cross "school ma'am" in his mind. Nor are these formative phases of temper confined to the two extremes commonly suggested, of anger and amiability. They run through an endless variety of delicate intermediate shadings. They partake of the whole circle of dispositions. They are as many as the degrees of virtue and vice, honor and shame. Every teacher moves through his school and conducts his exercises, a perpetual and visible representation to all under him of some sort of temper. When he least thinks it, the influence keeps going out. The sharpest self-inspection will scarcely inform him, moment by moment, what it is ; but his whole value as a guide and companion to the young is determined by it ; his whole work is colored by it. Penalties imposed in passion are proverbially the seeds of fresh rebellions, and the relative impressions of milder moods are no less certain. Whatever temper you have suffered to grow up in the gradual habit of years, that will get a daily revelation over your desk as visible as any map on the walls.

Another instrument of this unconscious tuition is the human face. There is something very affecting in the simple and solemn earnestness with which children look into their elders' faces. They know by an instinct, that they shall find there an unmistakable signal of what they have to expect. It is as if the Maker had set up that open dial of muscle and fiber, color and form, eye and mouth, to mock all schemes of concealment, and decree a certain amount of mutual acquaintance between all persons, as the basis of confidence or suspicion. All the vital spirits of brain and blood are ever sending their swift demonstrations to that public indicator. It is the unguarded portents of all the imponderable couriers of the heart. It is the public playground of all the faeries or imps of passion. If you come before your pupils, after dinner, your countenance gross and stupefied with animal excess, do you suppose the school will not instinctively feel the sensual oppression, and know Silenus by his looks ? A teacher has only partially comprehended the familiar


powers of his place, who has left out the lessons of his own countenance. *There* is a perpetual picture which his pupils study as unconsciously as he exhibits it. His plans will miscarry, if he expects a genial and nourishing session, when he enters with a face blacker than the blackboard. And very often he may fail entirely to account for a season of rapid and sympathetic progress, which was really due to the bright interpretations and conciliatory overtures glancing unconsciously from his eyes, or subtly interwoven in the lines of frankness and good-will about his lips. The eye itself alone, in its regal power and port, is the born prince of a school-room. He answers a score of questions, or anticipates them, by a glance. "The human countenance," it has been said, "is the painted stage and natural robing-room of the soul. It is no single dress, but wardrobes of costumes innumerable. Our seven ages have their liveries there, of every dye and cut, from the cradle to the bier; ruddy cheeks, merry dimples, and plump stuffing for youth; line and furrow for many-thoughted age; carnation for the bridal morning, and heavenlier paleness for the new-found mother. All the legions of desires and hopes have uniforms and badges there at hand. It is the loom where the inner man weaves, on the instant, the garment of his mood, to dissolve again into current life when the hour is past. There it is that love puts on its celestial rosy red; there lovely shame blushes and mean shame looks earthy; there hatred contracts its wicked white; there jealousy picks from its own drawer its bodice of settled green; there anger clothes itself in black, and despair in the grayness of the dead; there hypocrisy plunders the rest, and takes all their dresses by turns; sorrow and penitence, too, have sackcloth there; and genius and inspiration, in immortal hours, encinctured there with the unsought halo, stand forth in the supremacy of light."

What then? Can a man look otherwise than nature made him to look? Can he reconstruct his features? Can he resolve his face into beauty by a purpose? I reply, nature made his countenance to reflect the spirit of his life. It is a common maxim that some faces, plainest by the rules of classic symmetry, are noble with moral dignity and radiant with spiritual light. The faces we love to look at, over and over again, must be the really beautiful faces, and these are the faces of lovely persons, no matter about your Juno or Apollo. Said Chrysostom, speaking of Bishop Flavian, who had gone to intercede with the Emperor for the rebellious citizens of Antioch, "The *countenance* of holy men is full of spiritual power." This kind of beauty, the only real kind, is producible. The soul, such as it is, will shine through. But the completeness of that transformed

expression will be seen only where the long patience of self-control, and the holiest sincerity of love, and the slow triumph of unselfish principle, have wrought their interior work, molding the inner man into a nobleness that the outward shape may honestly image.

Another of these unconscious educatory forces is the voice; the most evanescent and fugitive of things, yet the most reliable as a revealer of moral secrets. The voice, I mean now, not as an articulate medium of thought—that would be its *conscious* function, and that we here expressly set aside—but the voice as a simple sound, irrespective of syllables, and by its quality and volume, by tone, modulation, wave, and cadence, disclosing a disposition in the heart. It must have occurred to us all, how brave and long-continued and sore struggles of right with wrong in the conscience, the secret conflict of heaven with hell, Ormuzd with Ahriman in the bosom, may have been the needful preparation that gave one note of the voice, apparently falling as the most careless of acts, its sweet, celestial accent. I have no doubt that the unexplained reason why some persons remain strangely repulsive to us in spite of all resolute efforts to overcome the aversion, may be owing to some congenial quality betokened only in the tones of the voice. And it is familiar how the magic of a euphony, made musical and gracious by pity and love, wins wonderful convictions. I remember hearing a thoughtful person, of fine moral intuitions, who had been a little tormented by the eccentricities of a man of genius, say that all his annoyances vanished before the marvelously affecting pathos with which this odd visitor spoke the single word *Good-night*. We all remember the story of our philanthropic countrywoman quieting the rage of a maniac by her tones. Elizabeth Fry used to do the same thing at Newgate. What we only need to remember is, that into these unpremeditated sounds goes the moral coloring of a character compacted in the deliberate formation of years. And if we would breathe magnanimity, we must be, we must *have been*, magnanimous.

Still another of the silent but formative agencies in education is that combination of physical signs and motions which we designate in the aggregate as *manners*. Some one has said, "A beautiful form is better than a beautiful face; but a beautiful behavior is better than a beautiful form. It is the finest of the fine arts. It abolishes all considerations of magnitude, and equals the majesty of the world." A treatise that should philosophically exhibit the relative proportion of text-books and mere *manners*, in their effects on the whole being of a pupil, would probably offer matter for surprise and for use. It was said that an experienced observer could tell, in Parliament, of a morning, which way the ministerial wind blew, by



noticing how Sir Robert Peel threw open the collar of his coat. Manners are a compound of form and spirit—spirit acted into form. The reason that the manner is so often spiritless and unmeaning is, that the person does not contain soul enough to inform and carry off the body. There is a struggle between the liberty of the heart and the resistance of the machine, resulting in awkwardness whenever the latter gets the advantage. The reason a person's manner is formal is, that his sluggish imitation of what he has seen, or else a false and selfish ambition, comes in between his nature and his action, to disturb the harmony and overbear a real grace with a vicious ornament. The young, quite as readily as the old, detect a sensible and kind and high-hearted nature, or its opposite, through this visible system of characters, but they draw their conclusion without knowing any such process, as unconsciously as the manner itself is worn. The effect takes place both on the intellectual faculties and the affections; for very fine manners are able to quicken and sharpen the play of thought, making conversation more brilliant because the conceptions are livelier. D'Aguesseau says of Fenelon, that the charm of his manner, and a certain indescribable expression, made his hearers fancy that instead of mastering the sciences he discoursed upon, he had invented them.

Manners also react upon the mind that produces them, just as they themselves are reacted upon by the dress in which they appear. It used to be a saying among the old-school gentlemen and ladies, that a courtly bow could not be made without a handsome stocking and slipper. Then there is a connection more sacred still between the manners and the affections. They act magically on the springs of feeling. They teach us love and hate, indifference and zeal. They are the ever-present sculpture-gallery. The spinal cord is a telegraphic wire with a hundred ends. But whoever imagines legitimate manners can be taken up and laid aside, put on and off, for the moment, has missed their deepest law. Doubtless there are artificial manners, but only in artificial persons. A French dancing-master, a Monsieur Turveydrop, can manufacture a deportment for you, and you can wear it, but not till your mind has condescended to the Turveydrop level, and then the deportment only faithfully indicates the character again. A noble and attractive every-day bearing comes of goodness, of sincerity, of refinement. And these are bred in years, not moments. The principle that rules your life is the sure posture-master. Sir Philip Sydney was the pattern to all England of a perfect gentleman, but then he was the hero that, on the field of Zutphen, pushed away the cup of cold water from his own fevered and parching lips, and held it out to the

dying soldier at his side! If lofty sentiments habitually make their home in the heart, they will beget, not perhaps a factitious and finical drawing-room etiquette, but the breeding of a genuine and more royal gentility, to which no simple, no *young* heart will refuse its homage. Children are not educated till they catch the charm that makes a gentleman or lady. A coarse and slovenly teacher, a vulgar and boorish presence, munching apples or chestnuts at recitations like a squirrel, pocketing his hands like a mummy, projecting his heels nearer the firmament than his skull, like a circus clown, and dispensing American saliva like a Member of Congress, inflicts a wrong on the school-room for which no scientific attainments are an offset. An educator that despises the resources hid in his personal carriage, deserves, on the principle of Swedenborg's retributions, *similia similibus*, or "like deserves like," to be passed through a pandemonium of Congressional bullying.

I have thus specified some of the palpable channels through which the stream of this unconscious influence flows. After all, however, there is a total impression going out from character, through the entire person, which we can not wholly comprehend under any terms, nor grasp in any analysis. We now and then meet a person who, we can not tell how, by the mere magnetism of his being, kindles our enthusiasm and liberates our faculties. History tells of persons whose presence, by virtue of a secret pureness of essence, was aromatic to the senses. I have been told by a Chippewa Indian, that the men of his own tribe and those of the Sioux, between whom there has been a deadly feud for generations, although their forms and features and dress are not at all distinguishable, yet recognize one another for enemies at the greatest distance, selecting foe from friend with the infallible precision of a savage instinct. "Each faculty," it is written, "and each fixed opinion, spaces the body to suit its own play; whence sects and parties wear their bodies for liveries, and are dry or juicy, liberal or stinted, sensual or spirited, according to the openness that their tenets put into their lungs, and their lungs into their livers and frames."

A very competent critic, Mrs. Jameson, speaks thus of the "Life and Letters of Dr. Arnold," the great educational chief of modern times: "I never read a book of the kind with a more harmonious sense of pleasure and *approbation*. Page after page, the mind which was unfolded before me seemed to be a brother's mind—the spirit, a kindred spirit. It was the improved, the elevated, the enlarged, the enriched, the every way superior reflection of my own intelligence, but it was certainly *that*. I felt it so from beginning

to end. Exactly the reverse was the feeling with which I laid down the 'Life and Letters of Southey.' I was instructed, amused, interested; I profited and admired, but with the *man* Southey I had no sympathies; my mind stood off from his; the poetic intellect attracted, the material of the character repelled me. I liked the embroidery, but the texture was repugnant." And that impression is as much more practical and efficient in the school-room than elsewhere, by as much as the place is more circumscribed and simple, more subject to unity and system, the insight of the observers more unsophisticated and their age more plastic. It is the impression which is the moral resultant of all that the teacher has grown up to be—the perpetually overflowing *animus* or spirit, of the sum total of his manhood, weak or strong, sound or corrupt, candid or crafty, generous or mean, sterling or counterfeit, heathen or Christian.

Nor need it cast any suspicion on this doctrine that it implies a power acting which we can not shut up into definitions; certainly not as long as we are born out of one indefinable mystery and die into another. It is a property of man, no less than of even material things, that he carries along with him more than can be measured by his literal dimensions. Why, there is not a flower in all God's gardens but suggests more meaning to the heart than Linnæus himself could extract from its calyx by botanic manipulations. The graceful outline of mountains, the splendor of planets, the shimmer that hangs over the curved sea in a summer noon, the awfulness of midnight, are far more to us than any philosophic data can describe. The commonest objects take on attributes and exert a power not at all accounted for by their matter or visible uses. 'The house where I was born says something to me, and I thank Him who dwells in a house not made with hands, inhabiting eternity, for it—something which can not be interpreted by the wood, and iron, and mortar, and clay that compose the structure, nor yet by the proportions into which architecture has fashioned them. Its language is eloquent with the immaterial voice, "the unwritten poetry," and the fleeting images that cluster about those lyric names, Childhood and Home.

The Bible that your mother gave you borrows its beauty from no book-maker's art; and before you open its leaves to read, it has sent in a mystic message upon your soul. There are household hymns, divine parables, inspired prophecies, half whose value consists, not in what they literally or purposely disclose, but in what they intimate by association. Shall we hesitate to ascribe a richer measure of the same kind of influence to him who is animated by a living



spirit, and to own a virtue going out from him, the unconscious revelation of his acquired and inward character?

There is one kind of education, too, which has never yet perhaps had exact justice done it under any system, which must be carried forward by this indirect and pictorial method. I mean the imagination; that genial, benignant, Divinely-given faculty. By express tuition you can do almost nothing for it, and what you do you will be likely to do wrong. But unconscious forces within you will stimulate it. And how richly it rewards such nurture! I doubt whether there is any department of even material prosperity that does not stand somehow indebted either for impulse, or courage, or adorning, to the imagination, and whether there is any kind of work that reaches its highest perfection without some of its wonders and pictures. Not a mechanic's bench, nor farmer's home, but imagination has touched it, transfigured it, blessed it with her wand.

Stillingfleet, I know, calls the imagination "a shop of shadows," but it has brightened more shops than it has shaded; and Stillingfleet is not the only preacher that has reviled the source of much of his own power. Imagination acts through association, through form and motion, through glances, through what is most human in our humanity. It is the aureola of common life and the morning light of hope. How many burdens it has eased, how many threatening calamities it disarms, how many clouds it tips with gold, how much homely drudgery it clothes in garments of splendor! Hunt's lines are true as beautiful, in their condensed significance, and suit my purpose as exactly as if they were written for it:

"Fancy 's the wealth of wealth, the toiler's hope,  
The poor man's piccer-out, the art of nature,  
Painting her landscapes twice; the *spirit* of fact  
As matter is the body: the pure gift  
Of Heaven to poet and to child; which he  
Who retains most in manhood, being a man  
In all things fitting else, is most a man,  
Because he wants no human faculty,  
Nor loses one sweet taste of the sweet world."

Then I think of the dull, stupid scholars in every school; the poor brains that text-books torment; the sad, pitiable dunderheads, with capacity enough for action perhaps by-and-by, but dismally puzzled for the present by these mysteries of geography and fractions. What a jubilee to them is the day they find an animated and vital teacher, who teaches by all the looks, and motions, and heart-beats, and spirit of him, as well as by those dreary problems and ghastly pages. There is no grade of intellect that this highest learning of the soul

does not reach, and so it is a kind of impartial gospel, uplifting glad tidings to encourage despair itself.

It helps, negatively, to the same conclusion, that no moral influence that is put forth, as by deliberate contrivance to put it forth, avails much. It seems as if to go about in cool blood to undertake an influence—to get it up and spend it, forfeited the privilege, like getting up sympathy by a conspiracy, or falling in love, with a prospectus. Who ever heard of a man becoming influential by saying: ‘Go to, now, I propose to be influential?’ Something about this great sympathetic force requires that it should be, in a sense, indirect and unconscious, in order that it be valid. There is a providential necessity that it be got by preliminary accretions of merit, and be distributed because it can not be helped, or rather distribute itself. We all hate, with a wholesome sort of disgust, the canting formalist, who approaches us with the unctuous advertisement that he intends to operate on us with sanctifying manners, like the pattern young man who offered, in the newspaper, to go into a family where his influence would pay his board. Nobody discerns this assumption of character sooner than boys and girls. Matters of mere technical information may be legitimately conveyed by almost any tongue, but to exercise the power of character, a character must have been earned. The title must have been won by a heroic tone, habitually high. And then its influence, molding these pliant young natures around you, will be as sure as it is silent. Nothing can keep it back. Character is a grand creation in itself. But its grandeur never remains an abstraction. In moral life, influence is the complement of being.

II. It is time, then, to pronounce, more distinctly, a fixed connection between a teacher's unconscious tuition and the foregoing discipline of his life. What he is to impart, at least by this delicate and sacred medium, he must be. “No admittance for shams” is stamped on that sanctuary's door. Nothing can come out that has not gone in. The measure of real influence is the measure of genuine personal substance. How much patient toil, in obscurity, so much triumph in an emergency. The moral balance never lets us overdraw. If we expect our drafts to be honored in a crisis, there must have been the deposits of a punctual life. To-day's simplest dealing with a raw or refractory pupil, takes its insensible coloring from the moral climate you have all along been breathing. Celestial opportunities avail us nothing unless we have ourselves been educated up to their level. If an angel come to converse with us on the mountain top, he must find our tent already pitched in that upper air. Each day recites a lesson, for which all preceding days

were a preparation. Our real rank is determined, not by lucky answers, or some brilliant impromptu, but by the uniform diligence. For the exhibition-days of Providence there is no preconcerted colloquy—no hasty retrieving of a wasted term by a stealthy study on the eve of the examination. Bonnivard, Huss, Wyclyffe, Alfred, Cromwell, Washington, Madame Roland, Sir John Franklin, these valiant souls were not inoculated for their apostleship *extempore*. The roots of all their towering greatness, so brave to the top, ran back under the soil of years.

I have seen a sudden thunder-gust smite an elm on one of our river-meadows, tossing its branches, twisting its trunk, prying at its root till it writhed, as if wrestling with an invisible Titan, and tearing off a few light leaves to whirl in airy eddies, but yet struggling in vain to unsettle the firm and elastic lord of the green valley from its place. Did the earth give her graceful and kingly child, as the cloud came up, any special props or braces, any thicker bark, or longer root to breast the shock? All these had to be provided in the persevering nurture of spring suns and winter blasts, sap-giving summer nights and dripping autumn rains, when no eye could mark the gradual growth. The tempest did not create the vigor which it tried and proved, and left erect as ever.

Test these general positions, in their practical bearing, on your employments, as before, by a familiar example. It is in the experience of most teachers, I presume, that on certain days, from first to last, as if through some subtle and untraceable malignity in the air, the school-room seems to have fallen under the control of a secret fiend of disorder. There is nothing apparent to account for this epidemic perversity. All the ordinary rules of the place are in full recognition. The exercises tramp on in the accustomed succession. The parties are arranged as usual. There are the pupils, coming from their several breakfasts, bringing both their identity and their individuality; no apostasy nor special accession of depravity, over night, has revolutionized their natures; no conspiracy out of doors has banded them into a league of rebellion. Yet the demoniacal possession of irritability has somehow crept into the room and taken unconditional lease of the premises. You would think it was there before the first visible arrival. The ordinary laws of unity have been suddenly bewitched. The whole school is one organized obstruction. The scholars are half-unconscious incarnations of disintegration and contra-position—inverted divisors engaged in universal self-multiplication!

How is such a state of things to be met? Not, I think, you will agree, by direct issue; not *point blanc*. You may tighten your dis-

cipline, but that will not bind the volatile essence of confusion. You may ply the usual energies of your administration, but the resistance is abnormal. You may flog, but every blow uncovers the needle-points of fresh stings. You may protest and supplicate, scold and argue, inveigh and insist, the demon is not exorcised, nor even hit, but is only distributed through fifty fretting and fidgeting forms. You will encounter the mischief successfully, when you encounter it indirectly. What is wanted, is not a stricter sovereignty, but a new spirit. The enemy is not to be confronted, but diverted. That audible rustle through the room comes of a moral snarl, and no harder study, no closer physical confinement, no intellectual dexterity will disentangle it. Half your purpose is defeated if the scholars even find out that you are worried. The angel of peace must descend so softly that his coming shall not be known, save as the benediction of his presence spreads order, like a smile of light, through the place. If a sudden skillful change of the ordinary arrangements and exercises of the day takes the scholars, as it were, off their feet; if an unexpected narrative, or fresh lecture on an unfamiliar theme, kept ready for such an emergency, is sprung upon their good-will; if a sudden resolving of the whole body into a volunteer corps of huntsmen, on the search of some etymological research, the genealogy of a custom, or the pedigree of an epithet surprises them into involuntary interest; or, in a younger company, if music is made the Orphean minister of taming savage dispositions again, then your oblique and unconscious tuition has wrought the very charm that was wanted; the room is ventilated of its restless contagion, and the Furies are fled.

Or if, as is more than probable, the disorder was in the teacher himself; if the petulance of the school all took its origin in the disobedience of some morbid mood in the master's own mind or body, and only ran over, by sympathetic transmission, upon the benches, so that he saw it first in its reflection there, of what use to assail the insubordination by a second charge out of the same temper? His only remedy is to fall back on the settled spiritual laws of his being. He must try to escape out of the special disturbance into the general harmony. He must retreat, in this emergency of temptation, into those resources of character, principle, affection, provided by the previous and normal discipline of his soul. This he will achieve by some such process as that just now specified, displacing the ground of a direct and annoying conflict by new scenery, and, rather leaping up out of the battle, with foes so mean, than staying to fight it out on their level.

On the other hand, you sometimes find yourself taken up into

those lofty moods where you feel gifted with an unwonted competency. You are equal to all encounters then. Your spiritual atmosphere is bracing and elastic. Every opportunity offers itself, like an instrument, right end first. The school, the study, the workshop seems to have been waiting for you to arrive. Every yesterday was like the Jewish preparation-day for a Sabbath. All things are possible. The school-room that day, and all the planet, is under your feet. The recitations take the pitch of your own will; your sentences of explanation come out round and clear, like golden drops. Your steps are the march of a conqueror. Impediments are annihilated. Order is spontaneous. These elevated and depressed moods serve as high and low water-marks to show the sweep of the tidal vibration. But neither the one nor the other is produced by a direct volition. They come by indirection. The springs that produce the ebb and flow lie back of all proximate causes, among the more comprehensive laws of character. And when your state is most free and effective, you feel that the best effect, after all, is not so much exerted by intention as by some involuntary spirit of felicity possessing you. Your success is due, not to specific undertakings at the moment, so much as to an unconscious influence, acting through your person as its organ, a motive to itself. The same thing is revealed to us, if we fix our attention on that common word, good-nature. Good-nature is one of a school-teacher's benignant forces. And it is a force at once unconsciously exerted, and slowly acquired or kept: a reservoir, and not a spout, nor an April shower.

Something analogous takes place in the purely intellectual part of our nature. And this is best illustrated by those acts of the mind which are creative or inventive. A subject that you labor painfully to unfold at one time, at another time unfolds itself. That happens, I dare say, to you, which is common enough with writers of sermons: after special elaborate efforts to exhaust a topic, or to set distinctly forward its central idea, he may be apprized that he has only preached *about* the thought, but has not preached *it*: while, in some subsequent performance, when he was not trying, he struck the mark exactly in the eye. The thing he spent a whole discourse in trying to say without getting it said, after all, says itself in a dozen natural words. Of course, the internal relations of truth with itself have not changed, but he has changed, and has become a more simple medium, or voice, for truth to speak by.

The question is a practical question: Are these occurrences the anomalies they appear, or are they subject to a secret law? Was the final and unexpected elucidation of the theme in no way in-

debted to the previous exercise? Or, was the clarified mental faculty, when the nebulous conception came out into strong, sharp light, the result of no foregoing discipline, or immediate and determinable cause, affecting the health of the brain? Is it certain that the "dark days" at school are totally inexplicable phenomena, and inevitable? Or can those other days of liberty and joy never be created at will?

It is my belief, that these instances I have cited are simply extreme examples of a force which runs through all our life, the force of a funded but unreckoned influence, accumulated unconsciously, and spending itself through unconscious developments; in other words, that these special moods, whether dense or rare, which appear to come and go without our control and without law, are yet the result of causes pertaining to the regular growth of character. I believe that whenever psychology and physiology shall come to be as exactly understood as the mathematical relations of astronomy, one of these freaks of temperament may come to be as confidently predicted as an eclipse of the sun. It is an outbreak, under prepared conditions, of a moral quality inbred by foregoing habits, however mixed and obscure. In short, there is a spirit of the school-room; not to be waited for, like a miraculous Pentecost, but to be earned, and gained, and unfolded, like every great spiritual treasure in our life, under the steady grace of God.

III. My third and final point is, that, as the unconscious tuition emanates from the inmost spirit of the teacher's life, not by accident nor lawless caprice, but in real accordance with the antecedent growth and quality of his character, so it is the most decisive energy molding the interior life of the scholar. The whole divine economy, as respects our constitution, renders it impossible to detach the power of a man's speech from the style of his personal manhood. A handsome but heartless speaker never yet stole the secret of a sincere conviction. He may gain an unlimited admiration, but he is abridged of permanent strength. The climate of abstract and unembodied thought is a polar zone. If there is a moral ingredient in the business of education at all, then, as with all other institutions that affect society, the question is paramount, What is the quality, temper, life of the speaking man? When an aspirant for public office, of a vicious substance or no substance at all, is defeated in his ravenous and lying ambition, however correct his mere political opinions, there is a divine justice in his disappointment. And we are well persuaded, if we are good citizens, that when chicanery and falsehood gain a temporary promotion, the Nemesis that can afford to wait is not outwitted. The world's

ardent and lasting enthusiasms center in some great personal object. How it would mock every admiring and reverential sentiment we cherish toward the august and endeared memory of the Father of his Country, if we were told to expunge from our minds all notion of what Washington *was* as a man, erase that lofty figure from the early scenery of the nation's history, sink his personal characteristics, and think only of the written words preserved to us in Mr. Sparks' collection of his correspondence and political documents! Personal relations, friendships, sympathies, clasped hands, answering eyes, touch, symphonious heart-beats, constitute the chief charm and privilege and joy of existence. We can easily conceive of all the bare *materiel* of instruction being conveyed into a school-room through a mechanism of pipes in the wall, or maps let down by pulleys, and its discipline administered by a veiled executioner, no heart-relations being suffered to grow up between teacher and taught. Into what sort of a bleak degradation would a generation be reduced by such a machinery? Yet every teacher approaches to that metallic and unillumined regimen who lets his office degenerate into a routine; who plods through his daily task-work like the tread-wheel wood-sawing horse in the railway-station shed, with no more freshness of spirit than the beast, and no more aspiration than the circular saw he drives; who succumbs to the deadening repetition, and is a virtual slave, yoked under bondage to the outside custom of his work. All sorts of human service are more or less exposed to be paralyzed by this torpor of routine; but no intellectual profession stands in more peril of coming under the blight of it than that of the teacher, partly for the reason that the same lessons recur, and partly because of the distance of attainment separating the preceptor from the pupil. There are some lawyers who plead like parrots; some doctors who give medicine as mechanically as a trip-hammer smites iron; some preachers who preach only from the throat outward, fetching up no deep breaths from the region of the heart; some manufacturers whose mental motions are as humdrum as their own shuttles, and engineers as automatic as the valves and levers of their engines. It is a greater mischief than we think, and strikes a deeper damage into the world's honor. Going through the whole lesson of life in the homeliest prose, from spade to sermon, from kitchen to church, from making leaves to making love, from marketing to marriage, such people dwarf down the whole wondrous majesty and mystery of our being to a contemptible carving-mill, turning out so many blocks or blockheads from so much timber. But the wrong done by it is never more disastrous than when it falls on the buoyant, the impressible, the affectionate, and

aspiring soul of childhood. Let every beginner, on the threshold of his vocation, earnestly pray and strive to be saved from the doom of a routine teacher!

The world is full of proofs of the power of personal attributes. In most situations—in none more than a school—what a man *is* tells for vastly more than what he *says*. Nay, he may say nothing, and there shall be an indescribable inspiration in his simple presence. Every person represents something, stands for something. At least he represents a value antecedently created in his own character. As was said of Bias, the wise Greek: Himself is the treasure that a whole life has gathered. He stands for the wealth of being that a thousand past struggles have contributed to form. It is a Romish legend, that Christ and the Virgin have appeared to certain saints and impressed sensible and indelible works on their persons. Such signs of heavenly favor are certainly stamped on the great and good whom we revere, by their secret conflicts, ended in victories. Unobserved, unuttered, unconscious, is the preparation of that power. Eight solitary and suffering years the great modern apostle of Christian missions toiled at his post before a single convert confessed the faith; did he dream of the mighty influence those obscure and patient years were building up, to react on the faith and inspire the zeal of all believing souls, thus *re-Christianizing Christendom*? So his wise and calm biographer—if I may be pardoned this reference to a living educator whose wisdom you have all seen and felt as well as heard—has often seemed to me a striking illustration of the strength that lives in simple character, apart from, beyond and above, all the literal contents of all speech and all actions. And when we ascend from human personages to the Divine, and behold the Lord of all souls, just before his crucifixion, bending to wash his disciples' feet, we have, in that visible posture of condescension, a symbolizing of the whole humility of his religion—an incarnation of his redeeming office, which, like the cross itself, no language can translate. Seneca advised one of his friends to represent to himself Cato, or Socrates, or some other sage, as a constant observer—as a formative power. Alexander's statue had no such stimulus to inflame Cæsar, as the schoolmistress of a dozen pupils has to raise ennobling resolves in their susceptible blood.

There is a touching plea in the loyal ardor with which the young are ready to look to their guides. In all men, and in women more than in men, and in children most of all, there is this natural instinct and passion for impersonating all ideal excellence in some superior being, and for living in intense devotion to a heroic presence. It



is the privilege of every teacher to occupy that place, to ascend that lawful throne of homage and of love, if he will. If his pupils love him, he stands their ideal of an heroic nature. Their romantic fancy invests him with unreal graces. Long after his lessons are forgotten, he remains, in memory, a teaching power. It is his own forfeit if, by a sluggish, spiritless brain, mean manners, or a small and selfish heart, he alienates that confidence and disappoints that generous hope.

I would say to all teachers—if I may here express my sense of the unity of their office, in its true interpretation, with my own as a minister in the Church—we have been touching here the most sacred issues of our common duty. It is felt, I believe, more and more every day, by all instructors who do not insult and profane their high calling by mere frivolous or mercenary dispositions, that the saddest perplexity they have to meet is the right moral management of their charge. Would to God we might help one another in that profoundest study! On your intellectual harvest, notwithstanding the inequalities of gifts, you can rely with a comparative assurance, in return for your fidelity. But when you approach the child's conscience and spirit, you confess the fearful uncertainties that invest that mysterious and immortal nature. Need it be always so? Have we no promises from God? Is there no covenant for our children to comfort us? Is not temptation itself subject to spiritual laws, which we may hope more and more to comprehend as we descend into deeper and deeper fellowship with Him who hath put all things under his feet?

Of this at least we may be sure. The fixed and everlasting principles of character can not be put aside, nor bribed, nor held in suspense, either to accommodate our moral indolence or to atone for our neglects. What we are daily sowing in self-discipline we shall reap in the failure or success of our work. What is in us will out, spite of all tricks and masks. Genuine souls *tell*, and no hypocrisy can mock or circumvent them. If we mean to train disciples of a Christian virtue, we must march the whole road ourselves. If we would mold the living sculpture, we must first fashion our implements out of purity, simplicity, love, and trust. We are watched, we are studied, we are searched through and through by those we undertake to lead—not in a jealous or malignant criticism, but in earnest good faith. A manhood that is manly, a womanhood that is womanly—these are not such ugly sights that young hearts should turn away from them or disown their fascination. Like produces like. Candor, magnanimity, veracity, tenderness, worship—these are no juvenile graces meant to be set on children's breasts by grown-up teachers on whose own lives their glory never gleams.

Not the most unflagging persistence, not the pains-taking that wears out sinews and nerves, and wearies hope itself; not the sharpest correction or the kindest counsel; not the most eloquent exhortations to the erring and disobedient, though they be in the tongues of men or of angels, can move mightily on your scholars' resolutions, till the nameless, unconscious, but infallible presence of a consecrated heart lifts its holy light into your eyes, hallows your temper, and breathes its pleading benediction into your tones, and authenticates your bearing with its open seal. This, my brothers and sisters, is our necessity. And because it is Heaven's command, it is our sufficient encouragement.

No system of education is complete till it concerns itself for the entire body, and all the parts of human life—a character high, erect, broad-shouldered, symmetrical, swift; not *the mind*, as I said, but *the man*. Our familiar phrase, "whole-souled," expresses the aim of learning as well as any. You want to rear men fit and ready for all spots and crises, prompt and busy in affairs, gentle among little children, self-reliant in danger, genial in company, sharp in a jury-box, tenacious at a town-meeting, uneducible in a crowd, tender at a sick-bed, not likely to jump into the first boat at a shipwreck, affectionate and respectable at home, obliging in a traveling party, shrewd and just in the market, reverent and punctual at the church, not going about, as Robert Hall said, "with an air of perpetual apology for the unpardonable presumption of being in the world," nor yet forever supplicating the world's special consideration, brave in action, patient in suffering, believing and cheerful everywhere, fervent in spirit, serving the Lord. This is the manhood that our age and country are asking of its educators—well-built and vital, manifold and harmonious, full of wisdom, full of energy, full of faith.

The researches of vegetable chemistry tell us that flowers borrow their colors, by hidden affinities, out of the separate soils they grow on, though the earthy bed gives no prophetic pledge, to the eye, of the beauty that will bloom from it. A dull, sober, quakerish clay shoots up "the splendid hues of the hypoxis," and the lupine spreads its soft azure petals over the sharp yellow sand. The fringed gentian,

"Blue, blue as if the sky let fall  
A flower from its cerulean wall,"

smiles over the blackest mud. There are plants that suck luxuriant verdure from the arid breast of rocks. Others, on margins of the ocean, distill sweetness through roots soaked always in bitter brine; and others seem to breathe in their only nutriment from the air, turning the impalpable ether, by their marvelous alchemy, into snow-

white berries or evergreen boughs. But into that more wonderful human stock, of whose nurture I speak, there enter, by influences as concealed, as mysterious, yet as conformable to the divine regularity of the causes in God's economy, not only the blended contributions of all elements in earth, and sea, and air, but the spiritual forces of a living Guide. And so the educated man is meant to be, not a subject of philosophic climates or geographic sections, but the incarnation of an illimitable humanity, with all the universe in his leaping pulses, with life eternal in the organs of his liberal and believing soul.

Teachers are the directors, under Christ, the masters of this immortal rearing. The Prussians have a wise maxim, that whatever you would have appear in a nation's life you must put into its schools. Entering into the dignity of so grand an enterprise, teachers are the ministers of every higher institution in our social state. They are friends and benefactors of the family. They are builders and strengtheners of the Republic, perpetually reinaugurating the Government. They are apostles for the Church. They are fellow-helpers to the truth of Him who is Father of all families, King over all empires, Head of the Church. If I heartily congratulate them on such possibilities and opportunities of honor, will it be deemed a presumption that I have urged them to be disinterested in that friendship, wise master-builders, faithful apostles ?

## VII. ON THE DEMOCRATIC TENDENCIES OF SCIENCE.

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Before commencing the reading of his paper, the Professor remarked that it was a most interesting feature of the present meeting, that it embraced so full a representation of the various departments of education, comprising Presidents of Colleges and Universities, Professors, State Superintendents of Schools, Principals of Normal Schools, Preceptors of High Schools and Academies, and teachers of every description. The sight impressed him most agreeably, as showing the unity of the cause of education, into however many fields its laborers may be distributed, and exhibiting the ties by which all were bound together into one fraternal band. In the brief essay which he had prepared for the present occasion, his intention was to enter a plea for the colleges, yet he had never ceased to feel a deep interest in the cause of common schools. Indeed, some of his friends present knew, that the common schools were his first love; that the idea of normal schools occurred to him in early youth, and was publicly urged by him in an oration which he delivered at Yale College, on taking his Master's degree in 1816—sooner, it was believed, than it had occurred to any other person in the country; and could he have met with adequate support for carrying out his views, he would have enthusiastically devoted his life to the promotion of this grand object. He proceeded to read as follows:]

It has been but too common in our country to raise an outcry against Colleges and Universities, as being aristocratic institutions, designed chiefly for the benefit of the rich. The same charges have sometimes been brought against Science itself, as tending to produce and perpetuate invidious distinctions among men, giving to the few undue ascendancy over the many. Under this idea, legislatures have thought it necessary to confine all appropriations of money for the benefit of education to the common schools, on the ground that the higher institutions of learning are not for the benefit of the people at large, but only for the wealthy and privileged classes of society. Demagogues, also, have found a fruitful theme in declaiming against colleges and universities, as institutions intended chiefly for rich men's sons, and therefore they have claimed to be the friends of the people by espousing, exclusively, the cause of the

common schools, and preventing, as far as lay in their power, any of the State funds being applied to sustain the higher institutions of learning.

My object, in the present essay, is to prove that science, in its very nature, tends to promote political equality; to elevate the masses; to break down the spirit of aristocracy; and to abolish all those artificial distinctions in society which depend on differences of dress, equipage, style of living, and manners; to raise the industrial classes to a level with the professional; and to bring the country, in social rank and respectability, to a level with the city. In support of this doctrine, I shall endeavor to show that such is the whole drift and tendency of science, first, in its inventions, and secondly, in its institutions.

I. *The INVENTIONS of Science tend to elevate the masses, and to produce social equality.*

Such, I aver, has been the actual effect of the changes which the inventions of science have brought about in our own country within the last fifty years—a period distinctly within my own recollection. These changes have been chiefly effected in the following ways: first, by improvements in the arts of *locomotion*; secondly, by the general *diffusion of intelligence*, especially through the medium of newspapers; thirdly, by an extraordinary multiplication and cheapening of the *conveniences and elegancies of life*. Let us review each of these particulars separately, and then consider how far they are due to the labors of science.

We will first look at the effects of *steamboats and railroads* in producing social equality. My remarks will be understood to refer chiefly to what I have witnessed in Connecticut—a district to which my field of observation has been for the most part limited. Before the introduction of steamboats and railroads, there was a great distinction maintained between the professional and the industrial classes, and between men of wealth and what were called the common people, in their respective modes of traveling. Men of wealth kept their carriages with their drivers. In these their families took their rides about the town, and in these they made their journeys abroad. Meanwhile the laboring classes, such as farmers or mechanics, jogged along in plain, unornamented, rattling wagons, or rode on horseback. The gentlemen in coaches were looked up to as a superior class of people, with whom those in wagons or on horseback could not presume to claim any acquaintance, or to have any except the most formal intercourse; and those in coaches claimed the privileges of caste, and expected a deference from the other party, corresponding to the difference in their equipages, or if they spoke to them at all, considered it an act of great condescension

Merchants, when on errands of business, generally rode in the public stages ; but this mode of traveling was too expensive for the farmers and mechanics, and was little used by them. Indeed, people of these classes seldom had occasion to go so far from home as to require the accommodation of the public stages ; and since they had little intercourse with the educated, and professional, and wealthy classes, in the daily relations of life at home, and still less abroad, the two classes of society recognized as the upper and lower classes, had as little intercourse with each other as though they had been separated by the odious distinctions of caste. Merchants, by frequent visits to the cities, acquired somewhat of the manners of the city, and adopted a style of building, furniture, and dress, which distinguished them from the farmers and mechanics, as much as the professional were distinguished from the industrial classes. The term "countrified" was an epithet of reproach liberally applied by the inhabitants of the cities, even of the smaller cities, to the country people, who, again, conscious of their ignorance of the forms of genteel society, and of the rusticity of their clothing, felt abashed when they came into the presence or entered the houses of the city-bred people. It was my fortune (I do not say *mis*-fortune) to be country-bred, and I well remember my visit, when a boy, to the neighboring city, mounted on a nag whose mane and tail were not trimmed after the city fashion, a pack of boys following me, throwing missiles, and hallooing "Country !"

If we now enter the saloon of a steamboat where the passengers, male and female, are assembled in great numbers, we shall probably be in the midst of people of many different situations in life, varying widely in education and fortune, some city-bred and some country-bred, representing many different professions—the learned and the industrial—mechanics, farmers, lawyers, merchants, clergymen, physicians, judges, statesmen, teachers, with the wives and daughters of each and every class. Yet the people who compose this promiscuous assemblage will differ so little in general appearance and manners, that we shall feel puzzled to assign the peculiar vocation of any, much less to determine which belong to the higher and which to the lower class in society. In fact, this anti-republican distinction is nearly obliterated in our State, and the separation is not now into the upper and lower classes, but into the virtuous and the vicious, the industrious and the indolent, the temperate and the intemperate.

If we enter a railroad car, we may again meet with people of many different vocations, but we recognize no appearance of caste. All mingle together on terms of perfect reciprocity. The intimate

contact into which people of different professions are brought in the rail cars is working most salutary changes in the sentiments of different portions of society toward each other. The scholar takes his seat, unconsciously, by the farmer or the mechanic; they enter into free conversation, first upon topics of common interest, as the weather or the news of the day, but afterward on subjects appropriate to each. The scholar learns of the farmer and the farmer of the scholar, and each makes a grand discovery—the scholar, that the farmer is not half so ignorant as he had supposed, and the farmer, that the scholar is not half so proud as he thought he was. Mutual respect is the consequence, and the desire of a more extended intercourse between people of different professions is increasing, to the mutual benefit and respect of both parties. By the facility with which visits are now paid to the large cities, the people of the country resort to the cities much more than formerly. By this more enlarged intercourse with refined society, the characteristics of provincialism are fast wearing away. The countryman is no longer detected by the coarse texture or rustic fashion of his coat, or the uncouthness of his manners, or the peculiarities of his dialect and pronunciation. The refinements of taste, also, are rapidly spreading over the interior. Handsome houses, genteel furniture, and refined habits of living, have made wonderful progress in the interior of our State within a few years. There is scarcely a village in Connecticut where we may not find families living as genteelly as the better class of families lived in the city of New York fifty years ago.

Not only has there been great progress all over the country within the period of steamboats and railroads, in a taste for the embellishments of art and the refinements of civilized life, but the steamboats and railroads have themselves furnished the means of gratifying that taste. They have enriched the country by greatly enhancing the value of its productions, both mechanical and agricultural. How have they opened to this generation the exhaustless riches of the Mississippi Valley, and filled all New England with thriving manufactories!

We will next contemplate the changes which have occurred within the last fifty years in the general and rapid diffusion of intelligence among the industrial classes. Within my recollection the progress of a piece of foreign news, from the metropolis to the interior of Connecticut, was something like the following: The New York papers containing it traveled slowly in the stages, stopping over-night, until in the space of two or three days it reached Hartford. Then in the course of a week it was republished in one of

the weekly papers, of which there were two, but none were issued oftener than once a week. A post-rider, on horseback, distributed this paper among the country people, several farmers in one neighborhood frequently making a single paper a joint stock concern. From two to four weeks generally elapsed before an article of news reached the heart of New England, after it was first known in New York or Boston; and a very large proportion of the inhabitants took no newspaper, and hardly received the tidings in any way, except by an indefinite rumor. Steamboats first gave an increased speed and range to newspapers, and at a later day railroads have so augmented both, that there is scarcely a village in New England where the New York morning papers are not read before night on the same day. Moreover, with the means of indulgence, the appetite for news has been wonderfully excited, so that a daily newspaper from New York or Boston, or issued in the town, has become to almost every man in New England one of the necessities of life. The consequence is, that the country people are no longer looked down upon by the people of the large cities as "behind the times;" as knowing nothing of what is going on in the world, since a few hours only intervene between the merchant on change and the farmer at the plow, in the remotest parts of New England. The effect thus begun by steamboats, and continued by railroads, in elevating the country to an equality, in social condition, with the city, the *telegraph* has completed. In no important piece of intelligence is the country—east, west, north, or south—more than a few hours, seldom more than a few minutes, behind the metropolis. In no respect is the equality of the country and the city, produced by the inventions of science, more conspicuous than in this. In places where but thirty years ago the untamed savage or the wild beast roamed, in the remote districts of the West, the arrival of an Atlantic steamer at New York, or the results of the morning stock-board are matters of familiar conversation within two or three hours after they are first known at the Merchants' Exchange.

We will take but one example more to illustrate the great change in the social condition of all classes of the American people, which the last half century has produced, and that respects the effects of science in rendering the conveniences and elegancies of life accessible to the many instead of the few. It must be obvious to every observer, that we of the present generation feed on better fare than our fathers did, wear vastly finer and better clothing, live in far better houses, and enjoy infinitely more of the comforts and even the luxuries of life, to say nothing of the embellishments of taste (which formerly were exclusively within the reach of the rich and



great), and with all this we do not labor half so hard as our fathers labored.

The facts which have been adduced are sufficient to show that *something* has, within the last half century, greatly elevated the privileges and enjoyments of the masses of our countrymen, and produced a far greater equality in the social condition of the laboring, in comparison with the wealthy classes, and vastly augmented the intelligence and respectability of the country, in comparison with the city. Now, the only question we have to examine is, has *science* done it? I do not say that science would have done it, to the same extent, except in a free country, enjoying all the blessings of a free government; but in *our* country I do say that these happy changes have been the true and legitimate results of science.

We have seen that the changes described have been the immediate results of steamboats, and railways, and the magnetic telegraph, and improvements in manufactures, by means of labor-saving machines, and the introduction of various chemical arts. But how came society in possession of steamboats, and railways, and locomotives, and telegraphs? Who have chiefly been the inventors of the labor-saving processes which have secured such cheapness to the comforts and elegancies of life, as to place them within the reach of every man of moderate fortune, whereas before, those who wore fine linen were only the rich and the noble? Who invented the steam-engine itself? Watt, a philosopher, a man of science. Who applied it to steamboats? Robert Fulton, a man thoroughly versed in the science of mechanics. Who applied it to railroads? The scientific engineers of England. Who invented the electric telegraph, by which the country is raised to an equality with the city? It was Morse, a son of Yale. Who invented the cotton-gin, by means of which, not only have the cotton planters been enriched, but every one who wears a cotton garment derives benefit from the invention, in the cheapness of the article? It was Eli Whitney, another son of Yale. Who have substituted the modern art of bleaching—the work of a day—for the slow, tedious, and expensive methods formerly practiced, and have thus cheapened clothing, and helped to reduce the price of fine fabrics, so as to bring them within the reach of everybody, and have contributed greatly to reduce the price of writing and printing paper, and thus to promote the general diffusion of knowledge by books and newspapers? This immense improvement in the art of bleaching was a present which Chemistry made to the arts. Mineralogy and Geology also have contributed their share, by laying open new beds of coal, for feeding the fires by which the steamboat and the locomotive are impelled; and Chemistry

and Natural Philosophy unite their powers in investigating the laws of heat, and in contriving apparatus to render its applications most effective and economical.

Some will acknowledge that a few men of science, of a practical turn of mind, have contributed to the elevation of the masses by their useful inventions, while they can not see how men who are pursuing science in the abstract, as it is taught in our colleges and universities, are doing any thing for the general good. But if we go back one step beyond the inventors themselves, we come to the original investigators of the *principles* from which their inventions sprang. In the steam-engine we must go back of Mr. Watt to Dr. Black, the chemist, who investigated the laws of steam, without a knowledge of which it could never have been successfully employed as a mechanical force. In the telegraph, we must go back of Mr. Morse to Franklin and others, who discovered the properties and laws of electricity. If we admit that Hadley, a philosopher, presented the sailor with his quadrant, we must not forget that back of Hadley was another philosopher of the closet, who developed the optical principles upon which the quadrant depends. If it is granted that he who calculated the nautical tables, by which the mariner finds his place on the ocean, is a practical man, it must be granted also that the mathematician is a practical man, who furnished the calculator with his rules, and still more the astronomer, who determined the motions of the heavenly bodies, upon which the tables are founded, and, most of all, Newton and Laplace, who discovered and developed the great principle of gravitation, that enabled the astronomer to fix so accurately the places of the heavenly bodies. Thus science, in its very nature and in all its forms, whether cultivated by the recluse philosopher in his laboratory, or applied immediately to the wants of society, in the form of useful inventions, tends to equalize the gifts of Heaven, and to produce social equality among men.

2. *The INSTITUTIONS, no less than the Inventions of Science, tend to elevate the masses and to produce social equality.*

It is no doubt true that some of the universities of Europe, under absolute governments, or amid powerful aristocracies, confer peculiar privileges on the sons of the nobility; but in the United States we neither know nor acknowledge any such order, and nowhere in our country are the accidents of birth and fortune less thought of than in our colleges. In what I say on this subject, I shall, indeed, have more particular reference to Yale College, where I have had full opportunity for observation for a period of more than forty years; but, no doubt, most of my remarks will be applicable alike to all our higher seminaries of learning.

In the first place, nearly all our older American colleges are charitable institutions, founded and sustained by the contributions of the pious and benevolent ; and if among them there have been some men of wealth who, either during their lives or at their death, have given largely to such institutions out of their treasures, yet they have always, it is believed, been of the number of those who have least desired to promote colleges for the exclusive benefit of rich men's sons. The cause of useful knowledge, the general elevation of society, the interests of the Redeemer's kingdom—these are the motives which have generally, if not always, influenced those who have endowed colleges.

In the second place, the *terms* on which our colleges offer an education are fixed at the lowest possible rate, in order that men of small means may have the opportunity of educating their sons. At Yale College, the rate of tuition is fixed at a price much lower than is paid in academies and private seminaries of learning ; and from this low rate there are numerous instances, in cases of pressing indigence, where a part or the whole price of tuition is abated. Moreover, there are funds held in reserve for the express purpose of enabling poor men's sons, of fair promise, to secure the blessings of a liberal education. It is for the same great object, namely, that the college may have the power of aiding by its funds indigent young men, that the salaries of its officers are fixed at a rate adequate only to a bare support, and often, indeed, below what is required for the support of a family on a moderate scale of respectability. If there is any one point where, at present, the colleges of New England are more especially emulous of each other, than on any other point, it is in affording the greatest encouragement to indigent young men. We have opened to such candidates so many opportunities for helping themselves, and released them from paying the college bills to such an extent, that every year examples\* are afforded of students who have passed through college, and fully shared in its advantages, without any resources beyond their own earnings.

In the third place, it is not rich men's sons, as a class, that enjoy at our colleges the greatest measure of respectability, but it is the sons of farmers, mechanics, clergymen, and other men of moderate means : and, in fact, frequently among the most respected are those who, in order to pay their expenses, do every sort of work which they can obtain, such as ringing the bell, sawing wood, and taking

\* These, however, are to be considered as remarkable examples of talents united with enterprise: to be very destitute is, in most cases, a great embarrassment and affliction to the student, and sometimes seriously impairs his scholarship.

care of the public rooms. Nor, in the distribution of college honors and distinctions, is the question ever raised whether the candidate is country-bred or city-bred; whether he is the son of a rich man or a poor man; whether his father is a high officer of state or in a menial condition. And since the sons of the industrial classes are usually brought up to greater habits of industry, and with a higher appreciation of the value of time, the students of those classes do in fact share more largely in the college honors and distinctions, and enjoy a higher degree of consideration than the sons of the rich and great. I venture to repeat, that nowhere on earth are men estimated more exactly according to their true merit, independently of all considerations of family or fortune, than at Yale College.

But, in fact, our colleges are not, as is supposed by some, made up of rich men's sons. Without pretending to be very accurate, I would, for a general idea, distribute the students of Yale College into the four following groups: The first quarter may consist of the sons of the decidedly rich, although this I believe to be much above their true proportion. The second quarter may be allotted to the better half of the middling class, who, although not accounted rich, are able without inconvenience to pay the expenses of their sons' education. The third quarter may be assigned to the lower half of the middling class, sons of substantial farmers and mechanics, who, nevertheless, find themselves somewhat straitened to meet the expenses of their sons at college. The fourth class may be composed of such as are decidedly indigent, who work their way through college by a severe economy united with various self-denying expedients for defraying their expenses, and, in many cases, come to the end of the race with a considerable debt upon their shoulders. Foreign universities may abound with sons of the nobility, but to represent our American colleges as institutions devoted to the rich is false in fact.

In the fourth place, if we now follow the men educated at our colleges into life, and view them on the great field of action, it will not appear that the sons of the rich are particularly prominent above the sons of the poor. I apprehend it will be found that, as a class, they make a less figure than either of the other quarters into which we supposed the whole to be distributed. If, by the aid of the triennial catalogues of our colleges, we endeavor to ascertain who among successive college classes have become most eminent, I think they will prove to be those who have come from the industrial professions, or from families who are alike removed from great wealth and excessive indigence, although there are occasionally striking exceptions in both extremes. Or if, instead of endeavoring to form this com-

parison by so imperfect a guide as the triennial catalogues, we look abroad upon the face of society itself, and see who are actually occupying the posts of usefulness and have attained the highest stations of eminence in church and state, we shall be convinced of two facts: First, that the men who are at this moment exercising the greatest influence in society, in the cabinet of the United States, in the halls of Congress, on the bench of justice, in the State governments, divines, physicians, lawyers, instructors of youth, are, in great proportion, such as have been trained at the higher seminaries of learning; and, secondly, that these have, in a majority of instances, ascended from the classes of society which lie below the wealthy class. What has made them what they are? What has taken them from the obscurity in which they were born, and given them such ascendancy in the Republic? What but these very colleges and universities, which are denounced by demagogues and neglected by legislatures, as institutions which are designed chiefly for the benefit of the rich, while the common schools only are deemed worthy of legislative patronage, as institutions which confer their benefits on the people at large—on the *many* in contradistinction to the *few*.

Nothing, again, is more unjust to the higher seminaries of learning, than to represent them as the enemies of popular instruction. Their sons, whenever they have a voice in legislation, are almost always the most liberal promoters of popular education, and labor most assiduously in behalf of the common schools; and the colleges themselves have the highest interest in elevating the standard of popular education, for it is from the more intelligent portions of the community that they derive both their funds and their pupils.

I will only add, that I look upon all the institutions of learning—the common-school, the academy, the normal school, and the university—as acting and re-acting on each other like the grand powers of nature, and all as deserving of the highest possible aid from every enlightened government.

## VIII. DEBATING, A MEANS OF EDUCATIONAL DISCIPLINE.\*

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"ARISTIPPUS," says an ancient writer, "being asked what boys ought to learn, said: '*What they will have occasion to use when they become men.*'"

If this famous answer of the old Greek, which by some is so liberally interpreted as to embrace almost every kind and degree of culture, by others so exceedingly limited in its application as to exclude whatever falls without the circle of the most vulgar utility, be founded in wisdom,—if, in other words, the education of youth should be at all governed by a reference to the wants of practical life in after years, there can be little doubt that debating, properly managed, might be among the most valuable of educational agencies. Hence what are called debating associations have, in our view, a peculiar interest. Capabilities they certainly have in the cause of education, which, though undeniably great and easy of development, are rarely realized, because rarely brought into full and efficient exercise.

This, at first, may seem an extravagant statement; for, after excepting every case that ought to be excepted, the history of societies established for this purpose presents, for the most part, little beyond a record of desultory doings, devoid of serious or elevated purpose, unsupported by proper preparation, without intelligent regard to parliamentary usage,—in short, without any aim, study, process, or result beyond the requirements of an ordinary pastime. With such associations, therefore, as a general thing, we connect the idea of amusement—often that of dissipation, rather than that of mental improvement. We are hardly able to conceive of them as regular, reliable means of intellectual discipline. Hence we find, or seem to find, for them no fixed position in our ordinary routine of

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scholastic training. They do, indeed, spring up spontaneously, as it were, and cling around our higher institutions of learning; but even there they exist as things incidental, forming no essential part of the main design,—encouraged, it may be, but not enjoined,—guarded, rather than governed, by those in authority. .

In such connection, it is not at all surprising, that debating societies should become a source of solicitude,—often even a grievous annoyance to tutors, professors, and others responsible for the conduct of students. Just at the age when passion is in perilous conflict with principle; just in the circumstances, where opportunity readily seconds desire, is it wonderful that youths, forming independent organizations, owning no allegiance, as such, to the college or academy with which they happen to be connected, should sometimes be guilty of excesses which older, and what ought to be wiser heads, are daily practicing under the influence of even less temptation? These societies, it is alleged, furnish a plea for late hours. They divert students from their regular studies. They make young men captious, conceited, and opinionated. They often lead people into the habit of arguing against their own convictions; and, finally, if nothing worse, they do, at least, absorb, without furnishing any proper equivalent, a large amount of most valuable time.

The most obvious answer to these and all similar objections is that which ought to occur to every thinking mind, namely, that arguing against a thing from the mere abuse of it is not very satisfactory logic. Such argumentation, if allowed to have weight, would soon destroy our confidence in almost every thing. The exclusive study of mathematical science is said to generate a skeptical spirit. Shall we, therefore, banish mathematics from the college curriculum? Many pages in the works of the most celebrated writers of ancient Greece and Rome are polluted with thoughts and expressions which, though they give indication of the moral tastes and principles of the times, and, therefore, subserve important historical purposes, are, nevertheless, but too well calculated, in themselves, to exercise a demoralizing influence over the minds of youth. Shall we, therefore, handle none but *editiones expurgatæ*, or, more sweeping still, join in the clamor for the total expulsion of classical studies? Colleges necessarily withdraw from home, and, consequently, from all the saving influences of home, large numbers of young men who, being, in a measure, unavoidably left to themselves, are sometimes, in spite of the best regulations and the most watchful supervision, betrayed into practices sadly offensive to good taste, if not utterly destructive of good morals. Shall we, therefore, declaim against all collegiate establishments, and absurdly hope, by their

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extinction, to extinguish evils that belong not exclusively to the condition of students in a college, but rather to the condition of humanity at large? Lawyers, from the very nature of their position, are under constant and almost irresistible temptation "to make the worse appear the better reason;" and often poor human nature, in the person of a lawyer, is found shamefully dealing in the arts of sophistry, and thereby disgracing one of the noblest of professions. Shall we, therefore, cry out against the study of law, and leave the advocacy of our legal rights to the tender mercies of chance?

The truth is that debating societies, or debating classes, composed of students belonging to a college, are, like many other good things, both in and out of college, very liable to abuse. But cutting off the abuses by crushing the societies, seems like curing diseases by killing the patients. It is not quite clear, moreover, that they could be crushed entirely, even though it were admitted that they ought to be. The demand for them seems to grow out of the very nature of our mental constitution. We all naturally love debate. Whether it be desire of truth, desire of victory, or mere love of contest,—whatever the motive, or combination of motives, under which we act, certain it is that we all eagerly engage, or readily give ear to others engaged, in controversial encounters.

Accordingly, almost every age and every country, blessed with any tincture of literary culture or philosophical spirit, has had its debating societies,—has had, we mean, its meetings or conferences, under some name or other, for the free and frequent discussion of topics of common interest. Oral discussions were among the earliest and most effective means of eliciting truth and diffusing knowledge. In all the schools of all the various philosophical sects of classical antiquity, open disputation was the favorite method of testing the soundness of theory, and of detecting and exposing the disguises of error. To what extent, and with what deplorable excesses, it became prevalent in later ages, in almost all parts of Europe, no reader, perhaps, requires to be informed. What multitudes of clubs, societies, and associations, under every possible appellation, have sprung into existence, in recent times, for the avowed purpose of general discussion, all the world knows; for all the world knows what mighty changes and commotions, social, civil, and religious, have grown out of those apparently transient conflicts of opinion, and what numbers of master spirits have thence derived the first real consciousness of their own strength,—the first effective impulse to extraordinary achievement.

It is no part of wisdom, therefore, in college authorities, to attempt the suppression of debating societies. It is no part of wisdom to



look upon them with an eye of discouragement or disapprobation. They are capable of splendid service in the cause of education; and not only splendid, but peculiar; a service, in fact, for which it is impossible to find any sufficient substitute. Their appropriate sphere, moreover, seems to be in connection with collegiate institutions. There, at all events, we have a right to expect from them the best possible results; for there they may have the benefit of wise and constant supervision.

But the supervision to be useful, must be *authoritative*. It must guard against the introduction of abuse; but this it can not do efficiently, if its power is known to extend only to the general duty of watching and warning. If the theory be that debating societies, or debating classes (for here names are indifferent), are perfectly independent organizations,—that they may, at the pleasure of students, be multiplied indefinitely,—that, in them, or during their exercises, presidents and professors, tutors and students, are all on a level,—that what, during a recitation in the morning, would certainly incur censure or expulsion, would, during a debate in the evening, be quite out of the reach of official interference,—if, in fine, the debating societies are to be accounted, as it were, co-ordinate branches of the college, and subject to no checks or limitations not self-imposed, it would be little short of a miracle, if these organizations, instead of being always a means of discipline, should not often become a means of sad dissipation.

It is, however, no part of our present purpose or duty to undertake to settle the boundaries within which the liberties of debating societies, attached to colleges or other scholastic institutions, should be restrained. We claim no sufficiency for such a task. We volunteer nothing, in this way, beyond the opinion that they ought to be classed among the regular means of educational development, placed under the same systematic guidance, and made subject to the same salutary rules and regulations. Thus managed, beside the main results at which they aim, not the least of their valuable uses would be that of furnishing, from time to time, a tolerably fair index of mental growth and discipline.

But the topic we are here discussing, namely, debating as a means of educational discipline, by no means confines us to such societies only as are found within the precincts of collegiate establishments. There are thousands of societies all over the country, far removed from any seat of learning, and owing their origin entirely to a fixable ambition on the part of those composing them to excel, or, at least, to acquire passable skill in public discussion. They operate as schools for mutual instruction, and, as such, may be

fairly counted among the educational forces of the country ; as such, moreover, whether otherwise they fulfill our expectations, or not, they possess that indispensable requisite to all successful teaching, the power of awakening and sustaining attention.

Such associations, assuredly, should elicit our warmest sympathies. Consisting, for the most part, of young men who have either wanted or wasted opportunities of early and regular education, who, many of them at least, under the stimulus of noble aspirations, are longing to make the future atone for the past,—

——— *fatis contraria fata rependens,*

who, in a word, are anxious to be something in the great family of mankind beyond mere “ hewers of wood and drawers of water,” they deserve encouragement, because their impulse is worthy, and because out of such encouragement may come forth, in time, men fitted to adorn and to benefit the race.

Many things, no doubt, are done and said in these societies which might better be left unsaid and undone ; many manifestations of ignorance, frivolity, and conceit, are therein witnessed, which might well recall the pertinent prayer of Burns—

O wad some power the giftie gie us  
To see oursel as ithers see us !  
It wad frae monie a blunder free us,  
An' foolish notion !

and yet, with all their faults and liabilities to fault, they offer such means and motives to intellectual development as can not fail, when fairly considered, to outweigh all objections that can be urged against them. This is our firm conviction. Nay, we take higher ground still. We think them not only liable to no insuperable objection, but even capable of a service, in the cause of education, scarcely attainable in any other way. Many considerations induce this belief ; of which, however, these four are the most prominent :

First, because they are, when rightly managed, the best possible schools of logical disputation.

Secondly, because they furnish the best opportunities for the practice of deliberative oratory.

Thirdly, because they force us, as it were, into the acquisition of a great amount and variety of useful knowledge.

Fourthly, because they lead to a familiar acquaintance with the practice of parliamentary law.

1. The first of these several reasons, or considerations, is founded, of course, upon the assumption, that logical disputation is, or ought to be, ranked among the branches essential to a complete education. This may not be readily admitted, because it may be easily miscon-

ceived. It may by some, for instance, be thought that we are here favoring, if not openly advocating, that kind of disputation which begets a captious, rather than a critical spirit, and which ultimates always in producing ready wranglers, rather than ripe debaters. This is far enough from being our intention. The thing here intended is *logical* disputation; that is, disputation begun, continued, and ended in the spirit that befits the sober investigation of truth,—that sort of disputation which is the natural and necessary outworking of the soul in the earnest search after knowledge,—which courts the guidance of enlightened reason, ignores the dominion of pride, passion, and prejudice, diligently seeks the real which ever underlies and explains the merely phenomenal, and limits its efforts only by the discovery of fundamental principles, or by finding those barriers beyond which human intellect is forbidden to penetrate. This, and this only, we mean by logical disputation; not captious caviling, which is an abuse of reason; not idle logomachy, which is an abuse of words; not angry altercation, which is an abuse of feeling; but a free, fair, and vigorous exercise of those rational powers whereby we are set above the whole brute creation, and which, being capable of indefinite improvement, we are bound to cultivate to the utmost.

Thus understood, thus directed and applied, logical disputation becomes a noble art. It is the very touchstone of truth,—the safeguard of the mind. By it we are led to sift, to weigh, to compare, to analyze. By it we are taught to avoid partial views and hasty conclusions, to measure with others, and, under the force of active competition, our own strength, and so to find the level that forbids an overweening confidence: By it we are guarded equally against the snares of sophistry and the assaults of dogmatism. By it, in brief, we acquire the invaluable habit of “proving all things, and holding fast that which is good.”

But logical disputation, like every other art, derives its perfection from culture. It rests upon the basis of a science, which, however grossly abused in former times, however little appreciated in our own day, deals deeply with the fundamental laws of thought, and discloses the nature of that mental process according to which all reasoning appears to be conducted. Yet, happily, no one has need to despair of attaining skill in the art of logical disputation, merely because he is little versed in the abstrusities of logical science. Nothing is more common than proficiency in practice coupled with deficiency of theoretic knowledge. Men reasoned, and often reasoned well, long before the time of the illustrious Stagirite. Not the least, indeed, among the many, many proofs of beneficent design in the all-wise Maker of man, is the remarkable fact, that He has made su-

periority in *art* possible even to those who have no claims whatever to profundity in *science*.

We shall be grievously misunderstood, however, in the drift of these observations, should they be taken by any one as an argument against the study of Logic, as a science. We are far from regarding that study as useless. Yet (to use the words of another) "to explain fully the utility of Logic is what can be done only in the course of an explanation of the system itself. If it were inquired what is to be regarded as the most appropriate occupation of MAN, *as man*, what would be the answer? The Statesman is engaged with political affairs; the Soldier, with military; the Mathematician, with the properties of numbers and magnitudes; the Merchant, with commercial concerns, etc.; but in what are *all* and each of these employed?—employed, I mean, as *men*; for there are many modes of exercise of the faculties, mental as well as bodily, which are in great measure common to us with the lower animals—evidently, in *Reasoning*. To understand, therefore, the *theory* of that which is the appropriate intellectual occupation of Man in general, and to learn to do that *well*, which every one will and *must* do, whether well or ill, may surely be considered as an essential part of a liberal education."<sup>\*</sup>

Fully concurring, as we do, in this view of the matter, our words of encouragement to those who, because they are wanting in theoretic, are ready at once to despair of all worthy success in practical Logic, can not well be misconceived. They are designed to favor neither ignorance nor presumption. He that aspires to the character of an accomplished disputant, if not utterly destitute of all natural qualifications, will not fail to perceive in systematic Logic many important uses. The same sagacity, under the light of modern progress, will save him from that unaccountable delusion which, mistaking the *means* for the *end*, and utterly perverting and misapplying the science, produced, in the middle ages, that mischievous race of philosophic triflers, whom history painfully portrays under the appellation of scholastics; men whose "Logic," says Enfield, "was rather the art of sophistry than that of reasoning; for it was applied to subjects which they did not understand, and employed upon principles which were not ascertained. Their whole business being disputation, they sought out such thorny questions as were likely to afford them sufficient exercise for their ingenuity. Their whole care was to conduct themselves, in the contest, by the rules of art, and their whole ambition to obtain the victory." Against such Logic as

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this we have every thing to say ; but where opportunity is afforded for the study of Logic, in the truest and best sense of the term, it is certainly great folly to let slip the chance of becoming acquainted with its peculiar resources ; but greater folly still, where the opportunity happens to be denied, to sink down under the weight of that deficiency, and so relinquish all hope of useful or honorable attainment.

If, however, it be conceded that logical disputation is an art so important as justly to claim rank among the essentials of a finished education, it may still be inquired whether debating societies are likely to furnish the best possible facilities for cultivating it.

Disputation, to be useful, must be orderly. Where each disputant is at liberty to take his own course, subject, that is, to such restraints only as an ordinary sense of propriety may impose, extraordinary, indeed, must be the wisdom and moderation of that company, in which debate, if at all earnest, is not likely to become the source of strife rather than the channel of truth. For this reason we have less confidence than many in what is called the Socratic method of reasoning. That method which derives its name, as is well known, from the illustrious person who adopted it in his philosophical discussions, and which, for his purpose, was an admirable instrument of reason, consists in propounding a series of questions, the answers to which are made by the adroitness of the querist, to form a chain of concessions, whereby an opponent is bound fast to some unexpected and previously resisted conclusion.

It is sometimes claimed for this mode of discussion that it is superior to all others, because (among other things) it has all the ease and sprightliness of common conversation,—because it quickens attention, and keeps perpetually alive a certain necessary interest,—because it is free from the limitations and restrictions of formal debate,—last of all, and best of all, because it leads one into correct conclusions by merely indicating the right mode of exercising his own intellectual faculties. There is, doubtless, considerable force in these suggestions. Where, especially, you have a wily, wordy opponent to deal with,—one of those slippery spirits, to find whose real position is

“ Like following life through creatures you dissect,  
You lose it in the moment you detect,”—

this closely-cornering, closely-clinching process of question and answer is a most excellent contrivance.

But, after all, good as it is for particular purposes, pleasant as it seems, when regarded in the distance, this method appears to us not a little objectionable, as a means of discipline, and even as a means

of producing conviction. If you would convince the understanding, you must offer no violence to the feelings. But how could you more effectually do this than by surprising your opponent into the toils of a wily logic? In so doing, you do, indeed, gain a temporary triumph; you do, indeed, it may be, silence for a moment the tongue of sophistry or conceit. But you do more than that; you generate a brood of antipathies; you shut up the avenues of truth to the soul of your adversary, and make him (possibly many who sympathize with him) reject truth, because he rejects you as the medium of it.

Even in the most judicious hands, this method is liable to ultimate in dissension. The dispute between Socrates and Protagoras, recorded by Plato, is a case in point. Socrates, in the midst of a highly respectable company, was plying with singular felicity his famous process of interrogation. He had already gained admission after admission, till, at length, the subtle sophist was forced into a position diametrically opposite to that which he had occupied in the outset of the discussion.

Protagoras sought refuge in diffuseness. Socrates insisted upon brevity. The former became impatient of what he thought to be improper dictation; the latter, professing to be unable to follow long speeches, refused to proceed unless his demand should be complied with. Then, suiting the action to the word, Socrates rose abruptly to depart.

Hereupon the master of the mansion, a wealthy Athenian, who was deeply interested in the discussion, eagerly seizes him by the hand, and, finally, prevails upon him to remain. The altercation, however, proceeds. Several of the company undertake to mediate. One urges the distinguished disputants not to *quarrel*, but to *argue*. Another, who is called "Hippias, the Wise," after alluding to the disgrace that must certainly attach to an angry altercation between such persons, on such an occasion, and in such a place, offers a suggestion which, whether he was wise in other respects or not, indicates a fair appreciation of the difficulties of an unregulated debate. "Be persuaded," said he, "by me to choose a *moderator*, *president*, or *prytanis*, who will oblige you to keep within moderate bounds on either side."

It is substantially this advice which we are here laboring to impress. Not that we would disparage the Socratic method as such. That method, as before intimated, has its appropriate place and its appropriate uses. In those ancient philosophical conferences, for example, where one leading mind conducted, as it were, the reasonings of the rest, it had a certain fitness, a sort of class-room

brevity and directness, which belongs rather to schools under the authority of a master than to assemblies of equals engaged in public and formal discussion. It was good at Tusculum, but ill suited the Senate.

The opinion, therefore, entertained by some, that a far better exercise of the reasoning powers may be secured from conversational discussions, in which the method of Socrates is predominant, than from any disputing societies, however organized or managed, is one in which we find ourselves quite unable to concur. For such young men, generally, as most need and seek this kind of improvement, it would, we are assured, work unfortunately in many ways. It would, as we have already seen, even in the best hands, often be fatal to that freedom from angry excitement which is so essential to the right exercise of intellectual force. It would, in some, beget insuperable timidity and aversion, because of its operating like a trap to the understanding, and subjecting one to the mortifying necessity of convicting himself. In others, it would be apt to create the idle and pernicious habit of dealing (to use the language of Boyle) in "those dialectical subtleties which are wont much more to declare the wit of him that uses them, than to increase the knowledge or remove the doubts of sober lovers of truth." In others, again,—the lookers on—its effect would be not unfrequently to breed a love of the process, as a sort of literary sport: affording pleasure for the same reason, and of much the same nature, as that which gives zest to pugilistic encounters.

Very different, though not altogether free from abuse, as we know, is the practice of oral discussion under the forms and rules of an organized body, where each speaker has the right and the opportunity to present, explain, enforce, and defend his own views in his own way. Law is there, however, as well as liberty. In a well-ordered debating society, as in a well-ordered political community, the liberty of the whole is secured by the partial restraint of each individual. There error is, indeed, left perfectly free to choose her positions, and to employ her weapons, whatever they may be, unfettered by modes of warfare dictated by her antagonist; but there, too, truth is permitted to appear on the same equal terms, the only vantage-ground which she ever asks or needs.

This union of law and liberty, which can be rightly realized in such an organization only, is, moreover, highly conducive to habits of close and careful thinking—the indispensable element of all worthy attainment in the art of disputing. It presents an arena in which all may have practice with fair hope of success, but in which eminence is never gained but by severe intellectual exertion. C

sense of responsibility is fully awakened for the character of the thoughts which he utters. If they be obscure, superficial, incoherent, or irrelevant; if they be clear, profound, consistent, or pertinent; if they be—aye, whatever they be, his intellectual standing is fixed in the minds of his auditors. Here is something to excite to generous ambition, and that ambition fails not to excite care, caution, and diligence. Here is a company of critics in critical conference. They come not to discuss the merits of parties without, but to canvass freely the claims of one another. Here is an intelligent, at least an inquisitive, public opinion to be met, and he is capable of no exalted station in the world of eloquence who is wholly insensible to its improving influence.

In circumstances like these, a young man of any promise soon comes to discern the value of profound and patient thought, close investigation, rigid analysis, and careful deduction. These come to be indissolubly connected with the idea of a good debater; while mere words, tones, gestures, however fluently uttered, however gracefully managed, fail utterly to secure solid and enduring reputation. If his aspirations be at all worthy, and his genius at all worthy of his aspirations, he will be driven irresistibly into the habit of disdaining the aids of sophistry, of idle rhetoric, and theatrical effect; and, relying upon the force of a manly logic, which is ever the chief source of a manly eloquence, he will be found, upon every occasion, acting out the spirit of that celebrated saying,—*Amicus Plato, amicus Socrates, magis tamen amica Veritas*.

2. Our second leading consideration in favor of debating societies, as disciplinary agents, is that they furnish the fittest opportunities for the practice of deliberative oratory. This might be inferred from the very nature of the case; for what is deliberative oratory but that which is employed in deliberative assemblies? and what is a debating association but a deliberative assembly, at least, in miniature? We take it for granted that no one questions the importance of seeking skill in this kind of oratory. It requires but a very slight survey of the various scenes and objects of its exercise to make this point abundantly clear. Its province is almost unlimited. In Congress, in the State Legislatures, in City Councils, in Town Meetings, in Conventions of the Church, in Synods, in Presbyteries, in organized bodies of every description, civil and religious, literary and scientific, commercial, mechanical, agricultural,—wherever, in a word, questions are to be discussed, and decided according to the will of a majority, there is the appropriate field for deliberative oratory.

How vast, then, how varied, how complicated the interests which



it involves, and sways, and determines! Alternately the medium of knowledge, the lever of reason, the magic wand of passion and persuasion, its power over a popular assembly is often past all description. Decrees and dogmas, affecting the interests, temporal and spiritual, of whole classes or communities,—war and peace, spreading gloom or gladness over populous nations,—authoritative decisions, reaching down to the very details of social and domestic life, are often suspended on the tongue of the deliberative orator.

Surely, then, debating societies, if they offer any peculiar facilities for the acquisition of skill in this potent art, are to be set down among the most useful of educational appliances. But are they able to do this? We have not a doubt of it. They do not, indeed, nor can they supply the lack of academical learning and training. They do not offer themselves as substitutes for study and observation. They promise no exemption from toil, no easy access to oratorical eminence. Nor, on the other hand, do they justify the conclusions of those who seem to think a knowledge of Grammar and Rhetoric, coupled with the customary routine of exercises in Composition and Elocution, quite sufficient to secure at once the highest attainable position in the world of oratory. They merely promise to each, according to his previous culture and mental habits, according to his previous character, in a word, a measure of skill derivable, perhaps, from no other kind of practice. They, therefore, by no means despise or disparage the advantages to be secured from books and schools, but verify the observation, often made, that oratory from books and schools exclusively is like many things else from books and schools exclusively; Medicine, for example. It is rather *experiment* than *experience*. Think of a man prescribing medicines which he knows only from description, for the cure of diseases which he knows only in the same way, and you have no bad illustration of the course of an unpracticed debater.

Debating societies are, indeed, to students of deliberative oratory what clinical lectures are to students of Medicine—the sources of actual experience. There is no question proper to be discussed in any deliberative body, whatever its object or its character, that may not, with equal propriety, be discussed, as an exercise, in such an association. There all the motives that commonly prevail in assemblies devoted to the transaction of the real business of life, can be brought to bear with equal effect. There every argument, every suggestion, every felicity of diction, every grace of action, every persuasive of every kind, can be as fully tested as if the society were the Senate of the whole country, or any other great and dignified assemblage. The scene is favorable, in the highest

degree, to the development of every order and every diversity of talent. Is logic your sole reliance? Then reason soundly; see that every link in the chain of your argument is strong and sure; for they are present who are eager to find the least flaw, because well they know that from the chain of logic, as from the chain of nature,

————— "whatever link you strike,  
Tenth, or ten thousandth, breaks the chain alike."

Is your appeal to hidden motives discernible, as you think, in the character of your audience? See that it is such an appeal as does no dishonor to the speaker himself, nor condemns, by implication, those to whom it is directed; for he that ventures to employ unworthy means, however excellent the ends, is most likely to find, in a company of debaters, as everywhere else, if not more than anywhere else, that "honesty is the best policy." Do you put your trust in wit, and irony, and sarcasm? Be cautious in the use of these dangerous weapons: remembering that often, in such cases, the recoil is far more dreadful than the discharge. Are courtesy and forbearance the means most to your taste? Let them be the offspring of genuine kindness; for counterfeits in speech and manner, like all other counterfeits, are apt to be detected, and if so, bring irreparable defeat upon the counterfeiter. Are you tempted to trust entirely, or mainly, to the efficacy of graceful gestures, expressive tones, pointed emphasis, and other similar aids? Be sure that an orator without some strong foundation of sense and reason, like a Christian without some strong foundation of genuine charity, is ever "as sounding brass and a tinkling cymbal."

Another important advantage in the exercises of a society of this kind is, that there people soon find their proper level. Temerity takes lessons from caution, timidity learns self-reliance, presumption abates under the check of prudence, and many other features of character exercise a friendly formative influence one upon another. This wholesome discipline has often been acknowledged by men of the most illustrious rank. It is, especially, the experience, and, therefore, the testimony of those who, in early life, while yet

"Chill Penury repressed their noble rage,"

found, in these humble organizations, a fostering mother to that genius which, in after years, was able

"The applause of listening Senates to command."

It would be easy, therefore, to multiply testimonies on this point. Indeed, it would be hard to find a man who has ever achieved a reputation in the field of eloquence, who is not under obligation,

more or less heavy, to the exercises of some debating association. Nor has this obligation been confined to those only who have been denied the advantages of regular scholastic education. The most educated, and the least educated, each in appropriate measure, have experienced the benefit. We cite few instances, because few are really needed.

The celebrated Lord Mansfield, after a full course at Oxford, and even after his entrance upon legal studies, sought improvement in a debating club. Herein were discussed some profound legal questions, questions involving many intricate points of law. He entered into these discussions with all the earnestness of real life. He was careful, copious, and thorough every way, in his preparations; so much so, indeed, that they were found not only adequate to the wants of the occasion, but served, in a high degree, to render him ultimately one of the first jurists of the age.

Curran is another signal example. Every thing seemed to be against his cherished aspirations. Awkward and ungainly in gesture, hasty and inarticulate in utterance, with a voice naturally bad, he early provoked the name of "Stuttering Jack." Since the days of Demosthenes had no man apparently had such obstacles to contend with. After completing his college course, and, like Mansfield, entering upon Professional studies, he still persevered in the endeavor to overcome the difficulties lying in his way to success as a public speaker. He, too, sought aid in debating societies. He patiently withstood the ridicule awakened by his ludicrous, unprepossessing manners. He bore failure with fortitude. He turned all criticism to good account; and, at length, came to be one of the most effective orators of which any age or country can boast.

Fox, distinguished alike for the good and the bad that marked his strange career, gave a powerful, though unconscious, testimony to the value of debating associations, when he confessed, as he did, that he had acquired skill, as a debater, "at the expense of the House of Commons." He had made it a point, during a whole session, to speak on every question, important, or not, merely to improve himself in the art of debating; that is, he had deliberately turned the British House of Commons into a sort of debating society for his own personal convenience. What success he ultimately reached, as a deliberative orator, may be learned from a witness no less competent than the celebrated Edmund Burke, who declared that Fox came, "by slow degrees, to be the most brilliant and accomplished debater the world ever saw."

We take one example more, and that from our own country; not because we have not many to give, but because he is the type and

representative of them all. We refer to Henry Clay,—a name that awakens at once the thought of every thing that is fascinating and forceful in deliberative eloquence. Without wealth, without patronage, without academical discipline, without every thing, it would seem, essential to the formation of such a character, he rose, by dint of unyielding perseverance, to be among the princes of eloquence in a land abounding in the most gifted orators. Henry Clay owned frankly and always his obligations to the exercises of a debating society.

3. But our limits, in the present paper, admonish us to pass to the next general consideration which we have named, in favor of associations of this description; namely, the great amount and variety of knowledge which they induce young persons to be at the pains to acquire. Various are the motives engaged in the production of this result. Pride, vanity, envy, ambition, and many other feelings that usually figure most largely in the service of folly, are here sometimes strangely beguiled into the service of wisdom. Many a soul that never awoke under the discipline of school or college, has suddenly shown, under the spur of debate, signs indubitable of the most extraordinary mental capacity. Patrick Henry fomenting disputes among the customers that sometimes met in his store, and, amid these contests, watching with eager interest the play of the passions and the language of emotion, is no solitary example of a mind, naturally indolent, allured into keen and vigorous exercise by the strong stimulus of oral discussion. What matters it, that he had no other motive, or purpose, than the gratification of the passing hour? The effect of the exercise, far from being momentary, reached out into the future, and largely aided in giving him that wonderful command over a popular assembly, which few of all the great speakers, whether ancient or modern, have ever found it possible to acquire.

The knowledge thus gained by Patrick Henry was knowledge of human nature—knowledge of those secret springs of action, whereby the heart is most easily and profoundly moved, and the will most surely and permanently influenced. Others, under the same stimulus, are often urged to extraordinary intellectual exertion in other directions. How many, many hours of patient, persevering toil have been spent in the investigation of a single point in History, in Law, in Medicine, in Theology, in every department of human knowledge, by persons who, without the motives that ordinarily prevail in spirited contests of opinion, could never have been induced, for a moment scarcely, to sacrifice the ease of indolence to the advantages of learning.

But, not to dwell upon the acquisitions necessarily made in the

course of elaborate preparations for debate, nor upon the effect of disputation in eliciting latent intellectual power, we have only to consider the information that must be incidentally given and received, in the progress of a discussion, in order to be satisfied of the utility of these associations as the means of imparting knowledge. Even those debates which so frequently spring up respecting the Constitutions and By-Laws of such societies, though often deemed irksome and profitless, are not without a special advantage. Discussions of this kind serve to induce thought respecting the nature of those fundamental laws and powers in a community, under which and in conformity to which all other laws and powers whatever must be made and exercised. They serve, especially, to dispel that vagueness which, in so many minds, always attaches to the idea of a Constitution. They lead to a careful, often to a critical, consideration of those various distinctions and functions indicated, when we speak of constitutional, legislative, judicial, and executive powers. Many a man, profoundly versed in these things, has been able to trace the first step toward their acquisition to some casual controversy in a debating society.

Another sort of incidental information often imparted in the transactions of these societies, is that which grows out of the necessity, so frequently arising, of preparing, in written form, Resolutions, Reports, and other documents, which require ability, derivable only from practice, for their prompt and proper execution. It is a mortifying thing, when asked to reduce your Resolution to writing, or, as Chairman of a Committee, to bring in a written report, or, as Secretary of a meeting, to produce a record of its transactions, to be found tardy, awkward, blundering, or altogether inadequate to that service. To those, in particular, whose early education has been neglected, which is probably the case with the great majority of persons composing debating clubs, or literary societies, this highly practical feature of their character ought to be specially interesting. Not, as we have before said or intimated, that, in the transactions or exercises of these associations, there will be found a full and perfect substitute for academical training; but that, with or without that advantage, they offer such opportunities for the acquisition of skill, in this regard, as can not well be otherwise obtained. This kind of skill is sometimes invaluable. One can not help deploring the figure made in the old Continental Congress, at its first session, in 1774, even by such men as Richard Henry Lee and Patrick Henry, one of whom has been pronounced by high authority the Cicero, and the other the Demosthenes, of America. "On the floor of the house, and during the first days of the session, while general griev-

ances were the topic, they took the undisputed lead in the assembly, and were, confessedly, *primi inter pares*. But, when called down from the heights of declamation, to that severer test of intellectual excellence, *the details of business*, they found themselves in a body of cool-headed, reflecting, and most able men, by whom they were, in their turn, completely thrown into the shade."

"A petition to the king, an address to the people of Great Britain, and a memorial to the people of British America, were agreed to be drawn. Mr. Lee, Mr. Henry, and others, were appointed for the first; Mr. Lee, Mr. Livingston, and Mr. Jay, for the two last. The splendor of their *debut* occasioned Mr. Henry to be designated by his committee to draw the petition to the king, with which they were charged; and Mr. Lee was charged with the address to the people of England. The last was first reported. On reading it, great disappointment was expressed in every countenance, and a dead silence ensued for some minutes. At length, it was laid on the table, for perusal and consideration, till the next day; when first one member and then another arose, and, paying some faint compliment to the composition, observed that there were still certain considerations not expressed, which should properly find a place in it. The address was, therefore, committed for amendment, and one prepared by Mr. Jay, and offered by Governor Livingston, was reported and adopted with scarcely an alteration. Mr. Henry's draft of a petition to the king was equally unsuccessful, and was re-committed for amendment. Mr. John Dickinson (the author of the *Farmers' Letters*) was added to the committee, and a new draft, prepared by him, was adopted."\* Surely the failure of such men, under such circumstances, ought to be instructive. It ought to impress upon every young man that aims at eminence, however fair his talents as a speaker, the necessity of laying a foundation, deep and strong, in those qualifications which secured to Jay and to Dickinson a glory offered in vain to men who excelled them far in oratorical power.

4. Our fourth and last general consideration in favor of debating associations, as a means of educational discipline, is, that they lead to a familiar acquaintance with the practice of parliamentary law. This is a kind of education, so to speak, far more valuable than many would imagine. It fits one for usefulness, where, without such fitting, all other qualifications are often comparatively useless. It is a source of influence, where influence is every thing; a defense of the right, where often the right has no other defense. It is a

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\* Wirt's Life of Patrick Henry, sect. iv.

guarantee of order, of decency, of dispatch, of free speech, and of fair decisions.

The importance of this kind of knowledge will further appear, if we duly regard the scene of its exercise. There is not upon earth, perhaps, a more interesting spectacle than a dignified deliberative assembly. As Homer's gods never appear more majestic than

"When Jove convened the Senate of the skies,"

so men never seem in a sphere more elevated, than when assembled, under the call of duty, for grave and important consultation. They are then in the formal exercise of those high moral and intellectual functions which are the peculiar endowments of the race, and which form distinctly the lines of likeness between man and his Maker. Not, then, like the beasts of the field, are they following the mere instincts and appetites of physical nature; not then, regardless of man's responsibility for man, are they wholly absorbed in schemes of personal advantage; not then, a frantic mob, are they acting in concert only to appall the hearts of men with a sense of danger, but rather a "multitude of counselors, in which there is safety." Their proceedings, ever regarded with especial interest, because they are the representatives of others, acquire at times an overwhelming importance. If the subject before them be great, if the occasion be inspiring, if life, for example, if liberty, be suspended on the decision of the hour, if power, if peril, if clamor from without, combine to stifle the voice of truth and justice, if, in the face of all these, there appear a cool, unquailing spirit of right, a fearless, forceful assertion of principles, there arises at once a scene of moral sublimity, not only awakening elevated emotion, but nerving the arm for heroic achievement, and putting soul in sympathy with soul for every good and every great undertaking.

But to form a deliberative assembly, answering at all to the model here indicated, or to any model likely to find favor with wise and good men, the essential element is order. Law that guides the heavenly bodies in their courses,—law that shapes and directs the endless forms of being upon earth,—law that governs nations, and churches, and families,—law whose "seat is the bosom of God, her voice the harmony of the world," is here, as everywhere else, the indispensable condition of safety and success. Every member may be endowed with the finest talents, furnished with every force and every facility of logic, supplied with ample stores of general knowledge, skilled in all the graces of action and utterance, in short, the very *beau idéal* of the perfect orator, and yet, if the body itself be not under the guidance of some known and recognized rules of order, they are, after all, like a ship at sea without chart, compass, or rud-

der, a melancholy prey to the vicissitudes of chance. It is not sufficient merely to *have* rules. They must be known and observed; not by the few only, but by all. It will not do in a deliberative assembly, as in the community at large, to leave the knowledge and practice of the laws to a particular class of men only. Here, every man is, and must be, his own lawyer. The law with which he deals, like all other laws, has its advantages and its penalties; and, if he would secure the one, or avoid the other, he must be familiar with its operation. It is not enough to study the theory in Parliamentary Manuals, or to ponder precedents in particular cases. He must *work* himself into the practice. Then, when the exigency arises, he will know how to avail himself of rules and usages, and to parry the thrusts of quibbling opponents. Then, when his personal rights and privileges are invaded, when exposed to the assaults of indecorous opposition, when partiality, caprice, or assumption of power not granted, appears in the person of a presiding officer, when tyrannical majorities overleap the limits of right, when lawlessness, in any way whatever, dares to show itself, he has at command every protection that can be afforded by the laws and usages appropriate to the time, the place, and the circumstances. Who that has had experience in this direction, has not frequently felt the want of such knowledge? How often is the ablest logician, the most eloquent speaker, through ignorance of parliamentary tactics, quite thwarted and disconcerted by some wretched Thersites whose whole ambition is to find fault with his betters, or some scheming tactician whose highest hope is to escape defeat, or secure advantage through dexterous resort to rules and usages! How often have the most important interests, in legislative and other councils, been put in jeopardy, ruinously delayed, or altogether cut off by want of skill in parliamentary proceedings, where every member, perhaps, intended nothing beyond the most open, prompt, and honest performance of duty!

Every consideration, therefore, whether you regard the dignity of the entire assembly, the rights and privileges of individual members, or the vast variety and importance of the interests involved in their doings, points plainly to the utility of a practical acquaintance with those rules of order that commonly prevail in deliberative bodies. Nor is it less a matter of duty than a matter of utility. If this be so, if interest and duty really unite in urging it upon us, where shall we turn for practice in this important line of action, if not to some well-ordered debating association? In such a body may easily be learned, and many times repeated, almost every form of proceeding within the wide range of parliamentary usage. Here may be acquired, not only that general expertness in the application of known rules and customs, which is everywhere required for the easy, satis-



factory transaction of business, but even that tact and adroitness in the use of expedients which is the fruit of long and various experience. To secure this result, it is only necessary to adopt some recognized code of parliamentary law, to follow rigidly its various provisions, and give them the widest possible range of application. Time will do the rest.

Such, in general, are the advantages promised by well-conducted debating associations. One objection only can be urged against them—their liability to abuse. Against this, where they are purely voluntary, the surest guarantee must be found in the character of those composing them. If they meet as a company of carping, caviling critics, doubting and disputing, because they delight in doubting and disputing, and eager to enjoy the pleasures of conquest, whether truth or error prevail in the contest, the result will be answerable to the design. A spirit vain, conceited, skeptical, and full of sophistry, must be the consequence. If they meet with no higher purpose than that of beguiling a weary hour, or courting the pleasure of controversial excitement, the time, though it might be worse spent elsewhere, is still lost, and worse than lost; for it is occupied in forming pernicious mental habits.

But should a different spirit prevail, should they be so fortunate as to perceive the rare possible advantage of being thus associated, should they be so wise as to pursue that advantage with becoming diligence, how various, how valuable the rewards that must follow! What sharpening and strengthening of the mental powers, what facility in speaking, what various information, what improvement every way, may not reasonably be expected? If there be in them any thing worthy of the light, it must come forth under such inducements. If there be not, will it be no advantage to be made conscious, by contact with other minds, of one's own real position, seeing that so many and so mighty evils continually grow out of a lack of self-knowledge?

Surely such training needs no defense; requires no advocacy. In every situation it has its value. Life is a perpetual debate. Men may "beat their swords into plow-shares and their spears into pruning-hooks," "arms may yield to the gown of peace," yet the war of opinion is a war eternal. That struggle, always active and energetic, was never more fierce than at present. A thousand knotty questions divide and distract the public mind; a thousand dangerous theories delude the understandings of the people. These questions and theories agitate all our deliberative assemblies. They assume the aspect of truth and the armor of reason. They challenge discussion. They demand in those who undertake their investigation, the most able and accomplished debaters.

## XI. REMARKS\* ON DR. McELIGOTT'S PAPER ON DEBATING.

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MR. REUBEN, of New York, remarked :

It had long been known that exercise of the mind develops mind, as exercise of the body develops physical strength ; but the difficulty seemed to be to adopt our old methods of education to this new discovery, so as to make the student no longer a mere recipient, but an actor to strengthen his own powers. The method proposed in the lecture had the effect of making each individual active. When a question is proposed for discussion, the student is at once interested in that question, and takes special pains to inform himself upon it. The great danger which he apprehended from this system of debating, was its tendency to become fragmentary. One subject would be taken up here and another there, making education fitful. The education would not be uniform. It would not be a logical development of one subject out of another. He would suggest that the students be arranged in classes ; that the teacher himself should lay out the subjects for debate, so as to begin with the simple, and elementary, and go on gradually to the more complex and deeper questions growing out of the former.

MR. S. B. WOOLWORTH, Principal of State Normal School at Albany, remarked :

The thanks of the Association, are eminently due to the gentleman who had presented this paper. The debating society had found its way into every village, and its uncontrolled influence had become so questionable that it had become a matter of serious doubt whether it would not be better that it should not exist. We might now hope that attention having been called to the abuses of debating, as so generally conducted, they might be obviated, and much good might be realized. The expansion of thought he believed to be a God-given power, and he considered the development and cultivation of this power to be one of the great objects of education. It was a power almost always feeble in the young. Pupils would often in their recitations fail, not for the want of the ideas, but for the want of the power of expressing them intelligibly. He believed that no part of our system of education required more attention than our own language. Children scarcely higher than the table, are set to the task of learning English grammar, which is " the art of speaking and writing the English language correctly." Yet how often they fail of acquiring that art. How seldom do they succeed in learning to express their thoughts with ease or with elegance. Nothing in the whole course of education is

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\* Reported by Mr. H. M. Parkhurst.

more difficult to be taught than our own language in its true character and spirit. Mathematics or the natural sciences can be taught with comparative ease. And he would say that whatever cultivates the understanding of our language, the appreciation of it in its power, the expression of thought with correctness, with precision, with readiness, with elegance, demands, and ought to receive the attention of those to whom the education of the young is entrusted.

Mr. Z. RICHARDS, of Washington City :

One thought should be borne in mind in recommending so strongly these debating societies. He had no doubt that they might be made beneficial, if they would teach men to say what they know in the fewest words and most forcible language. This is a day of speech-making. Every body wants to talk. Every body wants to make a speech about every thing. And the idea that every boy must be trained up to make a speech upon every thing that comes up, and catch at every thing that looks like a mistake, has been attended with injury. We are constantly hearing about the long speeches in Congress, and any body who has lived in Washington knows that speech-making is not a very successful way to forward the business. Now has not this desire for incessant speech-making been fostered and encouraged by these debating clubs, if it has not originated with them. If these debating societies could be properly controlled, they might be made beneficial; but they are usually voluntary associations, conducted by youth of little experience, and as a teacher placed at the head of schools where these societies had been formed, he had seen serious consequences to result. For instance, the common practice of taking a different side of a question from the real belief of the debater, has a tendency to cause the person to adopt the belief which was at first regarded as wrong. But wherever these societies could be properly directed by master minds, these objections would be obviated, and he believed that such debates should in such cases be encouraged.

Dr. McELLIGOTT explained :

It was not the purpose of his paper to encourage irregular organizations designed for no other purpose than to furnish an hour's amusement. But the importance of properly regulated debates in developing the power of expression, that agency by which mind comes in contact with mind and exercises a powerful influence over it, was as yet hardly appreciated by the educational men of the country. Such a power should not be left to itself, and it was his object to regulate and to control it, and by directing it in proper channels to enable the friends of Truth to defend her in the hour of her danger. The day of written speeches is forever passed. The desire every where is for the full, free, powerful utterance of thought, by the medium which God has given, and not by an artificial one. Wherever the people assemble for the purpose of discussing a popular question, it would be an insult and a mockery to papers to them. They want to hear this man or that man

not read to them ; and when the orator can talk to them in a clear, methodical, forcible style, his influence must be tremendous. Should the professed educators of the country leave this power to sway the minds and the hearts of assemblies, undirected and uncontrolled ? The speech-making at Washington, so bitterly complained of, arises from the fact that debating societies have never been what they should be. Had these men been taught from the beginning, that a prosy speech intended merely to fill the hour, was unworthy of them, the country would not be so often disgraced as it is by the speech-making there. Men ought to be so educated that for an orator to make a mistake in grammar, would be branded as no more excusable than for a clerk to make a mistake in arithmetic. Then men would be more careful about exposing their ignorance. The evils arising from the practice of debates will be disastrous, unless the whole matter is properly controlled. The questions should be systematized, and the debates conducted under auspices which shall secure the results we desire. It was to bring this subject to the attention of men connected with institutions of learning, that he had prepared the paper which he had read.

Mr. Z. RICHARDS suggested :

The study of the expression of thought, in a clear and forcible manner, might be as well cultivated in school and institutions of learning, as in lyceums or debating societies. He had made it a study for some years, to teach his pupils to express their own ideas in their recitations clearly and readily. If the teacher would require the pupil to rise from his seat and to take a proper position, in answering questions proposed to him, and then to answer in good English with a sufficient number of words and yet no more than are requisite to express the idea distinctly, one important object sought by these societies will have been gained. Again, if the scholars are allowed opportunity to bring up objections or to ask questions, in reference to their studies, using always appropriate language, it would tend to accomplish the great object of enabling them to learn to express their thoughts in the best manner. If teachers would turn their attention more to this matter in connection with their daily exercises, many of the difficulties attending these debating societies might be avoided.

Mr. SCOTT inquired the nature of the difficulties and evils attending the debating societies, and alluded to the saying of Carlyle, " Sublime is the gift of silence."

Prof. OLMSTED, of Yale College :

Having been for forty years connected with Yale College, felt that he ~~was well~~ had opportunity to form an opinion with regard to the influence of ~~societies~~. There are two leading societies there, the Brothers | the Linonian, which are of ancient date ; and he regarded | important auxiliaries in the work of a liberal education | fully convinced that the multiplication of such societies in

colleges is one of the greatest sources of evil that have arisen in modern times. It is not from debating that the young man is to learn the use of language. It is in the recitation-room. It is in the study of the classics. The mind is to be disciplined by the study of the sciences. It is a mistaken notion that men are to become orators merely from the practice of speaking. Before this art can be cultivated successfully the mind must be disciplined and enriched with knowledge. Before the student can profit by the nocturnal debating societies, his mind must be enriched and refined by the study of the classics, and by the regular system of studies.

As to the specific disadvantages which had fallen under his observation, in the first place, debating was apt to create a distaste for regular studies. A disproportionate importance was generally ascribed to it. It was looked upon as a royal road to knowledge, and the students were led to expect to rush forward without special effort, and to look with contempt upon those plodding their way slowly up. Another evil is the consumption of time. The advantages to be gained from debating are not so great as might be gained in the same time from the regular branches of study. Again, it occupies the attention of young men late at night, breaking into all regular habits, injuring their health, impairing their ability to recite their regular lessons the next morning. While, therefore, he was of opinion that the large and ancient societies, embracing the elder and younger together, and formed around large and accumulating libraries, were valuable, he was equally well assured that the multiplication of debating societies is an evil.

Mr. SCOTT, of New York, inquired whether it is true that the best classicists in Yale College are also the best debaters in these societies. Does the facility in the use of language acquired in the recitation-room give a command of language in expressing our views in public? His own knowledge of the matter, obtained from persons who had passed through that college course, had led him to think otherwise. He had understood Dr. McElligott's paper to recommend the adoption of debating as a part of the college curriculum, and if not so recognized in Yale College, it might easily interfere with the regular studies, even if more useful; but he would inquire whether the Faculty in Yale College had not recognized the use and advantage of debating, by diminishing the amount of study required for the recitations immediately following the meetings of those societies. If he had not been misinformed, such was the fact.

Prof. OLMSTED replied:

As to the first question, of the effect produced upon the pupils by practising in the debating societies rather than devoting themselves more exclusively to the regular studies, those who, in the earlier periods of college life, devote themselves to rhetorical exercises generally write best and speak best; but as they advance, they improve but little;

whereas those who at first devote themselves to the regular studies, although their style at first may be rude, by and by not only write better sense but in better taste, and finally come out not only the best scholars but the best writers and the best speakers.

As to the second question, whether the exercises were diminished on account of the meetings of the debating societies, replied that it is the practice every Wednesday afternoon to remit the lessons, in order that the students may have time to prepare for the exercises of the society in the evening. This has been the practice for some years; but solely with reference to the two principal societies; not with reference to the little secret clubs, which spend their time partly in debating, and partly in drinking and carousing; for they are considered great evils.

Dr. STANTON, of Washington :

He agreed with doctrines of the paper which had been read, believing the evils mentioned to be only incidental. In one thing the gentleman had made a great mistake, which was in saying that the time for written speeches is past. True, that remark was not made until after his own elaborate speech had been written and delivered. (Laughter.) He had learned something of the secrets of speech-making, and he knew that some of the most eloquent speeches that had ever been delivered in the Senate Chamber or in the House of Representatives, had been written carefully, and committed to memory. Thus the distinguished Secretary of State from Boston, Edward Everett, writes out and commits to memory every word and sentence, although he has the happy faculty of bringing in at any point extemporaneous matter. So with the distinguished Secretary of State who preceded him, Daniel Webster. Although not in the habit of writing out fully and elaborately, he studied carefully beforehand not only the ideas but the language. Whenever he was about to make a great speech in the Senate, he had many friends to assist him in collecting and preparing his materials, historical and statistical facts, &c.; and from the preparations thus made, he delivered some of his greatest speeches in the Senate and in the Supreme Court room, sometimes apparently with little preparation. Thus he believed that to the end of time more influence would be wielded by the pen than by the tongue.

Dr. McELLOGOTT explained his position with regard to written speeches :

He did not intend to depreciate previous study. On the contrary, meditation and a long course of study, he considered requisite for the proper arrangement of a speech. He would not recommend young men in speaking to trust to the inspiration of the moment, simply because they happen to possess a glib tongue; for a glib tongue and an empty head is no ordinary calamity. But after every preparation has been made, after the language itself has been studied and committed to memory, so far as necessary, the speaker should come before the audience to speak and not to read to them.

He proceeded to reply to the three objections which had been raised to debating. First, it was said that it diverted attention from other studies. If the debating in Yale College were to be regulated as other studies are, that result could never follow. So that objection must fall to the ground. The second objection was that it was a waste of time. Yet the gentleman (Prof. OLMSTED) had assented that the two great societies in Yale College were very useful. So it is evident that if a useful practice degenerates into a waste of time, it must be for the want of proper restrictions. Thirdly, it was said to lead to bad habits. Had it ever occurred to Prof. Olmsted that these debates would better be carried on in the day-time? It would be better to leave out some other exercise, and have the debates carried on in the day-time, in the presence of the professors of the college and under their direction. And thus this last objection would be entirely removed.

He wished it to be understood that he was not advocating the multiplication of debating societies. The supply would be adapted to the demand. But they should be recognized as a part of collegiate and school instruction. Why is it, he asked, that the debates have a tendency to draw the student away from other studies? Is it not that his attention is aroused? And is it not the great difficulty in education to rouse the attention so as to impress the memory? If the debating societies would do that, as we know they will, they should be commended for it.

It had been said that students acquainted with the classics made the best orators. But gentlemen should remember that there is a vast difference between rhetoric and oratory. Let rhetoric be attained by a liberal culture of classical attainments. A man could never be thoroughly educated without becoming a classical scholar. Oratory must be studied in a different manner, and can only be thoroughly acquired by a long course of practice.

Dr. PROUDFIT, of New Brunswick:

That the tendency to multiply secret societies is very rife, and he hoped that this discussion would not assume such a form as to seem to encourage that tendency. He concurred with Prof. Olmsted, that these small associations, for debating and other purposes not named, were occasions of pure mischief and a serious injury to the youth of our country. The tendency to associate and debate all manner of subjects was so general that he had no fear of unduly checking it. What was most required was, that the young should form habits of thinking accurately; of weighing what they say. They should be stirred up rather to the acquisition of knowledge than of fluency. He would admit that the large societies, conducted with dignity, and connected with well-selected libraries, were of great importance. But fluency should not be mistaken for eloquence. Profound mental culture, habits of accurate thinking, and correct logic, are absolutely necessary to form the orator. He alluded to the fact that both Clay and Webster, who seemed to have such unbounded command

of language, naturally spoke with great difficulty; and Mr. Webster, when suddenly called upon, had found his tongue actually sealed, so overwhelming was the feeling of embarrassment; and it was long before he overcame it. This was probably the result of a high ideal; he was not easily satisfied.

As to the meeting of the college debating societies at night, he supposed that every college where these societies existed, had made earnest and repeated efforts to induce them to meet by day, but wholly in vain. The sole exception, was in Union College, so far as he was aware; and a more effective and dignified debating society he had never known, simply for that reason. Usually these societies hold their sessions until midnight or after; for when the members became animated upon an eager debate, or about details of business, they would prolong the session into the night and oftentimes through it. It was this tendency to hold nocturnal meetings which he considered one of the most serious objections to these societies.

Bishop POTTER, of Pennsylvania:

The subject was one of very great interest and importance. While he was by no means prepared to exclude debating from educational purposes, there was a grave moral difficulty connected with it, and it ought to be placed under very rigid guards. Among its dangers is the formation of the habit of speaking vehemently and earnestly in support of opinions which they do not hold; and above all talents to be deprecated is the talent, now too prevalent, of using language not to express earnest convictions but rather to disguise them. We have too much debating already. We are a nation of talkers; and it is the province of education, not to administer to a diseased appetite, but to endeavor to regulate and if possible to regenerate and reform it. There is an age, that age at which Aristotle said that youth should not be allowed to study moral philosophy, which is an age of self-sufficiency, of rampant mental activity without distinct moral purpose. During that time, debating is a perilous exercise of the faculties. While he would not proscribe it, he would not encourage it. And if returning thanks for this paper was to be understood as encouraging more debating among young men, much as he honored Dr. McElligott, he should hesitate to say yea to a resolution of that kind.

The power of expression is a great power: but back of it is a greater one, the power of thinking; the power of thinking strongly, accurately, and above all conscientiously. And there is a better embodiment of that than words; it is action, life, conduct. That is the form which we most need in this our day and this our land. Words we have *ad nauseam*; but lives that indicate a profound conviction, these are the crying want of our day. And in regulating our institutions of education, we should have a distinct eye to the danger of too much talking and too little earnest conscientious action.



He did not consider debating the best preparation for extemporaneous speaking. It is very good in its place and degree, but not the best. Careful writing is the best preparation for good extemporaneous speaking. There are very few perfect extemporaneous speakers, known to the world in our own or in former days, who have not also been very good writers, and made so by elaboration, based upon culture of some kind, he would not say through the classics, although the classics were doubtless among the best, if not the best means. But in every period of the world those men who have been most effective as extemporaneous speakers, are the men most competent to reduce their thoughts to the maximum degree of precision and force in writing. The habit of clear expression with the pen becomes, as a matter of course, spontaneous. If you aim simply to make an extemporaneous speaker, without learning to write with precision, you generally acquire a loose, rambling style, wanting in brevity, precision, roundness, ease, and every perfection of style. He would not say that there were no exceptions, but as an old teacher having had a good deal of experience in debating societies, such had been the result of his observation.

He referred also to the primary school and the schools of every stage, as affording a ready means to teach the faculty of clear expression and extemporaneous speech. Knowing is the higher talent; expressing that knowledge, secondary. But in all recitations, in dealing with the pupils catechetically, the teacher should not only see that they have the right idea, but that they express it in the best manner.

## X. MORAL AND RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

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REMARKS on the Address of the retiring President, being in order, PROF. CHARLES DAVIES, offered the following resolution :

*Resolved*, That the sentiments expressed by our late President, PROF. BACHE, in his recent address, that moral and religious instruction should form a prominent element in all our systems of public education, is in accordance with the firm belief and earnest convictions of this Association.

PROF. DAVIES, addressed the Convention at some length in support of this resolution. He spoke in terms of warm commendation of the stand taken by Prof. Bache, and Prof. Pierce, upon the subject of moral and religious instruction in the schools, and desired that the Association should be understood by the public to endorse the sentiment so ably expressed by them.

HON. S. S. RANDALL, seconded the resolution, and urged its adoption. He thought it to be necessary in order that the public should know that the Association were not, as it had been sometimes feared, in favor of excluding the religious element from our systems of education.

REV. GORHAM D. ABBOTT, was pleased to hear this resolution introduced. If passed unanimously, after a general expression of concurring sentiment, its influence could not fail to be of great importance.

DR. PETERS, wished to express his gratification at the introduction of the resolution, and on account of the language which had given occasion for it. It had been said 1800 years ago, that 'these things were hid from the wise and prudent, and were revealed unto babes.' In our day, the wise and prudent talked as little children, in heeding the teachings of our Lord and Master.

PROF. ALFRED GREENLEAF, of Brooklyn, said, that he could bear testimony to the consistency of Mr. Randall's remarks with the practice of the public schools of the city of New York ; for on a visiting tour through the schools of this city, he had found religious instruction in all the schools, from the Free Academy, down to the very lowest form of the Infant School.

MR. AMOS PERRY, of New London, Conn., said, that in traveling through Europe, he had heard the American system of education stigmatized as an ungodly and Christless system. He should rejoice to have that misapprehension by the passage of the resolution corrected.

PROF. CALEB MILLS, of Indiana, desired simply to make known the fact that the State of Indiana, had placed the Bible at the head of their text-books.

MR. GIDEON F. THAYER, of Boston, favored the resolution. In

Massachusetts for some years it had been at the option of the teacher to open the school by the reading of the Bible, and by prayer, or not, and in almost all cases it had been attended to. But at the last session of the legislature a law had been passed requiring the Bible to be read every day in the schools.

REV. DR. TALMADGE, of Georgia, said:—that as he was the only delegate from several Southern Atlantic States, he felt called upon to say that in that section the great question of religious education was becoming an absorbing topic. They were beginning to feel that intellectual education is a curse, unless moral and religious education go with it, and he therefore desired an expression of opinion on the subject, by the Association.

PROF. E. A. ANDREWS, of Connecticut, rejoiced at the introduction of the resolution, and at the occasion which had called for it. He was gratified also, that there had been such a universal expression of sentiment in favor of the importance of religious training.

PRES. TAPPAN, of Michigan, said, that Professors Bache and Pierce, had done honor to themselves by making the statements referred to in the resolution. He did not wonder at it; he should have wondered if they had not; for an undevout astronomer or scientific man is the maddest of all men.

PROF. AGNEW, of Pittsfield, Mass., obtained the floor, but yielded to

BISHOP POTTER, of Pennsylvania, who remarked, that the passage of the resolution might involve more serious consequences than would at first appear. He inquired whether the language ascribed to Prof. Bache was correct; whether it was certain the language used in his address, or adopted by him; that he had declared that religious instruction should be a prominent feature "in all our systems of *public* education."

PROF. DAVIES stated, that previous to offering the resolution, he had submitted it to Prof. Bache, and asked his permission to introduce it; and the sentiment had his sanction.

BISHOP POTTER. I am very sorry to be compelled to interpose a little doubt, not as to Prof. Bache's opinions, although stated more specifically in the resolution, than I understood him to express them in the address, or than as held by him a few years ago, but as to the portentous question, whether religious instruction shall take a leading place in our *public* schools. I say that is a portentous question; a question involving a problem that is not yet solved, a problem, the solution of which, has thus far been attempted in vain in our father-land, and the attempt to solve which has, I think, materially retarded the progress of public instruction in Great Britain.

Mr. President, if it is safe for anybody to say a word upon this subject in the direction in which I am speaking, it must be safe for a minister of Christ, safe for one who has proudly identified himself always with our public system of instruction, and has indignantly resented always the imputation that it is a godless system. As it is now, it does not attempt dogmatically to teach the religion of Christ; and yet it is not un-chris-

tian; it is not anti-christian; it is not godless. It might be a great deal more religious; I trust in God that it will be so. But I really doubt whether the adoption of resolutions of this kind, by a body which has no authority, no influence except a persuasive moral power, is calculated to accelerate that consummation most devoutly to be wished. I have been delighted with the exhibition of the spirit manifested here this evening. It is a delightful exponent of what I believe to be a great movement in the American mind; a movement towards the clear profound conviction that moral and religious culture must have their appropriate place in the great business of education, or we do not achieve our whole work of education in our public schools. After all, there is a better school than the public school, and that is the family, and I may add, the parochial or Sunday-school, the cataphetical class, the Bible class. And although in our public schools, I think a great deal more religion can be taught than has been taught, yet if we are to reach that most desirable end, I think we should not send abroad proclamations which promise more than we can perform.

I will go no further into the subject now. I think I have indicated that there are difficulties about this question; and if you wish to penetrate and leave the system of public instruction by true religious spirit, you are not to do it by resolutions, not by talking, but by working. As is the teacher, so, we were told to-day, is the school; subject to no limitations. There is no educational proposition more sound or more important. Just in proportion as we succeed in raising the vocation and character of our teachers, just in that proportion we guaranty that they shall be godly and Christlike men and women. Good, conscientious devout men and women, are the only people who will ultimately come up to the standard of requirement which I believe is rapidly becoming universal throughout the United States. And if you place in every primary school a devout conscientious enlightened Christian heart, you have accomplished the great work. It is not the amount of dogmatic instruction they give upon religion, but the mighty argument in favor of religion which transpires every day and hour of their lives, which is to be desired. But you must recollect that they can only teach the ten commandments, the Lord's prayer, the Sermon on the Mount, and a few other similar passages, before they get over into the stonny region of polemics; God save the schools from that. (Applause.)

PROF. AGNEW, wished to be heard for a few minutes before the vote was taken. He deeply sympathized with the views expressed by Bishop Potter; and his vote might seem singular if given without explanation. Further debate was cut off, in order to listen to a lecture by PROF. HUNTINGTON, of Cambridge, appointed for this evening; but after the conclusion of the lecture.

PROF. DAVIES, asked permission to withdraw his resolution. He was confident that it could not be passed. He had never heard Bishop Potter discuss any point in which he did not fully convince his audience of the wisdom and propriety of his position. All would carry home in their

lyzed and objected to by some of the purest hearts of the country, and to pass a vote upon a mere form of words, when in my judgment, the substitute will do equal good with the original resolution. I admit, sir, that a casuist of language, an acute logician, may analyze the original resolution, and analyze the substitute in such a way as to get the basis of an argument that shall reach to the dome of the building; but, sir, it will be an inverted pyramid, standing upon a point, and expanding by the fancies of argument. I therefore do earnestly ask this Association, as I had the misfortune to introduce the subject that has caused this difference of opinion, to waive, as far as they can, everything which shall prevent us from standing upon a common platform, when, in my opinion, the main object of Prof. Bache and Prof. Pierce, will be entirely carried out. A lady who took down the very words of Prof. Bache, has been kind enough to hand me the manuscript, and these were his words: "The meeting has been opened, as it should have been, by prayer; and I for one, would never desire to have the study of the Works of God separated from the study of the Word of God, and then we may always depend upon his blessing." The substitute carries out that general idea perfectly.

MR. RANDALL. There is nothing about public schools there.

PROF. DAVIES. The question of public schools was not raised; and why should we raise a mere point of casuistry about a name, about a word?

MR. GRIMSHAW, of Delaware, inquired what was meant in these resolutions by the word "religion." The substitute seemed to him rather to dodge the issue than to meet it directly. He wished the language to be so plain that no one would be in doubt as to its meaning. There seemed to be objections to the resolution on account of the term "public education;" and now, it was sought to amend it by substituting the expression, "the training of youth." But where are the youth trained in this country, the masses of the youth, but in the public schools? He hoped it was not the intention of the Association to legislate upon private schools or colleges. He regarded the substitute as merely adapted to induce the Association to vote for a proposition which all might not wish to endorse.

Other business being in order, the further consideration of the resolution was postponed to the

EVENING SESSION, when the Association resumed the consideration of Prof. DAVIES' resolution.

MR. RANDALL. I think it is important that we should understand the precise state of the question before us; which I believe to be this. At the opening of the Association, the retiring president gave expression, or was understood to give expression to the noble sentiment, that religious and moral instruction should form a prominent element in all our systems of public education. Whether Prof. Bache used the words ascribed to him is a matter of question, but I have no doubt that he meant to express that idea. At the meeting of the Association last

evening, Prof. Davies brought forward a resolution, in which the Association expressed its assent to the doctrine ascribed to Prof. Bache. That resolution received the warm and hearty concurrence of every gentleman who spoke on the subject as I understood. There was a concurrence of opinion, North and South, East and West, and the earnest desire was expressed that it should go forth to the world as approved by this Association. But for some reason or other, the mover of that resolution has to-day substituted another and as I conceive a totally different one.

The President, (HON. HENRY BARNARD,) explained to Mr. Randall, who had been absent during the remarks of Bishop Potter, the reason for changing the form of the resolution.

MR. RANDALL. Upon that subject I presume we shall have full light. The difference between the two resolutions seems to me to be this. The original resolution regards religious and moral instruction, important in all our systems of public education; while the present resolution is silent as to public education. It merely regards it as an important element in the training of the young. Upon that subject there is no difference of opinion. All of us are prepared to assent to the proposition contained in that substitute; but that is not a sentiment, as I conceive, which this Association is called upon to express. Whatever sentiment this Association may express, should have a specific application to our systems of public education, or, if you choose, public or private education. Herein, consists the difference. The one resolution announces a more formal abstract proposition, upon which we are not called upon, as I conceive, to express an opinion as an Association; the other expresses our sentiments upon a proposition with regard to which there has been considerable difference of opinion in the community, in relation to which we have felt a deep interest in all sections of the country. Gentlemen were gratified last night that at last this sentiment had found expression in an Association like this, composed of delegates from every section of our widely extended union.

It is, perhaps, the more important that we should settle this question, from the fact that at the last meeting of the New York State Teachers' Convention, at Utica; this very question came up for discussion, and it was then announced from high authority that the religious and the moral element ought not to enter into our systems of public instruction; that religious teaching and moral teaching, should be left to the family and to the church. If this doctrine is permitted to go forth to the world, it will at once be perceived that we cannot sustain, upon any reasonable, rational, independent ground, our systems of public instruction. If we strike out the religious and moral elements, what are our schools good for, except merely for intellectual teaching; and the idea is very prevalent throughout the country, that intellectual teaching alone, the cultivation of the head without the cultivation of the heart, is not the sort of teaching which should be given in our seminaries of learning.

I understand that one objection to this resolution, is the fact that simi-

lar resolutions have occasioned difficulties in Europe, especially in Great Britain, from the peculiar state of the institutions of those countries. But the propositions made across the water, were not to place the educational institutions upon the basis of Christianity, but upon particular denominational creeds. Sectarianism came in there under the great question of religious education.

I am unwilling to embarrass the deliberations or proceedings of this Convention in any respect. I feel as deep a desire as Prof. Davies himself that all our deliberations should as far as possible be unanimous. I think that if this question had been disposed of at an earlier period, it might have been done with great unanimity. But at all events, I desire that this Association should express its opinion upon this subject; for it is one of vital importance, involving a great principle, and of deep interest to us all. I desire that its opinion should go forth one way or the other. If we now abandon the resolution, and adopt a substitute which does not recognize the importance of the religious and moral element in our public instruction, the conclusion will be drawn that we desire to ignore it, or are opposed to it.

DR. McELGOTT moved to amend the amendment, by substituting the following resolution :

*Resolved*, That appropriate portions of the Holy Scriptures ought daily to be read in all schools and other institutions devoted to secular education, as a public recognition of the Divine Authority of the Bible, as a confirmation of the religious teachings which the pupils are always presumed elsewhere to receive, and as a means of diffusing directly from their source the wholesome influences of sound morality.

MR. RANDALL seconded the amendment.

DR. McELGOTT said that it was well known to all acquainted with the history of this institution from the beginning, that from the time of the Convention which resulted in the formation of the society, it had been his earnest wish to obtain, if possible, the moral effect of the public expression by the Association, of an opinion in favor of the practice commended in this amendment. He had made the endeavor at several different meetings; but at every time some adverse influence had prevented its success. The last time was at Newark. He was just then recovering from a severe fit of sickness, and, though hardly able to be present, he still sought to obtain a vote on this subject. But the debate was rudely cut off by the application of the Previous Question. So flagrant was the injustice committed at that time, that it excited some public interest outside of the Association. The opinion went extensively abroad that the majority of us were opposed to the practice of using the Bible, in any way, in our public schools. This impression gave birth to a letter, published in one of our religious newspapers, and understood to be from the pen of a distinguished clergyman of this city, which represented the Association in the same unfavorable light.

The opinion, thus imbibed and disseminated, derived a fresh confirmation from what happened at the next meeting; for then the matter came up in

the form of a lecture, wherein the ground was distinctly taken that it was improper to bring religious teaching, in any shape whatever, into the common schools. They, it was held, were for secular education, and for secular education alone. To introduce religious instruction into the public schools would, it was argued, be quite as inappropriate as to bring into the pulpit the subjects of Rhetoric, Chemistry, or the Law. He would say nothing just now about the soundness of this theory. He merely adverted to the lecture as further confirming the opinion that this Association was opposed to the introduction of the Bible into the schools.

When, therefore, Prof. Bache delivered his retiring address, it was most gratifying to hear him declare that at the bottom of all of our educational institutions there should be a deep religious and moral influence,—that the leaven of religion, indeed, should permeate the whole system, so that the educated man might go forth not only sharpened in intellect, but sound in heart. He had rejoiced, with others who heard the distinguished Professor, that, in him who might, perhaps, be supposed to be so absorbed in the intricacies of science, as to overlook the importance of religion, God had furnished a testimony so satisfactory,—that, like Newton, after exploring regions of thought unknown to common men, he still felt it to be the highest exercise of the soul to look up to heaven and adore with reverence the Infinite Mind. And when, last evening, Prof. Davies had introduced his resolution, and supported it in an eloquent speech, it was really delightful to witness the perfect unanimity with which it was received. Clergymen, teachers, all of every name and grade, followed one another in quick succession, every one warmly commending the sentiment which it embodied.

But suddenly the whole thing was stopped, as if by magic. A voice from heaven could hardly have arrested it more effectually. Those who had supported it with voices eloquent as angels', forthwith became silent as the inhabitants of the tomb. Why this change? What sudden discovery had been made? Had Prof. Bache been mistaken? Had those who had been so eloquent in defense of the resolution found themselves, all at once, in the wrong? Whatever the cause, all the good feeling and good speaking growing out of the occasion came directly to an end, and even the gentleman himself who offered the resolution, stepped forward and asked the Association to adopt, in its stead, another which he had prepared—a resolution affirming just nothing at all; being one of those beautiful substitutions in which nothing is made the substitute for something. He meant no disparagement by this remark. He spoke simply of the result, as it appeared to him. Doubtless there was a reason for the change, and, when developed, he might, perhaps, recognize the force of that reason. The only motive assigned by Prof. Davies, if he understood him aright, for asking leave of withdrawal, was his profound regard for the judgment of Bishop Potter, who doubted the expediency of such a resolution. He would take occasion to say that he had, perhaps, quite as much confidence in the Bishop as Prof. Davies had. He re-



spected his character, and loved him for his personal worth and for his services in the cause of public education. Yet this was a question in which merely personal considerations ought to have no weight whatever.

He regretted much that the Bishop, when he rose to intimate his doubts about the expediency of passing such a resolution as that of Prof. Davies, had not proceeded to state at large his objections; for he believed that they would have been found substantially the same with those sought to be obviated in this amendment. The resolution of Prof. Davies seems to contemplate formal teaching of religious truths. But no teacher could honestly undertake to teach religion, without giving to his teachings the bias of his own particular creed; and if he did so, every one of a different faith would forthwith become offended. All, therefore, that could be wisely done, in our public schools, was to read appropriate passages from the Holy Scriptures, at the opening in the morning, or at other suitable times, without undertaking to comment upon them. This is all that is commended in the amendment. This surely we may say, not as partisans, or promoters of a particular sect, but as citizens of a Christian land. This is due to the Bible; for the Bible is an unsectarian book. It is the most catholic of all books; catholic, because its divine Author is catholic,—catholic, because its revelations are intended for all mankind,—catholic, because all the thousand sects into which Christendom is unfortunately divided, still look up to it, and profess to make it their guide and standard.

But there are many, it may be said, who reject the Bible altogether, as unworthy of belief, and that to them, the reading of it in the schools would be an infringement of their rights. In respect to persons of this class, it has been well said, that for a man to deny the credibility of the Bible, in these days, is to proclaim himself a fool, a knave, or an ignoramus. A fool he must be, if he can not comprehend the lucid reasoning by which its truth has been established; a knave he certainly is, if having fairly weighed and understood the evidence, he still professes to disbelieve what his reason must have forced him to accept; and surely he is an ignoramus, if he gives judgment against the book, without knowing what may be its claims to the confidence of mankind. But however this may be, the Divine authority of the Bible is certainly taken for granted in the very constitution of our government, and, therefore, no one's rights can be invaded by reading it in the schools. Every officer of the government, from the President down to the meanest official, is inducted into office under the solemnity of an oath on that volume. Christianity, the religion which it teaches, in one way or another, permeates all our institutions. Every thing in our political system indicates its recognition of the principle, that the Bible is the common standard of right and wrong in morals.

If, then, the Bible be truly unsectarian, if it be the source of all sound morals,—in a word, a revelation from God to man, shall it be presented as of Divine authority to the children in our schools? Shall they be kept five days in the week, the largest portion of their school time, under instruction, where that volume is never permitted to be opened? That is the

simple question. It has been asked,—What benefit can arise from our commending the practice of reading the Bible in the schools? Much in many ways. Among others, it would throw a protecting influence around many faithful teachers. It is well known that, in all parts of the country, there are some inveterate enemies of religion. These men often manage to get into office, and so become connected with the schools. Now when a man who respects religion, happens to be the head of a school, where one or more of the school officers are of the opposite stamp, might not his hands be strengthened by the formal sanctions of a body like this? Shall he not be able to say, if necessary, that an Association of the most wise and learned men of the country have declared it to be their opinion that the Bible ought to be read in the schools? Would not official authorities be sometimes led to pause a moment, and consider, before acting in the face of such a sentiment from such a source? Were there no other benefit, this alone ought to insure the passage of this amendment.

But this subject is dividing the country at large, and the Association must take one side or the other. He should regard the ignoring of the Bible in the schools as more than counterbalancing all the good they could ever accomplish in other directions; and should, in that event, be willing to try whether another society might not be founded, that would not hesitate openly to lend its sanction to its use, at least in the way here advocated. He could not express his surprise at being compelled, in a body like this, to stand up in defense of such a position. Was he in the midst of professed infidels? Was he talking to men opposed or indifferent to all religion? Was he addressing a collection of petty politicians,—men moved only by the fear of losing their places? He had certainly thought he was speaking to a company of Christian men. And, in that full belief, he called upon them, in the name of their Master, to stand by the principle involved in this discussion.

He asked only that public recognition of the Bible, indicated in his amendment. He was satisfied to leave all direct and formal teaching of religion to the Church, to the Sunday-school, and to the fireside. But when his son entered the day-school, he wanted him there to find some formal regard to the authority of that sacred volume which he was taught, however feebly and imperfectly, to reverence at home.

He did not, therefore, agree with those who were in favor of introducing the Bible, as a text-book, into our public schools and making religious instruction a part of the ordinary exercises. The best work on morals, some one had said, was a moral man for the teacher; so the best work on religion for the use of schools, was a religious man for the teacher. Pupils were governed by what they saw rather than by what they heard. He would, therefore, of course recommend the greatest care in selecting teachers. They should be persons of high moral character. But he would not, on that account, refuse or omit the reading of the Bible, in the presence of the school, seeing that it is the only source of all sound morality, and that this public recognition of its Divine authority is a standing

confirmation of the teachings elsewhere received, or presumed to be received, by the pupils. This is all he had ever asked the Association to commend. And now, if it should appear that they meant deliberately to ignore all use of the Bible, in our common schools, there was but one course left him and those sympathizing with him to pursue.

MR. CLARK, of New Orleans, rejoiced to be able to breathe an atmosphere so pregnant with piety and morality. The sentiments which had proceeded from the lips of gentlemen, were all in one direction, that the foundation of all education which shall be truly valuable is the Bible. He had heard with delight, the remarks of Prof. Bache, and of Prof. Pierce. And when the original resolution was proposed by Prof. Davies, he had felt a thrill of delight that so large an Association of learned and respectable men engaged in the great work of education, were ready to give their sanction to religious education. Yet he had felt that there was a difficulty in the way of the passage of the resolution; for resolutions are valuable only so far as they are practicable. It was necessary, therefore, that the resolution should be one which could be carried into practical effect. It might be easy for gentlemen from Connecticut, Massachusetts, or New York, to carry the resolution into effect; but it must be borne in mind that the voice of this Association would not be heard alone in the New England and Middle States. He claimed for Louisiana, and neighboring States, some sympathy and some interest in the passage of such a resolution. He asked that it should be such as not to be detrimental to the interests of education even there. In the South and the West, the great question whether the Bible should be used in the schools, had been discussed, and had been decided differently from the decisions in the Eastern States. In the city of New Orleans, for instance, for a long time the Bible had been permitted to be used in the schools, and a form of prayer had been adopted which should not conflict with any sectarian views: and yet in consequence of the agitation of this subject, in consequence of the passage of such resolutions as this, in one quarter of the Union and another, it was found that they had upon their Board, men, who wished to drive the Bible from the schools; and now for several years the custom of reading the Bible and opening the school with prayer had been discontinued. And the same was true of the whole State of Louisiana, with the exception of one and the smallest district. Agitation he believed to have been the cause of this change. If the subject had been let alone; if the minds of the pupils had been operated upon by means of that Unconscious Tuition so eloquently treated of last evening, the Bible might still have been read, prayer might still have been used, and a powerful religious and moral influence might thus have been exerted.

It is impossible to carry the resolution into effect throughout the length and breadth of the land. There are respectable and religious portions of the community that will not yield to it. They will say that you shall not teach religion in the schools. They will say that the reading of King James' version of the Bible is not warranted by their system of religion, and

therefore you are attempting to engraft sectarian influences upon the school. And thus far they have succeeded in keeping the Bible out of the schools. It is not practical, therefore, to have the Bible used in all our schools. And if we undertake to carry into effect the resolution first offered, and introduce moral and religious instruction, how can that be done? As Bishop Potter remarked last evening, when you have taught the Ten Commandments, the Lord's Prayer, the Sermon on the Mount, and a few other passages of the Scripture, you have taught all that you can teach without entering upon disputed ground, upon the region of polemics. And if the teacher is capable and disposed to instruct in religious truths, what time can he find in the course of the day, further than by unconscious tuition?

Then there is another difficulty, that a large portion of the teachers have very little religion operating upon their minds. Where the religion is in the heart of the teacher, he can find abundant occasion for reference to the Scriptures without formally reading them. But where the teacher is either indifferent to religion or hostile to it, what better instrument could Satan desire than to have such a man compelled to teach religion? The difficulty is fundamental.

The doctrine had been urged upon this floor, that the government was bound to give every man in the community an education. This was a sentiment with which he could not agree; and led directly to the impracticable result in this resolution, if the government is undertaking to give a religious and moral education as well as an intellectual one. His view of the public system of education, was that it was intended to be merely supplemental; and it was only upon this view that we could avoid the conclusion that the government is bound not only to give an education to children in the public schools, but to require a certain religious and moral education, to be given to children in the private schools; for it cannot shake off the responsibility of providing that all children shall have such an education, if the principle is correct. But the principle upon which our government was founded was the spirit of religious toleration. And he would consider an education which does not recognize the Bible, as better than no education at all, because it opens the mind of the pupil, so that it becomes better able to receive religious instruction from elsewhere. He wished it to be thoroughly understood that he would be glad to have religious and moral instruction given in the public schools, but feared that either of the resolutions proposed, would create a hostility to it, and thus prevent rather than aid it. The better course would be, to see that the teachers are competent and disposed to give religious instruction, and then leave the matter to their discretion, under the peculiar circumstances of their several positions. He objected to the amendment of Dr. McElligott, particularly, because it specified the manner in which religious instruction should be given.

Mrs. STUART here sung a song; after which, a vote having been passed, limiting each speaker to ten minutes, the debate proceeded.

Prof. GREENLEAF said that this question had so affected him as to pre-

vent him enjoying his usual sleep last night. When Prof. Bache had sketched so beautifully and completely, an entire system of education for this country, he had felt that a mark had been made by this meeting; that such a system of American education was one of the wants of our country, and that we should have it because we need it, just as we had the telegraph because we needed it. And now, if a resolution could be passed in vindication of a moral and religious education, instruction in the divine truths of the Bible, another blow would be struck by this Convention, and not simply to vibrate in our own country, but spoken to-day, would go at once all over the world. He had lived twenty years in the city of New York, and felt that there was a need not only of all the religious instruction that could be given in the church and the family, but also of religious instruction in the schools.

REV. DR. McLEAN, of Pennsylvania, said that he could vote for all three of the resolutions with a good deal of pleasure, and he should like to have the vote taken upon the whole, and have them all adopted by the Association. He had none of that mawkish sensibility which refrained from expressing sentiments, for fear that the truth might not be congenial to others; and no proposition could be more indisputably true, than that religion must mingle with all our instruction to make it effective for good. Were the Association afraid to say that the Bible, which is the bulwark of our system, that for which we would peril life, liberty, everything, ought to be read in our schools? We had not refrained from arresting the self-evident principles of the Declaration of Independence, because there were a great many people who did not like them. And not a speaker had undertaken to dispute the truth of any one of the three resolutions; and should Christian men be afraid to assert principles upon which they were all agreed? It was only a question of time. Religion must be taught hereafter more than it ever has been. And they could do no less now than to plant their feet immutably upon the reading of the Bible in the Schools.

ERASTUS C. BENEDICT, of New York, thought that the resolution had not yet been put into such a form as to express the sentiment which a considerable portion of the members of the Association desired to express. In the original resolution, language was ascribed to Prof. Bache, which many thought he had not used.

PROF. DAVIES restated that before bringing forward the resolution, it had been shown to Prof. Bache, and received his sanction.

MR. BENEDICT said that that was satisfactory proof that he approved of the sentiment, but not that he used that form of expression in his retiring address. What he said was that he cordially approved of the opening of this Association with prayer, and that he disapproved of the separation of instruction upon the works of God and upon the Word of God. If therefore we are to undertake to quote the words of Prof. Bache, we have no right to put other words into his mouth, even although they may be such as to obtain his concurrence. And Dr. McElligott, in defending his amendment, gave ample reasons why the

original resolution should not pass. He considers it hardly a debatable proposition, it is so utterly impracticable. And thus with Dr. McElligott's resolution, as shown by the gentleman from New Orleans. That resolution only contemplates reading the Bible, it does not contemplate further religious instruction at all. But is the Association to go against religious instruction? Not at all. The debate had only shown that they were attempting to adopt resolutions, without having fully settled in their own minds what they wished to accomplish. And it was inexpedient to disturb the harmony of the Association, by the discussion of subjects which had created dissension, and excited feeling all over the country. He was in favor of adopting Prof. Davies' substitute, that moral and religious instruction are necessary in the training of youth. It had been said that it was useless to vote for that, because there was but one opinion in regard to it. He regarded it as a reason for voting for it, that their opinions upon it were so harmonious. Their very unanimity was strong evidence that the resolution was wise and discreet. But could it be said to be wise and discreet to attempt to adopt a resolution in regard to which they were divided in opinion? The Association having no corporate force, no power to issue an edict, harmony was requisite to give moral force to their action. And he felt free to say that if his own opinion was not clear upon the matter, he should regard the opinion of Bishop Potter, that the original resolution was inexpedient to be adopted, as coming from a source whose experience, and information, and integrity upon that subject, could be doubted by no one, and whose opinion was worthy to be adopted.

As to the Bible being an unsectarian book, he believed that if there was a thoroughly Protestant book anywhere, it was King James' translation of the Bible. It was in vain to say that the book is Catholic, and that all appeal to it; for the Catholics do not appeal to King James' version; and it was not the question whether the Hebrew and the Greek texts should be used in the schools. Catholics considered the Protestant version of the Bible as the great difficulty, and would not consent that it should be read.

**PRESIDENT TAPPAN.** The history of this discussion is very simple. President Bache delivered a short address in retiring from the presidential chair of this Association. That address so simple and unpretending, was filled with remarks of the highest importance relating to our educational interests. It was a very comprehensive and a very happy address. We all felt it; we all responded to it. At the close of that address he remarked that he would say nothing about religion and morality particularly; that it was not necessary for him to enter into any detail upon that subject, because everybody acknowledged the importance of morality and religion in a system of education, and regarded it as the foundation and best part of all education. He uttered it as a common sentiment, one to which the whole audience would respond. We were delighted to hear the annunciation from Dr. Bache, because unfortunately in our world, however inconsistent it may be, men of

science have sometimes been given to infidelity; and we rejoiced that a man so distinguished as he for scientific attainments, should come out, and with sincerity and Christian morality, should utter such sentiments. It was the feeling awakened by the exhibition of a Christian character upon the part of a man of science. I do not say that Prof. Bache honored religion by this. He honored himself. He did nothing more than his duty. Still, as it was an important fact, Prof. Davies was led to draw up a resolution which was intended to express that response that we all felt to the sentiment of Dr. Bache—nothing more. It was not intended to enter into the discussion whether the Bible should be or should not be read in our public schools. I believe there is nowhere any State law forbidding the Bible to be read, or forbidding the exercise of religious influence, the best of which may be that Unconscious Tuition so often spoken of to-day, or those observations on religion and duty, continually springing up so naturally that I can hardly conceive how it is possible for any good teacher to avoid making these practical applications as they occur in the course of his instructions.

As an example I will refer to a lecture I heard many years ago, from Dr. Torrey, upon chemistry. He had given a very striking exhibition of the great exactness by which Nature herself weighs the component parts of a compound substance. And, said he, here we have an illustration of that remarkable expression in Scripture, "He hath weighed the mountains in scales, and the hills in a balance." I remember the effect upon the audience, of that remark, showing that the universe is but the expression of the conceptions of the Divinity. We had an exhibition of the same thing at the Scientific Association at Providence, the other day. Prof. Pierce was discoursing upon the application of the calculus to observation, Dr. Bache had made upon the tides; and he said that God himself had ordained that man should study mathematics, that He had planned the universe in accordance with mathematical formulæ. When men come to study mathematics, they feel it to be but an instrument whereby to climb the Heavens of God, to penetrate the works of God; and these very formulæ are lights which God has given to mankind, to interpret His works. We all of us believe that there is a perfect correspondence between the Word of God and the works of God; and I suppose Prof. Bache meant nothing more than to express this spontaneous sentiment of his heart, for when he is pursuing science, he is not forgetful of the duties he owes to God as a Christian. I have drawn up a series of resolutions which I think embody the sense of the meeting; for really I conceive it to be merely a verbal difference which divides us. The resolutions are these:

*Resolved*, That the sentiment expressed in the remarks of Prof. Bache on retiring from the Presidential Chair of this Association—that religion and morality constitute the foundation and best part of education—is worthy alike of the Christian and the man of science.

*Resolved*, That this Association, in endorsing this sentiment, mean to indicate thereby their full belief that the most perfect harmony exists

between the Word and the works of God ; that the scientific and erudite theologian who expounds the first, and the devout and reverent philosopher who investigates the history and laws of the second, cannot essentially differ, but must move toward the same end, and together work for the good of man and the glory of God.

DR. McELLIOTT suggested that it would not be in order to offer those resolutions at this time ; there being already pending an amendment in the second degree, and

PROF. TAPPAN stated that he would move their adoption whenever it should be in order.

BISHOP POTTER. I think it very unfortunate that a Convention of this kind, a conference for the free interchange of opinion, should allow itself to be drawn into divisions. I really do not see any great good to be accomplished by the passage of any resolution whatever, if it can be passed only by a majority. That was one reason why I deprecated last evening undertaking to pass such a resolution in this place. The subject of the religious instruction to be given in our schools, cannot be considered a settled question. Certainly with regard to the public schools, established by authority of law, and to a certain extent under the supervision of officers constituted by law, it cannot be considered—we are referring to the *quo modo*,—as a settled question. It is hardly a settled question in any country in the world, except under absolute despotisms ; and even there the authority of that despotism is exercised with exclusive reference to the particular form of belief to be tolerated and inculcated. In a country whose religious principles are based upon the largest possible toleration consistent with the existence of civilized society, you must carry the toleration into the schools as well as everywhere else ; and if you cannot get the parents of the children to agree that they shall themselves receive instruction from the same religious teacher, upon the Lord's day, is it to be expected that you can get them to concede that their children shall receive one common kind of religious instruction from their school teachers on the other six days in the week ?

The fact is that in this country the subject is surrounded by the greatest practical difficulties. Yet I think these difficulties are destined to be overcome ; and we are in the way of overcoming them. The great power through which we are gradually overcoming them, is the power of patience, of patient waiting. I think there is a great deal more religious instruction given in the public schools now, than twenty years ago. And bad, Sir, as your New York system was thirty years ago, it was a great deal better than no system at all. If the question was distinctly at issue, whether we should have schools with no Bible, no religious instruction in them, or no public schools at all ; I would say that I would surrender the Bible. There are other places where the Bible can be taught. Give me a place where the children shall be taught to be able to read the Bible, and I will take care that they shall read the Bible out of school, if they do not in school. Now, I believe in my heart, that it will be perfectly safe for the interest of every class



in the state of New York, and in the United States, to have the Bible read. I do not agree with Mr. Benedict, that King James' Bible can not be read in the schools. I do not believe that any Christian community in the world could be damaged by it. On the contrary if I had administration in that church supposed to be most sensitive, I would say, let the children read it under proper guards. I believe that the hold of that church upon public confidence would be increased by such a course, if she should take it to-morrow. But we can not expect that she will take it just now; although I should not be surprised if she should take it. I think we are moving forward towards the conviction that the Bible is a safe and salutary book to be read in our public schools. But I doubt whether such a result will be accelerated by passing such resolutions as this in this place, especially if they are to be passed after some warm debate, and by a small majority.

Where is the question, whether the Bible should be used in the schools, ultimately to be decided? It can not be decided by a body of this kind; for that would be a decision almost exclusively by outsiders. And for such a body to undertake to prescribe and dictate, unavoidably engenders the spirit of resistance. Let a man undertake to dictate to you, with regard to your private affairs, even the very course you had previously resolved to follow, and you are at once tempted to change it, for you wish to assert your right to regulate your own concerns. And where is that question, whether the Bible is to be read in the schools, ultimately to be decided? In 12,000 different localities in the State of New York. In more than half of them it has been settled already. The Bible is now read, I will venture to say, in more than half probably three-fourths of them; and were this Association of grave sages, devoted to the subject of education and the great interests of humanity, to resolve that the Bible ought to be read in these schools, they would tell you that you are quite behind the time of day. We do not need such a resolution as that. It will be regarded as simple surplusage. And when you come to the other districts which are discussing the subject among themselves, each one of those districts has its own peculiar difficulties, which can only be thoroughly known to themselves, which are to be dealt with by those immediately interested. And I think the ultimate settlement of these difficulties can only be retarded by the intrusion of any foreign power whatever. I believe there is a growing spirit of piety throughout this land, more and more inclining all these independent communities to the adoption of this policy. Leave it to that. Leave it to the great discussions which are going on all over the land. Leave it to the power of the pulpit and the press. Leave it to the almost unanimous expression of a wish, which has been heard within these walls. But do not step in and undertake to prescribe where you have no authority, and where your presence may be considered as an intrusion, if not resented as a disturbance.

The fact is, that there are conceivable cases in which the introduction of the Bible might be deprecated; and therefore the proposition con-

tained in Dr. McElligott's substitute, is one to which in the abstract I should not find myself able to consent. It is the proposition that in all schools the Bible should be daily read. I have no doubt that it ought to be read in all schools where it can be read without the sacrifice of an interest greater than that which you can gain from it. Suppose that the only teachers you have to fill the place, is one who demonstrates by his daily life that he is godless, without the fear of God before his eyes, who can not help, by the process of unconscious tuition, proclaiming the fact in his school that he does not fear God, that he does not in his heart regard the Bible. Nor will that man perform the duty you would impose upon him by law, in such a way as to promote reverence for the Scriptures, in such a way as to deepen in the hearts of those little ones the fear of God and the love of Christ? I say no. The whole process will be regarded by them, not as a solemn mockery, but as a farce. A worse impression upon the religious character and associations could not well be produced.

There is another conceivable case, owing to the prevalence of certain religious or anti-religious views. Because it is a singular fact that the public schools are opposed by those who contend that they have not religion enough in them, by those who contend that they have too much, and by those who contend that they have none at all. These three grounds are distinctly taken by the enemies of the public school system. And I can easily comprehend that affairs might take such a course that in ten years we should find the Protestants, the Catholics, and the unbelievers, all standing side by side, shoulder to shoulder, toppling that magnificent system to its base; and if that time shall ever come I verily believe it will have been invoked by the excessive zeal and impatience of those wishing to introduce religious instruction in these schools.

[The ten minutes having expired, the rule was suspended to allow Bishop Potter to continue his remarks.]

I will not abuse the privilege the Convention has extended me. I will simply make one remark with regard to the past history of this Association. There is nothing in its past history which has afforded me greater gratification, if I may except the great and noble gathering of educated men which has taken place here to an extent I never beheld before, than its course with regard to the adoption of resolutions. From the beginning, the policy has been to come together, and hold friendly conferences, the effect of which has been to make each separate one a sharer in the resources of all, and yet with no humiliation or want of self-respect. Hitherto, antagonism has been avoided; and especially have we avoided that greatest mistake of deliberative bodies, attempting to construct platforms with regard to debated and debatable questions. Politicians are constantly engaged in that business, and it does strike me as being one of the most ridiculous employments they could engage in; patching up always for the nonce, and very rarely involving a full and frank consideration of great principles. All such policies I should be

very glad to have the Association ignore, as it has hitherto done. We come together not for the purpose of being driven further assunder, but for the purpose of being drawn together and assimilated by the free interchange of paternal thought. I think that whenever the Association departs from that policy, and undertakes to pass resolutions by mere majorities, upon matters with regard to which the wisest minds still pause and hesitate, we shall lose our whole power of moral influence, and our dignity will have gone. It has been upon this principle, I believe, that hitherto, whenever this question has been brought up, as at Newark, and at Pittsburg, the subject has first been freely and frankly talked about and then, the resolution itself passed by, laying it upon the table, or disposing of it in some other way, without intending any possible disrespect to the Bible, but simply on account of our firm conviction that it is not the province of this Association to enter into a question of that kind.

MR. W. H. WELLS, of Massachusetts, said, that he believed no one had yet spoken from his state; and if any part of the Union might be sensitive with regard to the exclusion of the Bible from the schools, it would be Massachusetts. Yet, he did not believe that Massachusetts would desire the Convention to pass a resolution here, requiring the reading of the Bible, when there might be questions in various quarters as to the expediency of such a resolution. For one, he would be perfectly satisfied with the moral effect of the discussion which had taken place, if it should be reported. That would accomplish all that could be accomplished by passing resolutions, and he believed it would be satisfactory to every section of the country. He believed that all were agreed, that moral and religious instruction ought to be given in our public schools. He could not have rightly understood Bishop Potter to say that he would give up the Bible.

BISHOP POTTER explained that he did not suppose giving up the Bible, necessarily to include giving up moral and religious culture. That whole matter might generally be left wholly to the discretion of the teacher. He would take this occasion to make an allusion to the difficulty which arose in the organization of the Normal School in the State of New York. There had been great solicitude as to the question of religious exercises. The Board of Directors felt that they could not well determine the question, and therefore they followed the advice of Diogenes. They took a lantern and sought for a man equal to the emergency of the case. They found such a man in the late Mr. Page, who went before the school, at its commencement, and stating that he had always been accustomed to introduce the exercises of the day by prayer, and that he should continue to do it, established the precedent which has been followed to the present day. If the teacher is only the right kind of a man, the whole question disposes of itself.

MR. WELLS was not aware that he should differ materially from Bishop Potter's view of the question, in general; but he believed that if the question were to arise whether to give up religious instruction or

to give up the free schools, Christians generally would decide to give up the free schools, here as in Great Britain. As to Dr. McElligott's resolution, he thought there were two objections to it. First, the objection to passing any resolution upon the subject; and secondly, the implication that the Bible is to be read, but that no religious instruction is to be given. He should prefer to leave the whole matter to the teacher.

PROF. AGNEW, said, that having given away to Bishop Potter last night, and afterwards been prevented from making any remark, by the previous question being called, he thought it due to himself to explain his position. His views had been so clearly expressed by Bishop Potter, that he should almost be satisfied to adopt that as sufficient explanation. He wished it to be understood that he was not opposed to using the Bible in the schools. He used it constantly in his own instructions, and should be glad if all could do the same. But he did not consider the question as settled. There might now be a quiet calm; but soon the storm and the earthquake might be upon us from this very question. He could not therefore consider it wise to enter into the question, and to attempt to pass either of the resolutions; for they could not agree upon any of them. He would therefore move that the further consideration of the whole subject be indefinitely postponed.

The motion was rejected;—

On motion by Mr Scott, the resolution, (with the amendments,) was laid upon the table.



## XL METHOD OF TEACHING GREEK AND LATIN.

BY TAYLER LEWIS, L. L. D., UNION COLLEGE.

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THE importance of classical and linguistic study has been so well set forth, that I would not dwell upon it here, except very briefly in its connection with my main topic. Its benefits may be classed under the three heads, the disciplinary, the philological, and the literary. The first, by some regarded as the most important, we would treat as the lowest in the scale, though still of as high virtue, even in this respect, as those that come from any other department of Education. The second occupies a higher rank. Comparative Philology is in fact becoming the great science of the day. Its connection with Ethnology, and History, with Mental Philosophy in all its departments, is constantly becoming more clear in the abstract, as well as prospective of great benefits in practice. Under this head, too, one might dwell upon its psychological bearings, as resulting from the peculiar position, that the study of language occupies among the sciences. It alone combines perfectly and equally, the objective and the subjective, the outward and the inner world of thought. It is as purely spiritual as Psychology or Logic. It is as distinctly outward as Botany or Geography. The soul, studies itself, but through an outward product as real as the trees, the flowers, the gases, or the rocks; a product which has come from the working of mind through laws as fixed and as ascertainable as those which have developed the plant, the strata, or the chemical combination. And this product is no mere idealized entity, but an abiding, outward thing. It is thought crystalized, laws of thinking exhibited in fixed outward growths, which we can study with as much satisfaction, and as much assurance of finding wonders, as in any of those fields of physical science which are wholly objective.

But these remarks concern the whole province of language of which the Greek and Latin only form a most important department. The third benefit we mentioned, pertains to them in a more exclusive sense. We have called it for the want of a better name, the *Literary*. Aside from the disciplinary and philological benefits, classical education opens the door to an immense field of philosophy and lite-

ture, whose value at the present day, it would not be easy to calculate. The writer may be led away by a magnified view of his own favorite studies, and yet he must express the opinion, that in the present condition of our country, nothing is more desirable in education, than to bring as much of the youthful mind as we can, in as close communion as we can with the rich literature, and richer philosophy of antiquity. We want it, if for nothing else, for the effect it would have on our modern style of writing. The Greeks and Romans, to their honor be it said, had no light literature in the modern sense of the word. Their short lived comedy, and what may be called their lighter lyrics, can hardly be regarded as forming an exception to our remark. Their poetry, in the main, was ever serious. Their tragedy was deeply moral and religious. Their history has been pronounced too grave. With them the novel was unknown;—that modern thing, which, whatever may have been its merits, is now becoming such an intolerable nuisance. But we have chiefly in view the gravity and dignity which pervaded every department of ancient letters, its freedom from clap-trap, or what may be called the continual effort at fine writing and fine speaking. The secret of all this is, that they wrote not for the million, but for the thinking and cultivated, or we may say, for the million through the thinking and the cultivated. They wrote for minds like their own. Hence it is that they say great things in so simple, so truthful, so dignified a manner. Take the best specimens of what may be called our brilliant or flash literature, how wearied does a truly cultivated taste become with this continual sparkling, this high strained sacrifice of sense to sound, of thought to point or *ad captandum* manner of expression. We need not specify; our whole literature furnishes the most copious examples of what we mean. And then there is its still more offensive pretentiousness. Our best writers of this vicious school, say very fine things at times; they utter truths well worth the utterance, but what a puffing and blowing ever attends their birth. In reading some of the favorite writers of the day, we ever know some time beforehand, when they are in travail with a great idea, or what they would regard as a great idea. Paragraphs, and some times pages off, we begin to feel the heave and swell by which they are announced. We see the sparkling foam and hear the gurgling undertow. The wave of diction rolls up as if the writer meant to overwhelm the reader. And he does overwhelm him; the mischief is, that when the thought comes, we find there is nothing of it, or its force has been spent in all this mighty preparation, and it has not even the effect upon the mind that would have come from its simplest and most direct expression. How different in this respect, the writers of antiquity, who lived

before the marked decline of Greek and Roman literature. With what a noble simplicity do Cicero, and Plato, and Plutarch, and Thucydides, say noble things! As we come upon them in the even flow of thought and style, they startle us by their grandeur, or their profundity, and yet the beauty of it all is, that those noble writers betray no consciousness of having said any thing especially grand or profound. It has been an utterance coming naturally out of the even deep of their minds. It is but the natural product of souls ever elevated, ever thinking high thoughts.

We want the minds of our young men brought more universally and more closely in contact with this severe old school. But more than this. In all the fields of thought, we want a more familiar acquaintance with these old masters. Their politics, their philosophy, their poetry are too precious to be allowed to die out, or to be appreciated by a few. Every where the classics are needed. In every respect would the national mind, and national thinking, be elevated and enriched by the study; whilst corresponding effects might be hoped for in giving a better tone, a more healthy intelligence, a higher aim to our editorial and political action.

But we are carried away to a greater distance than we intended, from our main subject. It must be resumed by showing the connection between it and these general thoughts. To produce such an effect, no mere smattering, but an extensive acquaintance with the classics is demanded. How shall this be accomplished? The little that is generally done in our best institutions is but a caricature of the idea we have advanced. A book or two of Xenophon, a half dozen books of Homer, two or three Greek plays, an oration of Demosthenes, a dialogue of Plato; and these read spasmodically, we may say, cut into fragments by daily recitations in which the connection of thought is almost inevitably sacrificed in the mastering of words and phrases,—this certainly is not the classical culture that is demanded. We would not underrate even this. The mind, whether of a man or a boy, is expanded by learning the first declension in the Latin grammar. He sees in it the entrance to a new world of thought. It is elevated and refined by reading one book of Virgil. From a few lines of Homer, a few sentences of Plato, it may get a mental impulse that is never lost, a classical taste or feeling, which may make it a very different mind, a higher mind, a stronger mind ever after. But with all this it may be said, we want far more Greek if we would have results from it to correspond with the time and labor generally spent in its acquisition.

We come then directly to the point. There should be a great deal more read than is generally read in our best schools and colleges.



Education in this department should be carried to that point where facility in reading would let the mind flow easily into the very spirit of the classic author, unfettered by that toilsome difficulty of *construing*, which produces distaste by its laboriousness, whilst it keeps the student incapable of relishing those higher treasures of thought and style, for which the classics should be mainly read. It must be carried to a point where the classical taste will be formed, and an enthusiasm called out which will make it certain that the school books even of our most respectable scholars, will not be closed, seldom if ever to be opened, after graduation.

We must read more. But how shall this be done without sacrificing accuracy, or making a demand of time which will not be conceded. The preparatory study of course must be slow. The time devoted to college is very limited; and that curtailed by the increasing demand for the physical and the practical, as it is called. The obstacles in the way are certainly very great, if not altogether remediless. We might recommend an earlier commencement of the study, a longer time devoted to preparation for college—a more thorough drilling in the elements, as preparatory to more extensive reading afterwards. Much might be said on all these topics, but we would confine ourselves to a single one. On the supposition that other things are well attended to, such as early commencement, thorough drill in respect to forms and syntactical constructions, a faithful practice of what is so indispensable, continual exercise in writing as well as reading the language; still there is one fault which may almost wholly balance the benefit of what in other respects would be the most faithful and judicious instruction.

We allude, now, to the method of reading, or construing, adopted in most schools, and which it is the harder to find fault with, because it is often a favorite with those who, in all other respects, are the most faithful teachers. There is a mode of translating, which is sometimes called the *literal*, although it might with more propriety be called the *verbal*; since, by the word literal, is sometimes vaguely meant the true, or best rendering, in distinction from the false. This *verbal* rendering, as we prefer to style it, is sometimes commended as the necessary opposite of the free, the loose, or the paraphrastic, to none of which terms, as we will endeavor to show, does it stand strictly opposed. A translation may be verbal, and yet the most imperfect of all renderings on that very account. It may be closely verbal, and yet the most loose, and false to the idea, by reason of this very unnatural strictness. To this verbal rendering, then, we would oppose as its natural and preferable opposite, what may be called the

*idiomatic.* The difference may be made clear in a sentence. One renders word for word as far as it can be done, for often times this is impossible—the other renders idiom for idiom. In the first, one part of speech in one language is ever made to represent the corresponding part of speech in another,—as noun for noun, verb for verb, participle for participle, adverb for adverb, &c. In the other, one *construction* is made to represent another construction, and the inquiry ever is, or ought to be, what good and idiomatic English corresponds to what good and idiomatic Greek. The pupil should be told, thus the ancient language expresses a given idea, and thus we express it—what the Greeks say in *this* manner, we say in *that*. The one is the equivalent of the other. We must translate it into our own language, not by equivalent words, but by well known, well established, equivalent idioms. The first method would often not be a *translation* at all, that is, it would not *set over* the thought from one tongue into the other. It would convey too much or too little,—seldom the precise equivalent of meaning.

An example or two will set our meaning in the clearest light. A boy has to translate the Greek phrase, *ἀλγῶσιν τὴν κεφαλὴν*. "*He is in pain as to the head,*" says the pupil, and the teacher approves. Here is a *verbal* rendering, verb for verb, article for article, noun for noun. Why is it not correct? In the first place we reply, it is clumsy English, or rather it is not English at all. The single words, it is true, belong to our language; but we do not thus put them together—it is not the way we talk. This alone is a sufficient reply in one aspect of the matter. Translation is from one language into another—not simply from the words, but from whatever is peculiar in one language to what is peculiar in another—it is from good Greek to good English—not to the barbarous dialect of the school-room, which is often neither Greek nor English, nor any thing else, but a jargon that might have confounded Babel itself, but to good English, such as a good writer or speaker would use, if he meant to express the idea in his own tongue, without any thought of another language.

And here we might digress on the importance of correct and elegant translation as one of the best modes of studying thoroughly and acquiring practically the power, the peculiar power of our own tongue. We might show that the true knowledge of a language is a knowledge of its idioms, and that it is difficult, if not impossible, to acquire these, without the knowledge of some other language, with which to compare it. We might show that for the purpose of such comparison and mastery of our own tongue, nothing is so well fitted as another, and especially an ancient language, remotely differ-

ent from it in its modes of conception and expression. We might show this, and much more than this, but it would be in some respects a digression from our main topic, and the conclusions to be deduced would readily present themselves to the minds of my hearers.

To resume then, that which we have chosen as our model phrase ; ἀλγεῖ τὴν κεφαλὴν and its verbal translation, "*He is in pain as to the head*, or "*he is in pain, the head*." It is not good English, we say, and we should never use any other if we can help it, either in the recitation room or elsewhere. But secondly, it does not convey the sense. How not, if it be exactly word for word? We answer, because the *unusual* construction in English, gives to a certain part of the idea, a prominence it does not possess in the familiar Greek phrase, whilst it keeps out of view a part of the idea which there most explicitly belongs to it. It has about it a speciality which keeps us from feeling, at first, that this is the usual Greek mode for saying a *man has a head ache*, or that *his head aches*. We put more in the thought than there really is. The pain *may be in his head*, or it may be on *account* of his head. By taking too the article merely as our article, we lose, on the other hand, the possessive sense which is clearly in the Greek usage, or construction, if not in the single word. The pain may be in somebody else's head, or on account of somebody else's head. The difference here may seem slight, yet if carried through all the varieties of expression which separate the two languages, and especially those of a more complicated structure, it becomes immense, making also a vast difference, not only in the ease with which we read the classics, but also in the spirit and feeling with which we read them, as well as in the quantity and quality of the thought we derive from them.

Before proceeding to reason on other positions furnished by our subject, we will take a few more examples, and these of the simplest kind, as more easily remembered, and just as well illustrating our main idea. Every scholar knows that one of the main peculiarities of the Greek language, consists in the varied use of its participle. It stands in the Greek grammar among the parts of speech, very much as it stands in our own ; that is, its grammatical power and place resemble those of our own. The same definition would in general apply to it, as participating of the nature of an adjective and a verb. It is a compound of action and quality. In theory, the grammatical difference is slight, in practice, however, it is very great. In Greek, the action element is greatly predominant ; in English the qualifying, or epithetical, is its chief use. In Greek it claims affinity with the verb, and might with much propriety be reckoned among

its forms. In English it holds a closer relationship with the other parent. Hence, as one might expect, it is much more frequent in the former language, and employed in a much greater variety both of forms and constructions. It is sometimes used for the verb itself. It not unfrequently conveys an assertion. It is sometimes the main or dominant word in a sentence; the verb, though grammatically governing, yet still performing only a qualifying and subordinate office, as in the phrases, ἐλάνθανε κρύπτων, "*He did it secretly.*" ὥχρεο φεύγων. "*He fled away.*" οὐκ ἂν φθανοῖς τοῖσιν. "*You could not be too quick about it.*" The participle often shows the method or manner, sometimes the reason of the action. It often indicates, moreover, a condition. It frequently expresses the time.

In this manner a great many participles are sometimes combined in one Greek sentence, each performing a different office, and this variety all heightened by the difference of tense as implying *description*, *narration*, *motive*, *reason*, or method of proceeding, according as such tense is continuous or aorist. Now to take such a sentence and render it according to the method condemned, word for word, that is, participle for participle throughout, would, in most cases be to the loss, not only of the force or vivacity, but often to the very ruin of the idea. It would be at the best, a most miserably poor, bald and pointless representation, to say nothing of the fact that it would not be simply poor English, but no English at all.

Nothing in teaching can be more painful, whether to the pupil or the teacher, than such a mode of rendering. It may be said the student has the meaning, but this apology is not true either in its application to translation, or to writing or speaking in general. What one can not *express*, he does not *know*. It may be a *feeling*, an instinct, it may be what some would call an inspiration,—it may be a very fine thing; but it is not *knowledge*. It is not entitled to this name until it lies before his own mind, and can be transmitted to other minds in "good forms of sound words," like "apples of gold in pictures of silver." But especially is this true in translating. No mind ever fully has a meaning, until it has the one best form of language to express it in. Until there come this one good form of sound words, there is ever a haze about the thought, and when the true light breaks in, and every part of the complex Greek sentence lies distinctly out, not only in uncouth solecisms of single English words, but in the choice corresponding English idioms, then there is felt a pleasure which makes it evident that, before this, the real sense or thought was not perceived, much less its full force and true accompanying emotion received into the soul.

Now it is this pressure on the mind of the student that makes the

difficulty to which we have adverted, as one of the greatest obstacles to his progress. This false, cloudy, laborious method of construing, is ever in the way of that facility in taking the sense which is essential to pleasant and therefore, to extensive reading. It has pained our very soul, sometimes, to hear ingenuous pupils complain, and justly complain, of the long and toilsome difficulties in their way. Author after author is read, but each new one gives the same trouble. Each long sentence costs the same study. The lexicon, the grammar, the explanation of the text-book are ever in demand. Old words have to be looked up again and again, because the student cannot be certain that a different construction, or a different idiom, may not require a different meaning to be guessed out from among the multitude given in his dictionary. And so he goes on year after year, in the the same hopeless and even despairing road.

Now this need not be so. Greek is a clearer language in itself, than the English. Greek writers do certainly present their ideas more distinctly, or else they have more distinct ideas than English writers, even the best of them. Plato is more perspicuous than Sir William Hamilton; and even to come nearer home, we do not hazard much in saying that it is easier to get *sense*, clear sense, good sense, out of Demosthenes, or certainly out of Cicero, than from a modern speech in Congress. But the fact avails the student nothing, while pursuing this vicious method. When shall I, he exclaims in almost despair, when shall I be able to read Greek with something of the same ease with which I read English? What is in the way, that after years of faithful study I cannot read Euripides and Homer with something of the same satisfaction I find in reading Shakespeare and Milton! It can be done we say, if the right method is only taken. Shakspeare and Milton are more difficult authors, more obscure,—their thoughts, however sublime they may be, are not as vivid, not as clearly intelligible—their language though the best the English can afford, is far from being so radiant a vehicle of thought, so transparent to the very root and fibre, as the “burning words,” in which lie so distinctly envisaged the ideas and emotions of the Grecian dramatist. And yet there is one best English expression for those ideas, but here lies the great difficulty. The student has never had it enjoined upon him, as his chief business in studying Greek, to seek that one best English mode of expression, and ever to employ it, however much it might vary from the Greek construction, until it presented itself spontaneously to his mind, and ran smoothly into the current of his thinking, and thus became as easy and as well remembered a representation of the corresponding Greek idiom, as ever single word in one language represented single word in another.

This might be done, had the student been ever accustomed, from the start, even from his first lesson in construing, to the simple common sense principle involved in the formula,—*idiom for idiom*,—*this is the Greek mode of saying a thing, and this is the English mode of saying the same thing*. You see—the teacher might say to the boy, they not only employ different sounds, or words, but different modes of combining them, varying sometimes slightly, sometimes widely, but in all cases it is your business, not only to know what Greek words correspond the nearest to what English words, and what Greek parts of speech to what English parts of speech; but also what English *idioms* are the best representatives of what Greek *idioms*, and always render accordingly. Otherwise you only learn one half, and the poorest half of what ought to be learned in the study of a language. You must not, therefore, translate ἀλγεί τὴν κεφαλὴν, “*he is in pain as to the head*,” but *he has a head ache*, or “*his head aches*.” It is now translated, not into that barbarous dialect, the school boy English, but into good though plain English, into idiomatic English, all the better for being plain and idiomatic. We would even go so far as to say, that among different equivalents for a Greek sentence all of which might be good English, that should be preferred which is most markedly idiomatic, in order that the two languages might thereby exhibit each its own peculiar force, in the most direct, and, therefore, reciprocally suggesting contrast of expression.

So also, to use our other familiar examples, he should not be allowed to say, ὥχστο πλεῖων—“*He went away sailing*,” which gives a turn to the thought that was never meant; (the Greek verb being here only a qualifying word of distance,) but “*he sailed away*.” So, ἐλάνθανε γάρτων not “*he concealed doing it*,” which gives hardly any idea at all; but “*he did it secretly*,” οἱ τύπτοντες, not “*those striking*,” as the boys *will have it*; but “*they who strike*,” making the rendering of this very common Greek construction of participle and article, by a verb with a relative pronoun, and allowing of no departure from the rule. It may seem a small matter, and a small difference, but we would recommend to a teacher never to allow a deviation even in so simple a case as this. There is no other way to make the practice habitual, so as to come without thinking, and thus secure the higher benefit which comes from rigidly carrying out the principle of idiom for idiom in the easiest, as well as in the most complicated cases. This little example occurs to our mind, because we know of hardly any thing in teaching Greek that we have had so frequently to repeat. Boys somehow get an inveterate habit of rendering the participle and the article in this clumsy way. Οἱ τύπτοντες, “*those striking*,” they *will say again and again*, if corrected a dozen times in a recitation.

lowered down. Taking this away, not only gives a freedom, but an elasticity, and a strength unknown before. The soul springs up in its new liberty, and this in it is a stimulus that nothing else could have so effectively imparted. There is, too, the delightful sense of fitness, of harmony: which is, in fact, the elementary principle of all beauty. Yes, strange as it may seem to some, and dry and wearisome as the process has generally been, there is, indeed, in the right construing of a Greek sentence, a beauty like to that of music or architecture. The true English equivalent, once found, exactly holds the idea, and there is thus a stimulating pleasure in the perception that the new vessel, into which it is transferred, though it may be of a very different *form* from the old one, is *exactly* of the same capacity: in other words, holds just the same content of thought, without deficiency or overrunning.

Now, all this may be reduced to rules as exact as those of orthography or syntax. One chief peculiarity in Greek, as we have said, is its manner of using the participle. A half dozen rules, well framed, would give the student a method of determining, in each case, the one true principle of translation, and enable him to see, at a glance, the best English equivalent. The same might be said of the infinitive. In teaching the best modes of rendering the subjunctive and optative, such rules might be expressed, not in abstract technicalities, such as are found in German grammars, but rather as practical formulas, having special reference to our own tongue. This being once clearly done, any after philosophising would be equally applicable to both languages. But, the first teaching should be purely practical. The canons employed should be a continual reference from one speech to the other. So it is said in Greek, and so we say it in English:—here they use the participle, and, corresponding to it, we use the verb in a subordinate clause,—here they use the participle where we use the infinitive, and vice versa; thus they denote time, cause, instrument, and these are our methods; what the Greeks express by a change of mood, in what is called the *oratio obliqua*, we express by a change of tense; what they denote by certain impersonal forms, we denote by the varied auxiliaries of our potential mood. And, all this might be accompanied by clear illustrations, showing precisely, as it can be shown in every case, how it is that the idea is the same, and the force the same, and the total impression produced the same, though brought out by the use of greatly differing combinations of words.

To give some very familiar examples—the Greek, in a great many cases, uses impersonal forms where we use the personal or direct, and vice versa. Now, this difference must not be disregarded in a trans-

WE repeat the conviction. It is the continual pressure on the mind, the feeling of difficulty, of weariness, of obscurity, in other words, the painful sense of inadequate expression, that comes from the commonly used verbal mode of translating, which is the great obstacle in the way of progress, the great hindrance to rapid and extensive reading. The student never gets a clear conception of the whole thought in the mutually strengthening power of all its parts. Words readily suggest words; but, idioms do not, in like manner, suggest idioms. Remedy this,—remedy it from the start,—and the progress will be as rapid in one respect as in the other. Always accustom the pupil thus to translate from idiom to idiom, and a glance at a sentence suggests its general meaning, and its one best mode of expression, just as promptly as a single word in Greek calls out its corresponding word,—and, if a student has been well taught here, its best corresponding word,—in English, or vice versa. In knowing the idiom, as an idiom, and its true idiomatic representative among English idioms, he has the modern mould into which the thought runs; he has “a *form* of sound words,” which is promptly filled with the appropriate idea. The exercise of thus construing is as delightful as the other mode is painful. The pupil begins to think in Greek; and, this thinking is now unincumbered by those cloudy, suffocating media which are neither Greek nor English; being deficient vehicles of the sense in respect to the one, and barbarous combinations of words unknown to the other. We speak here what we do know. We have seen the countenance of an intelligent boy glow with light and pleasure, on being taught, or discovering for himself, how beautifully, how exactly, a Greek sentence may be made to run into English; not as a loose, sonorous paraphrase merely, but its precise *equivalent*; nothing lost, nothing added, nothing weakened or obscured by the transfer. The emotion, the spirit, the state of soul in which it was said, have been as completely set over as the bare thought itself,—if we can call it the thought, aside from these life-giving accompaniments. To show him this,—perhaps in one single well-chosen example,—may be like the sudden removing of a pressure, under which the mind has long been



bowed down. Taking this away, not only gives a freedom, but an elasticity, and a strength, unknown before. The soul springs up in its new liberty, and finds in it a stimulus that nothing else could have so effectually imparted. There is, too, the delightful sense of fitness, of harmony; which is, in fact, the elementary principle of all beauty. Yes, strange as it may seem to some, and dry and wearisome as the process has generally been, there is, indeed, in the right construing of a Greek sentence, a beauty like to that of music or architecture. The true English equivalent, once found, exactly holds the idea, and there is thus a stimulating pleasure in the perception that the new vessel, into which it is transferred, though it may be of a very different *form* from the old one, is exactly of the same capacity; in other words, holds just the same content of thought, without deficiency or overrunning.

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To give some very familiar examples—the Greek, in a great many cases, uses impersonal forms where we use the personal or direct, and vice versa. Now, this difference must not be disregarded in a trans-

lation. A great part of all that belongs to our potential mood is expressed in the manner alluded to. Obligation, possibility, contingency, are denoted in Greek by impersonal verbs. But, to carry the Greek impersonal expression into English is not to translate. What we call our translation may be in English words, but it is not in English idioms, and, therefore, the work is only half done; the thought is only half set over; the spirit, the emotion, perhaps, are not set over at all. For example, *dei se, xei se, proshelei soi*,—*It is necessary that you*,—says the boy, in the wretched dialect permitted in the school-room,—*it behooves that you, it pertains to you*, to do so and so. Now, this is no more English than it is Greek. Teach him to say always, and insist upon his saying always, *you must*, *you may*, *you may not*. We might dwell here on the *proshelei* and the best directions that could be given for their analysis and expression; but, it would occupy too much time. The hints thrown out are sufficient for our general argument.

And here, since it connects itself so naturally with the subject, permit the speaker to present a few thoughts on it, as distinguished from what may be called the text-book instruction. In such a teaching by idioms, especially, would this oral method have to be largely practised. The living voice of the living teacher would be in constant demand. But, the remark may be hazarded, that the pure oral is the best mode of instruction in all departments of classical training. We mean by this that the recitation room, and the recitation hour, should not be so much for the purpose of hearing the lesson, as it is called, as for direct and positive instruction. The former object is, of course, an important one. The faithful teacher, however, can easily satisfy himself on this head; it needs no long time to tell whether a boy has been really studying. A few questions, skillfully put, will settle that; and then, the residue of the hour may be devoted to positive teaching, or the pointing out what may have been unnoticed in the lesson just read, and what will present peculiar difficulty in the one that is to come. In this way the hour in the recitation room should be the most profitable one of the day; the one in which the most knowledge is imparted and acquired. In carrying out such a method, all that would be absolutely needed would be the bare text, although books with notes, if accessible, need not at all be superseded. Helps are for the teacher. He may have commentaries and notes in abundance; but, in the recitation room, he himself should be commentator, note-maker, scholiast, grammar, and, sometimes, even Lexicon. The student is to take the law from his mouth; and, in this way, the boy learns Greek, at the same time that he habitually learns

another lesson, now so much needed, that is, deference to right authority as the true beginning of all right education, intellectual as well as moral. Necessity has sometimes driven the speaker to this plan. A desire to read with a class some author, or parts of an author, of whom there are no easily accessible school editions, has compelled a resort to the cheap German classics, which contain nothing but the bare text. As these furnish no help to the student, lecturing or oral teaching becomes an absolute necessity. Our decided conviction, however, is, that it is the best mode in all cases. Let the pupil have before him the bare text, accompanied by a memorandum book, in which he is to take down whatever is most important, or whatever he is specially required to take down. The teacher has all the ~~the maps he can command~~ <sup>the maps he can command</sup>. Thus prepared, he devotes a portion, larger or smaller, of each recitation, or of some other hour set apart for that purpose, to the lesson to come. He has, himself, carefully studied it, as he should ever do, even if he had read it, or heard it recited ~~of a hundred times~~ <sup>of a hundred times</sup>. Even in the first five lines of the Iliad, he may discover something he had never seen before, something, too, which may be well worth telling to his class. Experience in this way has taught him just what his pupils most need, the very places where they will have difficulty, the very points from which they will be most likely to diverge into error. In a clear yet rapid series of remarks, he proceeds to point out such places. 'In that line,' he says, 'there is an unusual *form*,—examine it with special care, and be prepared to tell me all about it,—in that sentence there is an unusual construction; you will not be likely to find it out of yourselves; listen, then, carefully, while I explain it to you, and be sure you remember it under penalty of a mistake, here bringing a double discredit. In that place, there is something worthy of attention in a critical or rhetorical point of view. In another, there is a beauty in the thought, or an unusual neatness or point in a word; try and feel it, he should tell the class, or rely on my judgment in these matters if you cannot, as yet, fully trust your own; you will be able, by and by, to see the beauties and power of the classics; there is before you a rich harvest, if you will labor patiently for it; you shall certainly reap if you faint not.' Such a mode of teaching is, indeed, laborious; it may not always be the best for the more indolent pupils; but, none can be more effectual for the studious and intelligent, as none can present, for such, a greater stimulus to study.

But what need of such labor, it may be said, if the same instruction, perhaps better, can be given from the carefully prepared textbook? We are not at all inclined to depreciate the value of such

works, now in extensive use. We believe the oral method, thus pursued, would give them a deeper interest, and, thus, instead of superseding, create for them a greater demand. They would certainly be needed for teachers, if not for scholars. Yet, still might it be said, in answer to this objection, Text-books do not give *the same* instruction, they cannot give the same instruction. It will differ, both in quantity and quality, from that of a faithful, well-prepared teacher. Constant intercourse with a class is required to know just what they need, and just when and where they should be left to themselves. All teachers find that often the text-book fails just where help was most wanted, while it is often given gratis where little needed, if needed at all. This is not from ignorance on the part of the learned commentator, or from a desire to shun difficulties; but, because he cannot always know the real assistance demanded; whilst, at other times, a passage that has no grammatical difficulty, may possess for him a tempting literary interest, which expands his note to a useless size. But, there is a better answer still. Grant that the student may find precisely the same information in the notes of his text-book, still it has not the same value to him as when it comes, just the same, neither more nor less, from the lips of the present teacher. It does not make the same impression; it will not be so long remembered. The very fact of its being in his text-book makes him more careless about fixing it in his memory. It is there in the book, he thinks, and he can turn to it when he pleases. It is enough for him, therefore, that he applies it to his present need, and then dismisses it from his thoughts. All classical teachers are familiar with this. How repeatedly do students look up the same word, the same rule in their grammar? How often are they compelled to run to the same explanatory note in their text-book! Thus, oral teaching, besides having the interest and vivacity of the living voice, calls out more strongly the faculty of *attention*, and the proper cultivation of this is no small part of education. The student should be required, too, to take down what is most important, for the purpose of afterwards making a digest; and, this produces another valuable habit of *scientific order*. Lastly, the practice awakens him to a search for peculiarities, or to be ever on the look-out for them when they come in his way, and this produces that habit, or that talent, the most valuable of them all,—the *critical habit*, or faculty, which may be said to be the grand distinction between the one who will be, and the one who will never be, in any true sense, a classical scholar. This may often be best developed by general suggestive questions, instead of the usual minute explanation. For example, the teacher may content himself by saying, 'There is a diffi-

another lesson, now so much needed, that is, deference to right authority as the true beginning of all right education, intellectual as well as moral. Necessity has sometimes driven the speaker to this plan. A desire to read with a class some author, or parts of an author, of whom there are no easily accessible school editions, has compelled a resort to the cheap German classics, which contain nothing but the bare text. As these furnish no help to the student, lecturing or oral teaching becomes an absolute necessity. Our decided conviction, however, is, that it is the best mode in all cases. Let the pupil have before him the bare text, accompanied by a memorandum book, in which he is to take down whatever is most important, or whatever he is specially required to take down. The teacher has all the ~~time~~ ~~he can command~~. Thus prepared, he devotes a portion, larger or smaller, of each recitation, or of some other hour set apart for that purpose, to the lesson to come. He has, himself, carefully studied it, as he should ever do, even if he had read it, or heard it recited ~~hundred~~ ~~times~~. Even in the first five lines of the Iliad, he may discover something he had never seen before, something, too, which may be well worth telling to his class. Experience in this way has taught him just what his pupils most need, the very places where they will have difficulty, the very points from which they will be most likely to diverge into error. In a clear yet rapid series of remarks, he proceeds to point out such places. 'In that line,' he says, 'there is an unusual *form*,—examine it with special care, and be prepared to tell me all about it,—in that sentence there is an unusual construction; you will not be likely to find it out of yourselves; listen, then, carefully, while I explain it to you, and be sure you remember it under penalty of a mistake, here bringing a double discredit. In that place, there is something worthy of attention in a critical or rhetorical point of view. In another, there is a beauty in the thought, or an unusual neatness or point in a word; try and feel it, he should tell the class, or rely on my judgment in these matters if you cannot, as yet, fully trust your own; you will be able, by and by, to see the beauties and power of the classics; there is before you a rich harvest, if you will labor patiently for it; you shall certainly reap if you faint not.' Such a mode of teaching is, indeed, laborious; it may not always be the best for the more indolent pupils; but, none can be more effectual for the studious and intelligent, as none can present, for such, a greater stimulus to study.

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works, now in extensive use. We believe the oral method, thus pursued, would give them a deeper interest, and, thus, instead of superseding, create for them a greater demand. They would certainly be needed for teachers, if not for scholars. Yet, still might it be said, in answer to this objection, Text-books do not give *the same* instruction, they cannot give the same instruction. It will differ, both in quantity and quality, from that of a faithful, well-prepared teacher. Constant intercourse with a class is required to know just what they need, and just when and where they should be left to themselves. All teachers find that often the text-book fails just where help was most wanted, while it is often given gratis where little needed, if needed at all. This is not from ignorance on the part of the learned commentator, or from a desire to shun difficulties; but, because he cannot always know the real assistance demanded; whilst, at other times, a passage that has no grammatical difficulty, may possess for him a tempting literary interest, which expands his note to a useless size. But, there is a better answer still. Grant that the student may find precisely the same information in the notes of his text-book, still it has not the same value to him as when it comes, just the same, neither more nor less, from the lips of the present teacher. It does not make the same impression; it will not be so long remembered. The very fact of its being in his text-book makes him more careless about fixing it in his memory. It is there in the book, he thinks, and he can turn to it when he pleases. It is enough for him, therefore, that he applies it to his present need, and then dismisses it from his thoughts. All classical teachers are familiar with this. How repeatedly do students look up the same word, the same rule in their grammar? How often are they compelled to run to the same explanatory note in their text-book! Thus, oral teaching, besides having the interest and vivacity of the living voice, calls out more strongly the faculty of *attention*, and the proper cultivation of this is no small part of education. The student should be required, too, to take down what is most important, for the purpose of afterwards making a digest; and, this produces another valuable habit of *scientific order*. Lastly, the practice awakens him to a search for peculiarities, or to be ever on the look-out for them when they come in his way, and this produces that habit, or that talent, the most valuable of them all,—the *critical habit*, or faculty, which may be said to be the grand distinction between the one who will be, and the one who will never be, in any true sense, a classical scholar. This may often be best developed by general suggestive questions, instead of the usual minute explanation. For example, the teacher may content himself by saying, 'There is a diffi-

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culty in such a sentence,—there is an unusual form in another,—in such a passage there is a slight peculiarity,—I do not tell you whether it is in the forms or the construction ; it is of no great importance, in itself, but, I would like to know whose critical eye will first detect it.' When such critical habit has been well developed, the teacher may, in one sense, regard his work as done. That boy will be a classical scholar. There is something waked up within him which will not sleep again, nor suffer him to be content with the common humdrum of the school grammar, or the scanty routine of reading that completes the common college course. There is nothing in all education like the charm of Latin and Greek, if rightly studied. There is nothing so painfully wearisome when taught, as they often are taught, to the ruin of all classical taste, and to the furnishing an almost unanswerable argument to the enemies of classical study.

But, let us advert briefly to some of the objections that might be made to this mode of construing. What we have called the idiomatic rendering might be admitted to be the more correct method for advanced pupils. But, for beginners, some might plead, the verbal or literal is, of necessity, the only true and practicable one. It is essential to correctness, they would say. When the commencing pupil is required to translate from idiom to idiom, does he not confound what is most peculiar, both in construction and form ? Ought he not, therefore, to adhere rigidly to these at first, and until he is familiar with the Greek and Latin idiom, after which he may be allowed more freedom ? But, alas ! in this verbal way he will never learn that an idiom is an idiom. He may think it a very odd kind of language, to be sure, whose translation requires him to put English words in such strange combinations ; but, he never learns it as an idiom in the Greek, distinctly contrasted with a corresponding but quite dissimilar idiom of our own. Hence, he never learns it, in fact, at all ; while he is commencing a process which may make him unlearn his own mother tongue, or so barbarize it as to make both Greek and English grammar objects of aversion to him all his life long. We would say then, *From the very beginning*,—from the very first lesson in the Reader,—let it be the standing rule, as invariable as the laws of the Medes and Persians, *good Greek must be rendered into good English* ; not only good English words, but good English idioms. Take a familiar example from the Latin. *Liber est Petro*,—*a book is to Peter*,—says the boy. Correct him at once ; and, tell him to translate correctly, thus : *Peter has a book* ; or, in certain aspects of the context, *it is Peter's book*. Now, it is English. Before, it was no more English than it was Latin. But, do you not confound case here

and government? That may be done by a blockhead of a teacher; but, there is no need of it whatever. The difference of idiom clearly pointed out, and insisted upon, such correct translation may furnish the very best occasion, the most intelligible ground, for explaining to the pupil that that idea of property, or rather of relationship, which we express by an active verb and an accusative or objective case, is, in Latin, denoted by a substantive verb and a dative of the person. There is no need at all of confounding the cases. On the other hand, this true mode of translating is the best means of bringing out their true offices, as most clearly seen in the idiomatic contrast. If the pupil's capacity will hold it, the teacher has now an opportunity to go still farther, and have a little talk about the philosophy of the matter. He may tell him how this difference of expression comes from a different mode of conceiving, or looking at, the same relation. But, the fact, and the correct practical expression of it, should ever go before the philosophy. The *thing itself* should ever be distinctly learned, as a fact, before the rationale is ventured upon. Otherwise it will be like our "inductive Algebras," or "Self-teaching English Grammars," which pretend to give the philosophy of rules, before the rules, and without the rules themselves, when such inductive philosophizing is, after all, merely a childish assuming of something which ever implies the very rule to be explained. It is outward teaching still, but, given in an obscure, an indirect, and an unmanly way.

And this leads to the remark, that in the right idea of a translation, there are three things to be kept in view. There is, *first*, the *thought or fact*; second, the mode of conceiving the thought or fact; and third, the supposed accompanying emotion, or state of mind, in the speaker or narrator. The first and third may be, and ought to be, transferred. We may have the thought, the whole thought, however remote from us the language in which it first appears, or however poor or imperfect the one to which it is to be transferred. There will always be some way of bringing it out. So also, we may have, in some way, set over in words, all that was expressive of the accompanying emotion, and which is ever more or less connected with the relation of the thought, to preceding or expected thoughts in the sequence of sentences. Hence the chief means of expression for this third element, will consist in the right use of emphatic forms and constructions, and especially in the management of those little joints of speech, called particles—insignificant, indeed, in their appearance, but often containing more of the soul of a sentence than all the other words in it. The second thing, or what we have called *the* mode of conceiving the thought, cannot be strictly transferred, if we would

preserve the idiom of each language ; for it is this mode of conceiving that gives rise to the idiomatic difference. A different view of the relations between different parts or aspects of the thought, which is what we mean by the *mode of conceiving*, gives rise to different combinations in the words,—that is, to different idioms. Now these cannot be set over without destroying the very idea of translation. It would not be a transfer of a thought *clean* out of one language into another, but the taking up, with the thought, an actual part of the one language, or of what is peculiar in one language, and transplanting it into another and a foreign soil, where it must, in general, possess an unnatural and uncongenial existence.

As a general rule, then, the idiom is not to be transferred. It would defeat the very idea of translation. There are, however, special cases, where it would be not only allowable but desirable. In some cases it may be a matter of importance to transfer the very genius of one language into another ; thereby to improve the latter, or give it a character it might not otherwise possess, and which it is desirable it should possess. This may be said of the translation of those works that are expected, and justly expected, to have an important influence on the deepest thinking of the nation into whose literature they are thus, not merely transferred, but *transplanted*. In such a work, therefore, as our English translation of the Bible, it was well to make the most of those pure Anglo Saxon idioms that are its beauty and its power, and yet to set over also many of the rich Orientalisms that had become consecrated by the thought, and would not well part with it, or allow it to assume another and a foreign dress. And so we may say generally of our religious and devotional language drawn from the Bible. An English clergyman, whose life and jests form the subject of a late popular volume, objects to keeping in our religious vernacular, such phrases as “putting on the new man,” the “armor of righteousness,” &c. They struck him as evidences, not only of cant, but of “penury of thought and expression.” We cannot agree with his jesting Reverence, nor with the reasoning of the more serious John Foster, on the same subject. It seems to us as much at war with a true philosophy as it is with a true piety.

In such a work as the translation of the Scriptures, there is, oftentimes, a real value in the form, as well as in the idea, and, therefore, a demand for the preservation of both. Hence, too, the very fact of their extreme remoteness gives an interest to some of these Oriental idioms ; their exceeding beauty lends a charm to others ; there is besides, a moral value in these archaisms, as connecting us with the piety and pious thought of past ages of the Church ; and for all

these reasons it was well to preserve them in our English Bible. They were at first strange, but they have enriched our tongue, and thus become a part of it. Many of these beautiful exotics, whose parent land was at the distant rising sun, now bloom in our Occidental garden, and in all that vigorous health which shows that this Divine Book was made for the West no less than for the East. They are now *our* idioms; and truth, as well as piety, revolts at the thought of parting with them.

A somewhat similar view may be taken in respect to some few standard works representative of an age; such as the Homeric Poems, and the early Ballad Literature of a land; but, in general, there can be no other true idea of a translation than the one we have given. It cannot transfer idioms without destroying such idea, and this should be a fundamental principle in the ordinary construing of the schools. Both languages should be kept in their integrity. Good Greek into good English. Any other principle would only lead to the destruction of all consistency in theory, and to an indefinable chaos in practice.

Idioms cannot be set over; but this only furnishes a stronger reason why their philosophy should be explained, when once the fact or difference itself, is clearly recognized. And such explanation, when the proper time comes for it, every good teacher should be careful to give. A Greek idiom may be better than an English idiom, better we mean *per se*, and yet the latter should be preferred in a translation, or it is no true translation. That conception of the fact or thought from which the one idiom arose, may be more philosophically correct than that which gave birth to the other; but this only furnishes a more admirable occasion for the faithful teacher to hold it up, and the reasons of it, before his pupils. Take again our old example which seems to answer every purpose, ἀλγεί τὴν κεφαλὴν—*his head aches*. There is a deeper philosophy here in the Greek than in the English. With the Greeks in general, feelings, states, affections, and sometimes even outward partial bodily relations, were *conceived* as belonging to the whole personality. It was the man who ached, and not the head or the tooth,—the man in his entire individual personality, and not any particular member. It was akin to their doctrine of the State, or Paul's idea of the Church. The pain might be in the head causaliter, or seem to be there localiter, and therefore this subordinate fact, or seeming, was to be denoted, though by an oblique case; but it was really *the man* who ached, the *ipsissimus homo*, and therefore they very correctly made him the subject of the verb. We say *the head aches, the tooth aches*, as if the head

or the tooth were a personality per se, and could ache of itself, whether there was a man attached to it or not. We may doubt the philosophical propriety of our mode of conception, and consequent expression, but we *must* employ it as long as we talk English, or translate into English. There are, however, cases in Greek in which this mode of conceiving is carried too far—even to the very verge of absurdity—and then we have the advantage of them. In such examples the boy may be told that our idiom is the better one, and why it is so. Thus the Greeks apply this favorite *usus loquendi*, not only to inward personal states, but to outward personal, and even impersonal relations,—even to a man's clothing, or to his armor. Instead of saying the *quiver was hung* upon the man, they say, *the man was hung* the quiver. This is strange, but sometimes it becomes, to our ears, absurd and even ridiculous. The pupil is reading Aristophanes, and falls upon the odd expression, ἐξέκλιη τῶφθαλμῷ, *he was knocked out as to his two eyes*, instead of, *he had his eyes knocked out*; or he is reading *Æsops Fables*, and comes across the still more surprising sentence, ἀλώπηξ τις ποτε ἐν παγίδι ληφθεῖσα τὴν οὐρὰν ἀπεκρίνη, “Once upon a time a fox being caught in a trap, *was cut off* as to his tail.” Even the most rigid verbalist would hardly insist upon his verbal translation here. The whole animal suffered the pain undoubtedly, but it was really the tail that was cut off from the fox, and not the fox from the tail. In Greek, this mode of expression had become rigidly fixed to the real or implied personality. Thus employed, it conveyed, in the main, a profound philosophical idea; yet when extended too far, as sometimes the symmetry of a sentence, sometimes the mere phonetic harmony, tempted them to extend it into the outer relations, it became absurd.

To take other familiar examples of difference of idiom—with the Greeks *recollecting* is active; *memory* is reflexive or middle, as partaking both of action and passion; *forgetting* is also middle, and not unfrequently passive, or expressed by the verb taken impersonally with the person, instead of the thing, for its passive object. In English, *to forget* seems to be an active verb, as much so in use and appearance, as to *think*, to *love*, or to *strike*. But what does a man *do* when he *forgets*—what kind of activity is there in such a spiritual process? This surely is a problem that might puzzle all psychology, and all psychologists from Solomon to Kant. It would seem impossible that any language could have so absurd a development; and so, when we come to examine carefully, it is found that the Anglo Saxon word is really a negative, or the denial of an action, and that its first syllable is a negative particle. To *for-get* is *not to keep*, or to *fail to*

keep. Such familiar examples are enough to show that this idiomatic method of rendering, instead of keeping out of view the philosophy of language, does actually give the faithful teacher the best and most numerous occasions for dwelling on it.

He may go farther than this. When a fair opportunity presents itself, he may go back, not only from the thought or fact to the conception, or mode of conceiving the thought or fact, but also back of this to the national or ethnological temperament in which it must have had its historical origin. Thus, for example, the Latins said *agere gratias* to act thanks, as it may be rendered verbally, or to thank. More than this, they said *agere vitam*, to live and even *agere animam*, to die. What would seem still more strange to our Christianized conception, they said *agere poenitentiam*, to act penance, to do repentance, and the phrase has come into the Vulgate translation of the Bible, and made no little controversy, —far more than it need have done if we would only attend to the fair principles which should guide us in judging of a translation. The Romans could not well talk in any other way. This idea of acting or doing everything was in their very nature. All was outward, objective. They could not well conceive of anything, except as a doing something. The very name *poenitentia* implied pain, and that chiefly from without, as *penal* in some form. Hence they could, in no other way, approach that subjective idea which is in the Greek, *μετάνοια*. There is another Latin word, (*resipisco*,) sometimes employed, but it is a poor and inexpressive term, having none of the pungency of *poenitentia*, whilst it falls far below the Greek. Doubtless the early Christian feeling did, to some extent, convert the Latin phrase from its heathen objectiveness, and bring it nearer to the more spiritual Greek conception. But in later times this old Roman notion again got the upper hand, and brought in the numerous mediæval pains and penances. It is not too much to say that much of the Roman Catholic asceticism had its nurture, if not its birth, in this Latin phrase. It appears so different, both in form and spirit, from the New Testament Greek word it is used to translate, that Protestants accuse the Romanists of willful perversion. But this is harsh. It came honestly into the earliest Latin Bibles from the very genius of the old Latin language. The readers of the Vulgate, may give it the old Roman sense, or the Christian sense, according to the predominance of piety, or of some other spirit, in their minds. But is it not at least a fair question, on the other hand, whether our Protestantism may not have gone too far towards the other extreme, and made the idea of penitence so wholly subjective, that it is in danger



of fading away into a mere intellectual abstraction, a mere *change of thinking*, totally abstracted from the inseparable Bible ideas of pain and humiliation. Nothing would so clearly show how much our thinking, yea our very religion, is affected by language, as the history of this and some similar phrases. Nothing proves more clearly the folly of those who would regard the study of language as the mere study of words, that is sounds, as they contemptuously mean, to the neglect of what they call things, or outward material realities.

We would conclude our somewhat extended discussion with a few practical inferences. And in the first place, a fair experience has convinced us that there is hardly any scholastic exercise that presents a better mental discipline than the constant practice of written translations from the Greek and Latin, made with the utmost care, and on the principles already unfolded. Allusion has been already made to its importance, in the study of our own language. When rightly done, there is no exercise in English composition that surpasses it. We mean that part of composition which has regard to the choice of best words and phrases; and there might even be assigned to it, without extravagance, no secondary rank in the very moulding of the conceptions, or as one of the chief suggestive aids to right thinking itself. What a fund of thought, of thought breeding thought in all directions, has a student acquired in the faithful well directed effort at finding the very best English words for the noble Greek words in a drama of Aeschylus, or a dialogue of Plato! How surpassingly fruitful of ideas must it be when, in a more advanced stage of his course, the same method is applied to an epistle of Paul, or the Gospel of John! But there may be taken a more general view of its effect upon the mind. The importance of mathematical discipline no one would think of calling in question. And yet we may well doubt, whether, in any mathematical exercise, there are brought into action, vigorous and healthy action, more powers of the human soul, than in the right study and translation of a difficult Greek sentence, viewed merely as a problem to be solved. The apprehension of its general structure,—the perception of the precise idioms presented—the selection of the best words in one language to give the life as well as the general meaning of those in another,—the consequent examination of primary senses and metaphorical images,—the study of the subtle relations of thought, and of the kinds and degrees of emotion, involved in the use of the particles—the comparison of leading and subordinate ideas as combined in that unity which, when rightly understood, is the charm as well as the power

of a long Greek sentence, and which we find it so difficult to preserve unbroken in our looser, less organic English—all this certainly furnishes, yea demands, a severe mental exercise that may well be compared with any that comes from the highest Geometry, or keenest analytical Calculus. The study of the mathematics renders the mind *acute*, gives it intensity and concentration; but we may fairly doubt whether it is equal to the proper study of language, for expansive and suggestive power.

Written translations thus studied, should be a frequent exercise of the school-room. The rules should be clear, practical, and rigidly enforced. For such a purpose, general formulas of this kind may be engraved on cards, or kept as standing mementos on the black-board.

Let there be nothing in the Greek unrepresented in some way in the English.

Let there be nothing in your English which is not a fair representation of something in the Greek.

Employ the most idiomatic expressions in one tongue to represent the corresponding idioms in the other.

Express the thought, the whole thought, and nothing but the thought, in good, plain, nervous English, such as should be used if we had to give the same idea in our own tongue without any appearance of translation.

In the selection of single words, pay the strictest attention to the primary or radical images in both tongues, so as to have, if possible, a correspondence in the pictorial as well as in the abstract meaning.

In all such cases, where there is a fair choice between two or more English words, prefer the purest Anglo-Saxon to those from Latin roots.

Be prepared to give your reasons for every word and phrase employed.

The best translation once determined, either by private study, or instruction in the recitation room, no departure from it to be allowed in subsequent readings or reviews, unless the student can show that his amendment is a real amendment, according to the principles here laid down.

Some might object that such a course, and especially this latter requirement, allows too little freedom of thought. It is at war with the modern doctrine of development. Boys, they say, should be rather encouraged to "express their ideas in their own language," and not learn things parrot-like, or be compelled always to say the same things in the same way. This sounds very fine; but, without going into any further argument on the matter, we would simply say of such a view, that our experience is against it. However fond we may be of democracy elsewhere, there can be rightly none of it in the school-room, any more than in the camp. *There* should reign the most perfect autocracy, or the imperium of one governing mind. No freedom of thought, if by that phrase is meant the *right* of thinking *wrong*. No thinking *for ourselves*; but, ever thinking for the truth, whether old or new, whether coming from the inner light, or from

outward authority, or from both combined. The conclusive answer to such popular objections may be summed in two short propositions. Rational submission to true authority, in the start, is the best security for genuine mental independence in all after life. The only genuine *free* thinking is that which comes from *right* thinking, by whatever means this may be secured to us; whether from our own unaided study, or the guidance of older and better instructed minds. On both of these propositions we are willing to appeal to results, as manifested in the subjects of these two different modes of training.

Another application of our general principle would present the converse of the one on which we have just been dwelling. Right translation from Greek to English is the most ready and effectual mode of learning how to translate from English to Greek; that is, of writing Greek correctly. The idiomatic mode of rendering secures this at every step. The boy who has been accustomed, from his first lesson, to read Greek and Latin as he ought, will, from this very exercise, learn to write them *pari passu*. What has been already said is sufficient to set this in the clearest light. Greek and Latin are sometimes studied for years; there is acquired a tolerable facility of construing in the verbal method; but, when the pupil comes to write the language, if he has never practised it before, he finds, in his first effort, that he is as ignorant of its methods as he is of the Sanscrit or the Mohawk. The reason plainly is, that he has studied only words, or grammatical constructions, regarded alone in their Greek aspect. He has never read from idiom to idiom. Had he invariably done this, it would have been just as easy, and we may say just the same, to render the English idiom into the Greek as to render the Greek idiom into the English. One would habitually suggest the other, just as simply as single words suggest single words. The principle is so obvious, and the application so easy, that it is indeed a wonder that it should have been so much overlooked. It is simply inverting a process; a coming back by the same road on which we traveled to a certain place. In this way alone does the pupil learn to think in the language. Thought becomes the counterpart of thought, instead of word being merely the counterpart of word. In truth, as has been said before, but it will bear to be repeated, idioms, when well understood, and made the representatives of each other, have a stronger hold upon the memory than single words, and do more readily enter into our spontaneous thinking. Illustrations here would be simply inversions of those we have already employed. Take, however, another and a very familiar one. A boy has to translate into Greek the apparently very common and easy sentence, *they threw stones at the man*. He begins, *ἔβαλον*

τοῖς λίθοις, &c.; but, it strikes him, perhaps, that it does not sound quite Greek-like. There is no error in form or syntax, that he can detect. Still, it is not satisfactory; and yet, he knows no other way. Had he been carefully taught from the beginning, and made familiar with it by correct translation every time the case occurred, it would have become a part of his habitual thinking that the Greeks make the person, or thing thrown at, and not the thing thrown, the object of this verb; or, rather, had he always read the Greek sentence right, it would have come to his mind without an effort of thought at all. The one idiom would suggest the other, just as readily as the word λίθος suggests the word *stone*, or the word βάλλω the word *to throw*, and he would write at once as correctly as Xenophon has it,—οἱ δὲ αὐτὸν τοῖς λίθοις ἔβαλλον, &c. These are very familiar examples, but they fully illustrate our position. Easy as they are, the pupil who has been wrongly taught is at a loss about them at every step. He follows on, word for word, after the English construction; he has, perhaps, the single words rightly selected; the forms seem correct; yet, still it looks strange. The Greeks do not talk in this way. Thus much the reading and observation of an intelligent boy may suggest to his mind. But, it is not enough to explain the puzzle. He does not know why it will not do, and all for the reason that this simple Greek idiom, and hundreds of other simple Greek idioms, have lain hid, for years it may be, under this bad mode of translation. He has passed right over them. He has never been accustomed to bring an idiom in one language, face to face with the corresponding idiom in another, and thus to make the one form of words the invariable suggestor of the other.

His mode of rendering has actually covered up the English idioms; or, rather, he has used no English idioms at all, only English words unnaturally forced into Greek forms of thought, thus losing the peculiarity, and, in this, the power of both languages. The right methods of turning English into Greek have been lying all along his path; but, utterly unnoticed, because there was nothing to bring them, and keep them, constantly before his mind. Hence, has he gone on for years without making substantial progress. He has not passed even the gate of the outer court; much less has he found access to that rich treasure of literature whose acquisition was the chief motive of his long and laborious study.

## XII. HISTORY AND SYSTEM OF POPULAR EDUCATION IN UPPER CANADA.\*

BY J. GEORGE HODGINS,

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THE political union of the Canadas, in 1840, did not include an educational union of Upper and Lower Canada. They have ever been two distinct educational provinces. Their populations have also been dissimilar in race and language, and their educational policy and success equally varied. I will, therefore, for obvious reasons, confine myself exclusively to the history of popular education in Upper Canada.

The earliest references to education, in Upper Canada, describe it as of a very inferior character, and but scantily diffused throughout the country; this was chiefly owing to the sparseness of the population and the remoteness of the new settlements. Even until within a very few years, the opening of the winter school in a settlement was a matter of great public concern, and a subject of neighborhood gossip and speculation for months before.

At a very early period in the history of the Province, and but thirteen years after the declaration of American independence, a memorial was presented to Lord Dorchester, the then Governor-General of British North America, stating the deficiency of all means of instruction, and requesting his Lordship to establish a school at some central place, such as Kingston—opposite Cape Vincent—which was then the principal town in Upper Canada.

In compliance with this request, Lord Dorchester gave directions to the Surveyors-General to set apart eligible portions of land for the endowment of schools in all the new townships.† These lands, however, remained unproductive, and before any benefit could be derived from this solicitude of the Governor-General, Canada was

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\* This article is the body of a paper read before the American Association for the Advancement of Education, New York, August, 1855.

† Hawkins' *Annals Colonial Church*, p. 181. By a singular historical coincidence, it appears that in the same year, 1789, an Act was passed in the State of New York, setting apart two lots in each township for gospel and school purposes.

divided, by the Constitutional Act of 1791, into two distinct Provinces.

In 1796, the Imperial Government, in a letter addressed by the Duke of Portland to Lieutenant-Governor Simcoe, called his attention to the establishment of schools in various parts of the country. As a response to this appeal, the Legislature of Upper Canada, in 1797, agreed upon a memorial to that monarch, so celebrated in American history, George the Third, for a grant of land for the endowment of a Grammar School for each district, and an University for the whole Province. To the address a favorable answer was returned, and the Governor and chief civil officers were requested to draw up a report on the subject. They did so, and recommended a grant of more than half a million of acres, and the establishment of a District Grammar School in each of the four districts, into which Upper Canada was then divided, and an University at some future time.

Then was first developed, in Upper Canada, that noble policy, peculiar, I believe, to the present century, of a nation solemnly setting apart forever a portion of its rich domains, for the promotion of Christian popular education exclusively. Such an act is only surpassed by the touching solicitude of the early Legislature of Massachusetts, in setting apart the toll of a mill and the rent of a ferry, for the support of the infant University of Harvard College.

It was soon discovered, that even half a million acres of land would only barely endow one Grammar School, land being then only worth twenty cents an acre. The scheme had, therefore, to be abandoned. Meanwhile the principal inhabitants of Kingston determined upon establishing a superior Grammar School in their town, and they obtained a promise from the then Governor, to whom the establishment of a school was an event of even greater public concern than the foundation of a College would be now, that if they would provide a teacher, he would provide a suitable salary. The result was that Mr.—now the Right Reverend Bishop—Strachan was selected as the first Grammar Schoolmaster in Upper Canada. For several years, Mr. Strachan's school was the only one of any reputation in Upper Canada, and in it were educated some of those who now fill the most important places in the Province.

The first legislative enactment, relating to education, was not passed, however, until 1807, and although that act must ever be famous in Upper Canada, as perpetrating an educational anachronism, in establishing Grammar or High Schools, without making any provision whatever for the Common Schools, still it did good service, and was only superseded by a more comprehensive measure, about

two years since. In that year—1807—a law was passed, establishing a Classical and Mathematical School in each of the eight districts into which Upper Canada was then divided, and granting four hundred dollars for the annual salary of the teacher. It is remarkable, that although additional grants have since been made to the Grammar Schools, the first educational grant ever made in Upper Canada—even to the very penny—is still continued to each of these schools. And although there are now upward of eighty Grammar Schools in the Province, yet it is to the original or senior County Grammar Schools alone—of which there are twenty-eight—that the special grant made in 1807 is continued. So much for maintaining public faith with old and valued servants.

In 1816—nine years after the Grammar Schools were established—our educational anachronism was removed, and legislative provision was first made for the establishment and maintenance of Common Schools in Upper Canada. The large sum, in that day, of twenty-four thousand dollars, was annually granted for this purpose, and in the most simple and primitive manner the people were authorized “to meet together” in any town, village, or township, and simply “to make arrangements for Common Schools in such town, village, or township,” and secure an attendance of not less than twenty pupils. It also authorized that “three fit and discreet persons” be chosen trustees, who should “examine into the moral character and capacity of any person willing to become a teacher,” and appoint him. The trustees were authorized to make rules and regulations for their own school, and select text-books, subject to a District Board of Education, to whom they were required to report. The provincial allowance to each school was in no case to exceed one hundred dollars, the balance of salary to be made up by subscription. No rate-bills or assessments were, however, authorized. This law was considered only as an experiment, and its operation was limited to four years.

Thus, in hesitation and doubt, was sown the seed of intellectual life in Upper Canada, which, though unproductive for a time, and even nearly uprooted by chilling frosts or wild popular commotions, has, by renewed care and culture, developed itself in her three thousand schools, and her half a million of self-imposed taxation for the maintenance of these schools.

At the expiration of four years, it was obvious that the law of 1816 did not produce satisfactory results, or men of narrower minds controlled our public affairs, for, in 1820, another act was passed, reducing the legislative grant from twenty-four thousand dollars to ten thousand dollars per annum, and the teacher's allowance from one

hundred dollars to fifty dollars. And although, in 1819, provision was made for an additional Grammar School, and for educating ten pupils of the Common Schools, free of charge, at each of the nine Grammar Schools already established, yet the provincial allowance to teachers of Grammar Schools was also reduced to two hundred dollars, unless their pupils exceeded ten in number.

Thus ebbcd and flowed, without a master hand to stay the current, that tide which, in other lands, is regarded as the nation's life-blood; and thus was permitted to ensue that state of living death by which Upper Canada, in the significant and popular metaphor of the day, was likened to a "girdled tree," destitute alike of life, of beauty, and of stately growth.

In 1822, Sir Peregrine Maitland, the Governor, obtained permission from England to establish a Board of Education, for the general superintendence of the Grammar Schools, and for the management of the University and School lands throughout the Province. This Board prepared some general regulations in regard to the schools, and proposed a plan by which to exchange some of the school lands for the more productive Clergy Reserve Lands. The plan, having been approved by the Home Government, was carried into effect under the direction of Sir Peregrine Maitland.

In 1824, the first attempts toward providing the public with general reading books, in connection with the Common and Sunday Schools, were made. The sum of six hundred dollars was annually appropriated for this object, and authorized to be expended in the purchase of "books and tracts, designed to afford moral and religious instruction." These books were equally divided among all the districts of the Province. Thus were presented the dim outlines of a system of public instruction, which, it was clear, the necessities of the country required, but which, for want of a vigorous and systematic supervisor, were gradually permitted to fade away, without leaving an impress behind, while the legislative enactments themselves were suffered to become obsolete and to be disregarded.

In these fitful efforts may be traced the noble instincts of the Province, to possess herself of an invaluable palladium of civil and religious freedom, and which the apathy or selfishness of her sons alone prevented her from acquiring. We honor her even in her failures, while we learn a valuable lesson from her history—that to intrust the cause of education to the chances of political strife, or to the guidance of self-interested or aimless counsels, is to doom it to shipwreck and destruction.

In 1836 another spasmodic effort was made to revive the dying spirit of education in the Province, and a Commission was appointed



by the Legislature to inquire into the systems of public instruction, in operation in other countries, and to report the result. Dr. Charles Duncombe, the gentleman deputed to perform this labor, visited various States of the Union, and embodied the result of his investigations in the form of an elaborate report, accompanied with an ample corroborative appendix and a voluminous bill, drafted with great care.

As a matter of history and curiosity, it may be interesting to give one or two extracts from Dr. Duncombe's Report, in which he expresses his opinion of the American systems of public instruction in 1836. Dr. Duncombe was an active, intelligent man, and from his personal history must be considered an impartial witness in regard to American institutions. He says—page 11 :

In the United States, where they devote much time and expense to the promotion of literature, they are equally destitute of a system of national education with ourselves. And although, by their greater exertion to impart the improvements made in Great Britain, and on the Continent, and their numerous attempts at systematizing these modern modes of education, so as to lay the foundation for a future perfect system of education, adapted to the institutions of the country, they have placed themselves in advance of us, in their Common School system, yet, after all, their schools seemed to me to be good schools upon bad or imperfect systems. They seem groping in the dark; no instruction in the past to guide the future, no beacon light, no counsel of wise men to guide them, more than we have, upon the subject of Common Schools.

In another place he adds :

The United States have, according to their public documents, about eighty thousand Common School teachers, but very few of whom have made any preparation for their duties; the most of them accidentally assume their office as a temporary employment.

That our own system of public instruction was equally inefficient was fully admitted; and Dr. Duncombe has recorded the historical fact, in the preamble to the bill which he proposed for the adoption of the Legislature.

The labors, however, of Dr. Duncombe were productive of no immediate results. The eventful crisis of 1837, by which our political horizon was overcast and we were plunged into civil war, prevented the consummation of the hopes which had been anxiously entertained for the resuscitation of our Common School system.

In 1839, the clouds of war and tumult had passed away, and two years after, in happier times and under better auspices, the Legislature passed an act definitely establishing a system of popular education in Upper Canada, and endowed it with ample funds.

Thus was reached the great turning-point in our somewhat checkered educational history; and although the effort was long and

painful, the point, once gained, has never been abandoned. No more hesitation, no more uncertainty has marked our course ; and with a true appreciation of the great future before us, and our responsibility and dignity as a people, it is to be hoped that we shall never again neglect an interest so vital, and so important to our very existence, as an intelligent community.

From 1841 to 1844, little was done but simply to discover our original foundations, and to trace out, with more or less distinctness, the former proportions and outlines of the system.

In 1844, his Excellency the Governor-General appointed the Rev. Dr. Ryerson, the present Head of the Department, a Canadian himself, and fully conversant with the wants and capabilities of his native country ; he combined rare administrative abilities with extraordinary energy and intellectual vigor. Ardently devoted to the advancement of the Province, he speedily set himself to reconstruct, upon a broader and more lasting foundation, our entire system of public instruction. As a preliminary step, he devoted a year to the examination and comparison of the systems of education in Europe and America, and embodied the results in a " Report on a System of Public Elementary Instruction in Upper Canada." This valuable and comprehensive Report sketches with a bold and masterly hand the whole system of public instruction now in successful operation among us—one which is invariably referred to with pride and satisfaction by our own people, and with admiration and delight by strangers.

We now turn to the present state of education in Upper Canada. The chief outlines of the system are identical with those in other countries, but in its adaptation to the wants of the country and the genius of the people, it is essentially Canadian.

It comprises the three chief classes of public educational institutions—the Common School, the Grammar School, and the University proper—the two former being under the immediate control of the Department, the latter being distinct and independent.

We are indebted, in a great degree, to New York for the machinery of our schools ; to Massachusetts for the principle upon which they are supported ; to Ireland for the best series of common school books extant ; and to Germany for our system of Normal School training. All, however, are so blended and modified, to suit the circumstances of the country, that they are no longer exotics, but "racy of the soil."

The municipal institutions of the country being more completely developed than any other in the world, the local machinery of our Common School system forms an admirable counterpart to them, in its fullness of outline and detail.

Each city, town, township, and village has its own municipal council; while each city, town, village, and school section has equally its own independent school organization; each possessed of extensive corporate powers. One is supreme in civic affairs, while the other is not less so in all matters pertaining to the schools. The one accepts, on behalf of the whole people, the Legislative School Grant, and imposes an assessment, equivalent to the amount granted, while the other imposes any additional assessment required, and controls the entire expenditure of the school moneys, establishes libraries, and promotes the general interests of the schools.

In Upper Canada, we have forty-two counties, five cities, twenty-two towns, sixteen villages, and four hundred townships, or about five hundred municipalities. We have also the same number of city, town, and village school corporations, together with three thousand three hundred school corporations in the rural school sections, and seventy Grammar School Boards. The schools are inspected at least twice a year by Local Superintendents, appointed by the county councils; or, in the cities, towns, and villages, by the boards of trustees. The Inspectors of Grammar Schools are appointed by a central provincial authority. Each Local Superintendent is required to deliver a school lecture at least once a year, in addition to his other duties.

Besides, in addition to the judges, magistrates, and other persons specially named, each clergyman or minister, of the different religious persuasions in the country, is officially authorized to visit the schools, and aid with his counsel and advice in promoting the great objects of education.

In each county there is also a Board of Public Instruction, for the examination and licensing of teachers, composed of Local Superintendents and of the Trustees of county Grammar Schools.

As a central authority, we have at the head of the whole system a Council of Public Instruction and a Chief Superintendent of Schools—both appointed by the Crown. The Council has the entire control of the Normal and Model School—an institution established in Toronto, in 1847, for the education and training of Common School teachers. The Council also prescribes the text-books for the schools, the reading books for the public school libraries, and the Rules and Regulations for the government of the Common and Grammar Schools, the examination of Common School teachers, and for the management of the public school libraries.

The Chief Superintendent of Schools, as his name indicates, is the chief executive officer appointed to administer the public school

system. He is *ex officio* a member of the Council of Public Instruction, has the general superintendence of the Normal School, and prepares all the general regulations and reports relating to the schools, etc.

Such are the distinctive features of our system of Public Instruction in Upper Canada. In two or three particulars it differs essentially from any system in the United States; it may therefore be proper to refer to these peculiarities in detail.

1. Its Chief Executive is a non-political and permanent officer.

The success and efficiency of the system is never systematically risked at the polls or ballot box, "where sound judgment and thoughtful counsels do not always preside; although the greatest care is taken to administer the system in accordance with the well-understood wishes of the people." In fact, with the truest appreciation of the great and fundamental objects of a system of Christian and national education, designed to affect every grade of society alike, the Legislature have never yet permitted it to degenerate into a symbol of strife, or to be the subject of partisan warfare. So noble an instinct is worthy of a truly great people, and should be permanently recorded to their honor.

The principles upon which our system is founded having been more than once affirmed and sustained by the electors of the Province, it has not been considered sound policy, to subject so vital an interest and so sacred a cause to the caprice of the ever-varying current of political strife, unless its very existence were imperiled by rude and unpatriotic hands. Besides, all history has shown that no great public concern, involving the highest destiny of a nation, and beset with difficulties requiring patient and delicate treatment, can ever be brought to a successful issue, where the master mind directing it is liable to change at every adverse breath of public opinion. The renowned Michael Angelo alone perfected the colossal proportions of St. Peter's, and the genius of Sir Christopher Wren alone sketched the noble structure of St. Paul's. Even in the political history of the United States, the great principle here stated receives a striking illustration. The founders of the federal constitution, knowing that the spirit of their own heroic times could not always remain, to guard their national liberties, chose out their wisest master builders; and when the edifice was reared, they enacted that their own impress should remain upon it forever, or be changed only by the two-thirds vote of a mighty nation. It is true that the permanent efficiency of our educational system is not held to be of so much importance, as is the preservation of our political liberties; but how little is it practically considered, that to that

efficiency alone, aided by the influence of the Gospel, are we in debted, under Providence, for the very existence of the civil and religious freedom which we enjoy !

As a people, we have held that, after certain great principles have been once settled, it is but sound national policy to intrust to some enlightened and responsible person, within certain restrictions, the important duty of perfecting and keeping in continuous and active operation a system of public instruction. These systems are not built up in a day, any more than was the "Eternal City" on the seven hills. And the history of our present educational structure confirms this truth ; for with all the continuous aid which the Legislature has been able to give, and the public to receive and appropriate, it has taken ten years, under one guiding hand, to bring our system of public instruction through the first stage of its existence.

The system is now young and vigorous, and endowed with capabilities and resources which are rarely combined in any other state-system of education ; but had we adopted the course pursued elsewhere, we feel that we should have been dooming ourselves to continued educational infancy ; and our schools would have been the subject of endless experiment and theory, without the guidance of that settled and permanent policy which alone can develop and mature a great and noble system.

2. Our next essential difference arises from the entire voluntary character of our system of public instruction. Not a penny of tax is imposed by the state for the support of the schools, nor is the law compulsory upon a single municipality of the Province. It simply offers public aid on condition that an equal amount be raised from local sources, and that the conditions annexed to the grant be complied with. Thus every county of the Province is left to exercise its own discretion, as to whether it will accept the terms offered by the Legislature, or not. With a singular unanimity, every county of the Province has accepted those terms, and but two minor municipalities have declined them ; still, no penalty attaches to such a step, except the loss of the grant, which would otherwise be received. The question, then, of free schools, or of no schools, is left, where it properly belongs, to the patriotism and good sense of the people themselves. They then feel that the entire responsibility of the question rests with them, and they have the sole authority to decide it. Thus their self-respect and dignity is preserved, while the result has been most gratifying to every true friend of local self-government and popular enlightenment.

3. Our third essential difference will be found in the following extract from our school law : "And be it enacted, that no foreign

books in the English branches of education shall be used in any Model or Common School, without the express permission of the Council of Public Instruction." 'This effectually relieves our system of that greatest of all hindrances to its efficiency, which arises from the use of an endless variety of text-books in the schools, and which renders any uniform standard of classification impossible.'

It is certain that on no light grounds should such power be reserved to the state; but, like some of those invaluable safeguards, which must be thrown around even the most equitable and evenly balanced systems of government, it was found to be absolutely necessary to impose this salutary restriction on the eccentric tastes, or mere caprice, which governed parties in the selection of text-books. Besides, although it was admitted, that isolated text-books might be found, possessed of many excellencies, still, even such books, constructed as they were without any connection or uniformity of design, were felt to be serious hindrances, rather than helps, in the process of instruction, as the intermediate steps, or links of a complete series, were entirely wanting, or but imperfectly supplied. The question was therefore reduced to the simple one, Whether we should have an uniform series of books, constructed with a view to unity of purpose, and leading, in complete and easy steps, from the mere elements of knowledge to the higher branches of learning, or whether we should be condemned to gather instruction from a confused variety of doubtful books, in each of which the same ground might have to be gone over again, and all compiled without a plan, or without the slightest connection, the one with the other? The wiser course was therefore adopted, and an uniform series of text-books, based upon an intelligent system of classification, was adopted and recommended for general use in the schools. Not a single book in use was proscribed; but by providing a better and cheaper description of text-books, the old ones gradually disappeared from the schools, and were replaced by those recommended. The result has justified what was at first felt to be a delicate experiment, though, after all, an imperative necessity; and the Irish national series of text-books is now universally used, throughout the Province, at a cost far below what had hitherto been paid for a heterogeneous variety of inferior books, incapable alike of classification or of limitation in numbers, even in the same school.

4. Intimately connected with the foregoing, is the manner in which library books have been selected for the public schools. To the same central authority is intrusted the difficult and delicate duty of recommending suitable reading books for the public school libraries. The reasons for this course, although identical in some re-

spects with those which apply to the selection of text-books, are nevertheless essentially different in their character. They were chiefly to prevent the introduction, by skillful venders, or from other sources, of unsuitable, immoral, or irreligious books. The selection made by provincial authority amounts to about eight thousand volumes, and embraces works in every department of human knowledge and learning, including works on Christian Evidence and Natural Theology. From this extensive list, the local authorities are at liberty to make the freest selection; while new works of value or interest are constantly being added to the list.

5. Our fifth peculiarity relates to the facilities provided by the Educational Department for supplying the public schools with library books, and with maps, charts, diagrams, and apparatus.

Not content with merely authorizing the use of certain books and apparatus, the Department has undertaken to supply the schools of the Province directly, from its own depositories, with all these valuable requisites. To aid us in performing this duty most effectively and advantageously, the Legislature has, with most enlightened liberality, granted thirty-six thousand dollars a year, to be expended in supplying the schools with library books, maps, and apparatus, and other essential adjuncts to their efficiency and success. The principle upon which this fund is distributed is a just and liberal one. It is, that whenever a school or municipal corporation shall contribute a sum of money for the purchase of library books, etc., at the Educational Depository, the Department will also contribute an equal amount, and supply the parties applying with articles to the value of the sum thus augmented. A premium is thus held out for exertion and liberality, and each locality is aided according to its works, and not arbitrarily, whether such aid is required or not; and all are encouraged to contribute, to the utmost of their ability, to promote the efficiency of the schools.

Thus, in a deep and expanding volume, is permitted to flow freely and continuously, into every part of the Province, ample streams of knowledge and springs of intellectual life, purified alike from every poisonous influence and noxious element.

6. The principle involved in our sixth and last peculiarity is a new one, in its application, even to our own school system. It is that of pensioning the worn-out teachers of the Province.

It has long been maintained, and with justice, that the profession of teaching has been one of the most laborious, but ill-requited professions in the world; that while to it we owe our very superiority as an intelligent people, with the most heartless indifference and ingratitude we invariably spurn or neglect the hand that early sup-

plied us with our intellectual food, and leave its possessor to pine and die in solitude and want. Upper Canada, I rejoice to say, has nobly removed this stigma upon her character. She has extended her generous sympathy and aid to a most deserving class of men—men, too, who, amid discouragements and privations doubly endured in a new country, devoted themselves to the public service, when the very existence of a public system of education itself was imperiled, or languished for want of legislative aid and recognition.\*

I can scarcely leave this part of my sketch without quoting one paragraph, illustrative of the religious character of our school system, from the speech of the Earl of Elgin, in 1851, on the occasion of his laying the corner-stone of the spacious and commodious building devoted to the purpose of the Normal School and the Department of Public Instruction for Upper Canada—"the seed-plot of the system," as he graphically styles it. At the same time, I can not but refer to the enlightened devotion, ever exhibited by Lord Elgin to the cause of popular education in Canada, during the seven years in which he so ably administered the government of British North America. As an eloquent and accomplished statesman, he has stood out alone among the many distinguished men who have occupied the high position of Her Majesty's representative in Canada; and it must ever be a source of satisfaction to himself, and of pride and pleasure to Canadians, to reflect that he alone, as a Governor-General, identified himself personally, as well as officially, throughout his whole administration, with the general education of the people of Canada. He has now retired from the scenes of his important labors, but the best wishes of Canada will ever follow him. Speaking on the occasion referred to, in reply to the Chief Superintendent of Schools, who had presented to him an address, Lord Elgin impressively remarked:

Sir, I understand from your statements—and I come to the same conclusion from my own investigation and observation—that it is the principle of our Common School educational system, that its foundation is laid deep in the firm rock of our common Christianity. I understand, sir, that while the varying views and opinions of a mixed religious society are scrupulously respected—while every semblance of dictation is carefully avoided—it is desired, it is earnestly recommended, it is confidently expected and hoped, that every child who attends our Common Schools, shall learn there, that he is a being who has an interest in eternity as well as in time—that he has a Father, toward whom he stands in a closer, and more affecting, and more endearing relationship than to any earthly father, and that Father is in heaven; that he has a hope, far transcending every earthly hope—a hope full of immortality; that he has a

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\* The average age of the seventy-five teachers already placed on this fund is sixty-five years and their average length of public service as teachers twenty-three years.



duty—the duty of striving to prove, by his life and conversation, the sincerity of his prayer, that that Father's will may be done upon earth as it is done in heaven. I understand, sir, that upon this broad and solid platform, which is raised upon that good foundation, we invite the ministers of religion, of all denominations—the *de facto* spiritual guides of the people of the country—to take their stand along with us. That, so far from hampering or impeding them in the exercise of their sacred functions, we ask, and we beg them, to take the children—the lambs of the flock, which are committed to their care—aside, and to lead them to those pastures and streams, where they will find, as they believe it, the food of life and the waters of consolation.

In conclusion, it remains for me to give a summary statement of the progress of education in Upper Canada.

As has been already intimated, the sum first granted by legislative authority for Common Schools in Upper Canada amounted to twenty-four thousand dollars. This sum was afterward reduced to ten thousand dollars per annum. In 1841, however, when the foundations of our present system were laid, the noble sum of two hundred thousand dollars was granted to carry it into effect in the entire Province—eighty thousand to Upper Canada, and a hundred and twenty thousand dollars to Lower Canada. In 1842, this sum was again divided, and eighty-four thousand dollars were allotted to Upper Canada, and one hundred and sixteen thousand to Lower Canada. By the last census, taken in 1852, it was found that Upper Canada had so far surpassed Lower Canada in population, on which the division of the grant was based, that one hundred and three thousand dollars were appropriated to Upper Canada, and ninety-seven thousand to Lower Canada. An additional grant having been since made to the entire Province, the share coming to Upper Canada amounted to one hundred and fifty-five thousand dollars, and one hundred and forty-five thousand dollars to Lower Canada.

In addition to this appropriation, about thirty thousand dollars are also granted annually for Grammar Schools in Upper Canada; total, one hundred and eighty-five thousand dollars for all the public schools, etc., in connection with the Department. Of this total sum, about one hundred thousand dollars are annually appropriated to the Common Schools; thirty-six thousand dollars for libraries, maps, and apparatus; one hundred and twenty thousand dollars for the Normal and Model Schools; thirty thousand dollars for the Grammar Schools; four thousand dollars for the support of superannuated Common School teachers; and three thousand dollars for miscellaneous purposes, including the publication of a Journal of Education, which is sent to every school officer.

Thus has the liberality of the Legislature kept pace with the

growth and prosperity of the Province, and thus has the most ample provision been made for the promotion of every department of the great work of popular education in Upper Canada.

As we have hitherto referred only to what has been done by the Government and Legislature, for the promotion of popular education, we now turn to consider the corresponding exertions of the people themselves.

In 1842, after the passage of the act of 1841, we find that one thousand seven hundred and twenty-one Common Schools had been established. The number has now increased to three thousand two hundred and forty-four, or nearly one hundred per cent. in twelve years; while the Grammar Schools have increased from eight, in 1807, to eighty, in 1854; total, three thousand three hundred and twenty-four, or one public school for every three thousand inhabitants. The school population, between the ages of five and sixteen years, has increased from one hundred and forty thousand in 1842, to two hundred and eighty thousand in 1854, or one hundred per cent. The attendance of pupils, at the Common Schools, has increased from sixty-six thousand in 1842, to two hundred and four thousand in 1854, or more than three hundred per cent.; and at the Grammar Schools, from one thousand in 1847, to four thousand two hundred and eighty-seven in 1854, or more than four hundred per cent.—a most gratifying increase, certainly, and one that indicates strongly the increased anxiety of the public to avail themselves of the largely increased facilities of instruction afforded by these colleges of the people.

The greatest test, however, of the love of the Canadians for these institutions, is indicated by the amount which they contribute for their support. In 1842, the total sum raised by assessments, rate-bills, and subscriptions, independent of the Legislative Grant, amounted to eighty thousand dollars; in 1850, to two hundred and fifty thousand dollars; and, in 1854, to upward of half a million of dollars. The total expenditure, therefore, for the salaries of Common School teachers alone, in 1842, amounted to one hundred and sixty-six thousand dollars, in 1850 to three hundred and fifty thousand dollars, and, in 1854, to six hundred and seven thousand dollars. In addition to this sum, about three hundred thousand dollars were expended in 1854, in support of the colleges, grammar schools, libraries, school-houses, maps, and apparatus, being a gross sum of about a million of dollars, for primary, intermediate, and superior or collegiate institutions, or at the rate of one dollar for each inhabitant of Upper Canada. There are five colleges in Upper Canada possessed of university powers, and four which are

either high schools or theological seminaries, and are without these powers.

To institute any educational comparison between Upper Canada and any of the United States, it is best to take the basis of population, as the test of comparison. The population of Upper Canada is about a million; that of Maine about one half; Massachusetts is equal to it; Pennsylvania double, and New York quadruple. The comparative attendance of pupils, in Canada, New York, and Massachusetts is about equal, but Maine and Pennsylvania are slightly in advance. A recent publication gives the following interesting comparative Table.

The Number of Scholars to whole Population.		Proportion of Scholars to Children of School Age.	
In Upper Canada.....	23 per cent.	76 per cent.	
" Lower Canada .....	8 "	43 "	
" The State of Maine .....	33 "	98 "	
" The United States.....	20 "	66 "	

The following Table shows the comparative state of education in America and Europe, and is compiled from the latest returns.

States.	One Scholar to	States.	One Scholar to
Maine.....	8.1 persons.	Belgium .....	8.3 persons.
Upper Canada.....	4.4 "	France.....	10.5 "
Denmark.....	4.6 "	Lower Canada .....	12.5 "
United States .....	4.9 "	Austria .....	13.7 "
" (incl. slaves).....	5.6 "	Holland .....	14.8 "
Sweden .....	5.6 "	Ireland .....	14.5 "
Saxony .....	6.0 "	Greece.....	18.0 "
Prussia .....	6.2 "	Russia .....	50.0 "
Great Britain.....	7.5 "	Spain.....	65.0 "
" act. at school. ....	7.0 "	Portugal .....	81.7 "
Norway .....	7.0 "		

The comparisons, in the above instances, are to the total population, and the results are sufficiently remarkable; they place Maine and Upper Canada at the head of educated states, and America before any state of Europe.

Our Library system having been only put into operation in 1853, we can only report the result of about two years' efforts of the Department, to supply the public with suitable reading books for the winter evenings. During that time, however, we have dispatched, from the Depository, at Toronto, about one hundred and ten thousand volumes, and these have gone into almost every part of Upper Canada, conveying light and intelligence into many a settler's dwelling.

Having thus but imperfectly sketched the history, state, and pro-

gress of popular education in Upper Canada, from its earliest dawn in 1789, to the close of 1854, I can only, from the past, point to the future. With all its solemn grandeur and mystery it lies before us; but who can lift the veil that shrouds it? As our experience is only comparative, and is founded alone upon the past, so our hopes and anticipations of the future alone brighten when the halo of the past is reflected upon them.

We may glance along the history of nations and survey with a thoughtful eye the mighty contests, the civil commotions, and the fearful up-heavings which have rent them asunder and have destroyed their power—forever. We can even contemplate their intellectual achievements and their unrivaled skill in the arts, but we look in vain for a parallel to our own times. Here a new spirit stands before us. As if tired of the spirit of war, the lust of conquest, or the stately pomp of courts, we see each nation putting forth all her energy and strength to uplift the masses of people to the dignity of the Christian citizen. Schools are multiplied; the abstruse sciences of the alchemists, of the days of chivalry, are unfolded even to the capacities of the child; the Bible is circulated in every land, and in every tongue, and the profoundest intellect of the day is engaged in rendering attractive the hitherto sealed book of popular instruction and enlightenment. But who, from such a stand-point, ever caught a glimpse of the distant goal before us? or who, from so brilliant a past, has ever gazed upon its corresponding future? Not one. Down the vista of history, we have seen the rise and fall of nations, the beginning and ending of wars, the failures and the perfection of art, but the end of that mighty contest of light against darkness, that great experiment of the age in which we live, we have never yet witnessed. Nor shall we. On us, as nations, and on us as individuals, devolves, however, the solemn responsibility of guiding, directing, and counseling (each in the sphere in which Providence has placed him) in the great work in which we are all engaged—fervently imploring that wisdom, and counsel, and might be imparted to the nations promoting so momentous an interest of the common weal, and that the blessing of Almighty God would abundantly rest upon the exertions of all Christian men engaged in the same noble labor of love.

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### **XIII. PHYSICAL SCIENCE ;**

**CONSIDERED IN CONNECTION WITH THE QUESTION "WHERE ARE WE TO LOOK FOR  
THE SUPPORT OF ITS HIGHER SCHOOLS?"\***

**BY PROF. HENRY J. ANDERSON, OF NEW YORK.**

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IN the treatment of the subject before me, I have the choice of considering how Physical Science may be furthered irrespectively of contemporary institutions, or of looking at its place and special prospects in our own present age and community. I have thought that the more practical treatment of this topic would best discharge the task which I have assumed, and I purposely refrain from the more tempting, but less profitable, option of a rambling discourse on the best way of teaching what perhaps might never get a chance of being taught. It is doubtless true that Science, to be properly imparted, should be imparted in reference to ulterior and imperishable interests. But, for this very reason, its administration must take notice of existing facts. It must consult the convictions of the teacher. It must consult still more closely the convictions of the learner. It must act (I add this because so often forgotten) in due subordination to the organic institutions of the land; and, were it only for the sake of something infinitely better, it must accept, to a certain extent, the settled disposition of the people, and the prevailing spirit of the age.

An ambitious philosophy might propose to itself the discovery of some method of disseminating knowledge, unobservant of circumstances and of times; where the teacher goes forth as the conqueror, subduing all capacities and creeds to the submissive reception of the truth, and propagating Nature's Evangel as Mahomet spread his: by the holy vigor of the word and the sword. I am sure I shall be excused from the labor of attempting to find out a way of doing what I cannot believe can be done. Instead, then, of considering impracticable methods of teaching the laws of unanimated nature good for all times and all tempers, I propose to discuss briefly such methods as are conscious of our country's ways, and adapted to our country's wants.

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\* Read before the American Association for the Advancement of Education, Thursday, August 30th, 1855.

The leading characteristic of the American mind, the mark at once of our progress, and the monitory signal of many a danger to come, is a love of the largest liberty consistent with the safety of the social life, and a reverence for the firmest authority compatible with the rights of the individual will. I do not stop, now, to praise or blame, nor to inquire whether we have allowed ourselves more or less latitude of self-responsibility than is virtuous or wise. Much may be said, and much that is generous and true, both for and against the free use of democratic power. And I will not denounce, on the one side, a possible tendency to that impatience of restraint from which the world, I believe, was never well free, nor, on the other, an equally possible disposition to prefer, in the interests of peace, the austere order of arbitrary rule. It is enough to feel that God has given us more freedom, perhaps, than he has ever vouchsafed to grant to a community before, and I leave it to you, my friends, to decide whether we do wrong to fear that it is almost more than we are worthy to enjoy.

And yet, be our party-beliefs what they may, no academical establishments inconsistent with our permanent political organizations can last long enough to procure, for uncongenial schemes, a satisfactory investigation. Taking our view, therefore, from the point of American convictions, let us see what ways are left open to us of augmenting the numbers of those who are willing to devote themselves specially to the study of the laws of physical facts. The mere pleasure of knowing, the mere pleasure of *believing* that we know, is attraction enough to prevent these numbers falling off; and, though we do well to enforce this advantage by every legitimate incentive, it would be treason to science to deny the sufficiency of her own unaided charms. These puzzling elements of the beautiful world without us; these undeniable, incomprehensible, mysterious monads; these inevitable atoms, with their inevitable contradictions; this matter-dust, at once impossible and indispensable; these seeds of things, perpetual miracles, massless and formless germs of mass and form, which neither suffer nor rejoice, which hope not, neither do they fear, which have neither consciousness, nor love, nor self-reproach, and yet minister to all the appetites and passions and emotions of the never-dying soul: these things, so hard to understand, that their existence may be questioned without paradox or scandal, have yet relations profoundly interesting, some so simple and transparent, that the infant school finds the child in their possession, and others so superbly involved, that they challenge for ever the long musings and unceasing admiration of the sage.

Can we believe that these relations were left learnable, yet not to

Church, or any part of it, ever pledged itself to such a task? There is a difficulty, here, I am aware, hard to overcome. One of the great characteristics which make us what we are, is the absence of any generally accepted voice, speaking authoritatively for the Church; in the absence, it may be said, of the Church itself, in any commanding and controlling visibility. If we cannot agree whether there be a Church, or, if there is, where she is, how can we learn the mind of this somewhere existing mother, whom we are unable unitedly to recognize. If we seek to avoid this difficulty by applying for separate information to any of the leading associations which present credentials of authority, we are met by uncertain and contradictory replies. As a general result, it may be said that our religious confraternities, while they look with favorable eyes upon the progress of such sciences as are taught in true subordination to their end, regard their growth and their dissemination, however free they may be from the taint of a false ambition, as productive only of a secondary good. Nor has science a right to complain of this. Nothing would be more unjust than to attempt to force an order professedly religious, down from the height of her convictions to the lower level of a work not hers, while she feels neither a call for such a work, nor even a call to pray for such a call. Nevertheless, it must be admitted, to the honor of the religious bodies which the great principle of impartial toleration has made visible in our midst, that methodized elementary scientific education is mainly attainable, even now, through the medium of colleges more or less directed towards spiritual aims, and designed for spiritual ends. In this respect, as ever, Christianity, whether banded as a universal brotherhood, or acting in independent energies for a great common cause, has shown herself the true friend of science, in laying the only safe foundation for her house, in blessing it in the building and guarding it when built, in infusing into her votaries a spirit of moderation and good-will, and in dissuading them, when made heady by the fervor of invention, from the excesses of a misdirected and destructive zeal.

While this is true on the one side, it is not too much to say, on the other, that while our Church Academies have done much, they have left that undone which they were not, perhaps, to do themselves. They have not made provision, nor have engaged to make provision for the gratification of *all* intellectual appetites and wants, however innocent and commendable in themselves. To ask this surplus at their hands, would be to ask, *debitum de non debente*, an assistance which ought to be refused. Let us turn, then, for a moment, to the State. Let us interrogate her interest in science, and her duty to make that interest good.

With us, the State as teacher, is but the scholar's choice. Her wisdom, in that capacity, will never exceed the average wisdom of her sons, except so far as this, that if votes must settle what ought to be taught, the collective judgment is as safe, at least, as any private voice, and whether it is or not, it is the safest we can now procure, not only in the sense of being pronounced the safest by popular decree, but in a sense more absolute than that, as long as authority more competent to judge remains incompetent to win the general assent.

But is it true that it is the business of *votes* to tell Americans what to learn, and to teach Americans what to teach? In elementary education, this principle of elective statutory will has vitality and force, and, therefore, though certainly not exempt from the sacred right of contestation, is deserving not only of all honor and respect, but of the most loyal treatment in its present process of experiment. To the good working of our institutions, a knowledge of their springs and balances is an indispensable condition; and education, aiming at this end, and carried to this end, may certainly be included in the list of legislative obligations. Yet, there are honest risks which this honest duty necessarily presupposes and involves. There is the hazard of a political establishment fraught, in evil times, with all the dangers of united Church and State. There is a mischievous addition to the patronage of party, if ever party should feel bound to do with the school what it has done with every thing else, put the right men in the right places, with a religious belief that its own men are the right men, and all other men the wrong.

Yet, after all, there is nothing more in this than we encounter and survive in every branch of our elective public service; and, confined religiously to uncontroverted subjects, elementary education may go on, whichever party claims the temporalities as its due. But what shall we say of looking mainly to the ballot box for our supply of astronomers, chemists, or engineers? A guarded system of double elections would rather mask than mitigate the evil. The danger of party proscription and corruption is greatly increased, when abuses are concealed by a complicated process of appointment, or by the mystery of high qualifications. And, then, the interest of the State in science is so subtle, so debateable a thing! And mother State has already so much to do, so many and so constantly increasing cares! She has to secure each man's honest own, from each man's very honest belief that he has not all his own. She has to protect her touchy children from mutual innocent misunderstandings about the things that are, things that nobody sees exactly *as they are*, and which nobody believes but that he does. She has to run after *Private Judgment* in his frolicksome excursions, and when she catches him



out of bounds, to restore him sane and sober to the circle of his friends. She has to cool the ardor of independent individuals somewhat excited by the idea that they are senate, court and army all in one. She has to shut up for safe keeping heretical philosophers, whose odd creeds have pushed them into acts which make it painfully necessary that they should not go at large. She has to see that the lifetaker's misapplied convictions are justly retorted upon himself. She has to replace, with more than Russian perseverance, breastworks that have been levelled by the undermine of stratagem, or the battery of force. She has, in these latter days, new and superogatory cares; not yet, it is true, to tell us what to worship or believe, but what is right to buy and sell, and what is not; what is safe for self-ruling freeman to pass from hand to hand, and what property has so mischievous an existence that it must be wrested from the owner, though charters perish in the strife. All these, within the limits of the constitution's prior law, are the State's legitimate concerns. Shall we add to them the care of our brains beyond the rudiments which are enough for the legislator's wants. Science is proverbially jealous and proud. Pity it is, she is; but so she is, and so she ever will be. The State cannot take her by the hand so condescendingly, but she will be tempted to return a scornful glance. If the State protect her, it must not be in Mahometan seclusion; for she has her own wild notions of fidelity, and will never promise an allegiance which neither wealth nor power is entitled to exact. Not that it need be doubted that, in her way, she will render most worthy service to the State, but better far as a voluntary benefactor than as a pensioned functionary, or a salaried dependent.

If science undertakes to do without Church or State, what interest has the School, (and by that I mean unestablished academies, founded solely as natural supplies for natural demands,) what interest has the School, in this sense, to grow in the direction of physical instruction. Left to themselves, and truly freed from all corrupt connection with the State, the interests of the schools will, sooner or later, be represented by the interests of the community at large. If the people are already trained to a consciousness of their interest in science, if, in other words, they know enough to take knowledge at its worth, if they neither slight it as a pedantic inutility, nor superstitiously overrate it, as if it were a talisman fit to cure the consequence and to bar the very birth of crime, then we should have, at least, no more learning than we needed and no less. Are we so far forward, dearest friends?

“us can answer? No man knows where he is himself in the city. What nation, then, can say, without vanity: “Be-  
 lieve me, I am not of heaven or to earth; poised on my centre, I

can balance and govern myself?" Avoiding this dangerous self-praise, perhaps we may say, in a sense that is not meant as severe, that we are as able to abide by the voluntary principle in the matter of intellectual supplies, as we are in the selection of platforms, or creeds, or costumes, or trades, or even as we are in those tenderer relations, where the State will one day try and help us, if we let her, in the choice: I mean of the spiritual or the conjugal depositaries of our cares. In all these interdealings, we find no durable demand left long unrepresented by an adequate supply. If every Pro and every Anti, polemic or political, is sure to find its temple or its den; if every whim of habilitment or food is fairly pampered by providers and purveyors without a help or a hint from senate or house; if every myth that can craze a dozen converts, finds an organ disdainful of State-printing and all ablaze in the interests of souls; if, without tax or bounty, the most tyrannical of house-lords finds, at last, a loyal subject only too happy to respond to his decrees; if the hatefulest of services, fairly sought and fairly paid for, is sure to be cheerfully performed, how can we doubt that where the love of being taught is a vigorous reality attested by something more than a vague cry for gratuitous nutrition, the teacher (and I mean not an eye-laborer, who thinks only of his pay, but the sympathizing guide who feels more than remunerated by his pupil's success) will be at hand to administer with devotion and delight, to a passion which, more than any other, it is an honor and a happiness to feed.

The liberty of teaching is, or ought to be, essentially an American idea. It may be that in the providence of God, self-governments are left to man, as ever-reviving but ephemeral experiments, not to be repented of, not to be abandoned, yet not to be mistaken for the permanent condition of the race. If, however, self-government is right, then is the freedom of the mind and the furniture of knowledge best secured by a *minimum* of intermeddling from ballot-box authority, in matters of instruction as in matters of belief. In other times, and even now, in other places, governments exist which are not as we should wish them for ourselves, but there they are or were, for unguessed reasons, which may be good though we know them not, and, therefore, most deserving of our reverent respect. Under a monarch, or a patriarch, the education of the *people* could no more be left to the *people*, than the duties of a nursery could be entrusted to its little inmates, or the conduct of a hospital be delegated to the sick. High over all the realms of this earth sits an Infinite Royalty enthroned, and the self-ruling nation is most emphatically subject to His will. If He has committed us to the hazards of self-direction, He has bound us by the same great charter to the risks of discussion untrammelled by

the State. What seems truth may be, sometimes, (who can deny it?) but unconscious error in disguise; sometimes even, (who would believe it?) stark folly and delusion. But still let her be subject, in her lamentable wanderings as in her wonted ways serene, to no such harsh dominion as is found in an unsympathizing legislative rule, to no such commissionless director as may be lurking in the dim spiritualities around us, faithful as these are in the main to the cause of their glorious chief. If ever her future mistress is to come, let us wait till she has added to the titles of her call the note which subdues without compulsion, and persuades without a bribe, till time, and a genial and a general acclaim shall have pronounced who it is who can win our understandings through our wills, who it is who can subjugate our heads through our hearts, and bind us, with our consent a reunited people, by that mystic triple cord, triple and yet one, one faith, one hope, one love.

The Workshop has a special interest in science, and, by this interest, has already achieved results which ought, at times, to put the pride of the academy to the blush. Perhaps I may be pardoned if I say that it is here that science herself is apt to be unjust. No one who has not sat, with the right faith and knowledge, by the side of the patient artisan; who has not watched the progress of his thought from the moment of its birth in the narrow cell of its necessity, through all its struggles and rebukes, its hopes and its defeats, its strange diseases and its sudden cures, its disappearance and oblivion for a time, and its unexpected re-emergence preparatory to a triumph long deferred,—can ever know how much science is indebted to the most unsightly and least assuming of her sons. I know it has been said that the artisan has had little reason to complain; that he is querulous and scornful; and that he rejects, when most he needs it, the proffered clue which would lead him into light. But even if this were sometimes so, which of the two is bound, in this unfortunate mischance, to be generous and forbearing to the other? Is it he who is but the holder of the facts already classed, or he who gratuitously adds to the number on the list?

The assorter of old inventions may, no doubt, himself invent; but, by doing so, he is raised to his humble brother who has done the same, and with less. It is not a condescension as he might be tempted to believe. What the Workshop is for science, and what science is for the Workshop may be seen by studying labor in her loftier pretensions. The astronomer's observatory, the laboratory of the chemist, the geologist's cabinet in doors, or his largest studio without, are workshops all in the true sense of the word, and they are not doing half their duty if they aim at nothing more than the registration of

admitted facts, nothing more than their verification or re-emission, though these are not to go undone.

The laboratory, using now the term at large, is or ought to be the inventing student's veritable home. I mean where the deliberate quest of knowledge is a vocation as well as an allowable pursuit. Nature is never communicative to those who seek her secrets at second hand. She must be wooed in every person, wooed with humility, with patience, with assiduity, with love.

How far the laboratory may be made the place for best learning the higher laws of physical dependence, is a question which may be variously answered. Inquirers may differ very much in the comparative importance they attach to the two great divisions of scientific labor: the task of learning what is now known to the learned, and the work of learning what is not yet known at all; or they may differ upon the extent to which the scheme of education is meant to be pushed.

We are to learn the unknown through the known, but not through all the known, or science would now be at its limit. How much of admitted and authenticated truth is indispensable to a successful foray into the regions of ignorance and doubt, has been a master question ever since the first schoolmaster went abroad. This ratio varies with the time, and still more with the capacity. As facts accumulate the portion necessary for getting more must increase in absolute amount, but its ratio to the whole must constantly diminish, until that term is reached in which the proofs of originality are threatened with a loss in the very labor of comparing the so called new with the interminable old. And still greater is the uncertainty of this proportion when we compare, not time with time, but intellect with intellect. Genius is a power as undeniably real as memory or taste. It needs not much of the capital of the old discovered, nor even the schedule of that capital; for it flows into the ocean of congenial truth, not laboriously as of an effort, but unconsciously and gladly as rivers seek the sea.

These uncertainties may embarrass us, but they are not without their use. If they did nothing else than teach us the vanity of devising utopian combinations warranted good for all climates, and magnificently irrespective of age, person or condition, they would have amply justified their own existence. But they do not long perplex us, for common sense, that trenchant ruler of divided wits, will force us, in every field of duty, to the adoption of the best machinery at hand, without waiting for that absolutely best one, which always figures finely in the future, but stops unfortunately when fairly overhauled.

*That the laboratory has not been duly annexed in organized completeness to our teaching institutions, is a fact admitting of no*

doubt, but that it can be made subservient to very juvenile ambitions is more than it would be wise to assert. Of some divisions of natural science, it may be even said that studied from books alone, or even from merely gazed-at phenomena, brilliant though they be, nothing is acquired, but a most distressing and disedifying sciolism, which cannot possibly be taught its own mistakes, and which may do more harm in an instant than the wisest mender can repair in a year.

The two highest stimulants to learned toil are faith in the humanity of labor, and relish in its sweetness: the belief that the work will bring good to man and glory to his master, and both the belief and the sense of a recompense, divine in the very ardor of the act. Souls, impelled by these emotions, will work onward against poverty and neglect, against scorn and persecution. If they fail, as it is styled, their failure is but cause to an effect which ever proves, in the end, of more value than the selfish man's most dazzling success. If they win, the field of an honorable and eternal propagand is open to them and their supporters, and we have, in every such success, the centre of a school sustained by motives far more ennobling and enduring than the coffers of the State.

They only who have witnessed the restless activity of pupils well officered by men equal to the task of exploring the new prospects of science, and extending the real area of truth, can form an adequate conception of the difference between merely adhering to the old and gloriously conquering the new, between the spirit of revision and rehearsal, and the spirit of inquiry and research. It may seem like ingratitude to well meant legislation, to assert that her bounty may have prevented the full exercise of investigating skill, by making practically mere competence to relearn what has been taught, the main requirement for her chairs. Not that genius has not here, as everywhere else, found the means of going beyond the intended line, and brave new truths there are, and bright ones that have been hatched in state-built nests. But legislation is not directed to these ends, and I am far from saying that it should be. What I mean is simply this, that if science had been left fearlessly and frankly to herself, unincumbered by the sacrifices she has made to gain the favor of the State, and untrammelled by the pledges she has voluntarily given, and from which, therefore, she must not ask to be released, she would have had, by this time, a fresher and a freer organization, equipped with prophets and with priests not deriving their commission from the accidental preponderance of a mass of ballots cast for very different ends, but holding by the higher patents which genius and devotion have never failed to bestow upon their sons.

Science and the Press! Has this relation been studied as it merits?

Can matter's multitudinous laws be taught best now, as they were best taught five centuries ago, when universities were nations of young emigrants, clustering round great centres of spiritual life, because it was cheaper to live years away from home than to pay a heavier tax in the purchase of such luxuries as books were then. The effect of the modern press is to make scholastic learning and elementary science easily accessible at home, or, at all events, to substitute, for a few grand academies, containing numbers now incredible to the unreflecting, an equally incredible number of little schools, each good for its little neighborhood, but powerless to attract pupils from abroad. The lovers of high figures and impossible concentrations must lament, in this respect, the influence of cheap printing; but, on the whole, things are well as they are, and, in this as in everything else, one might suggest, for the comfort of the desponding, many consoling and substantial compensations.

In one respect, certainly, that very modern feature of the Press, the daily news-sheet, with its wonderful circulation, has an influence eminently favorable to scientific pursuits. The worthiest incentives to the close study of nature are more or less connected with publicity. The love of the very thought of human happiness, the natural, but sometimes overfond desire of social amelioration and reform, the attainment of honorable distinction as a discoverer of the useful or the true, are all motives greatly fostered by the instinctive promptness of the news-press, and its laudable ambition to compete for the prize of fresh and accurate intelligence. When we reflect that science enjoys now an advantage in this respect, which was denied to her in the ages we call dark, we feel that we may expect of her to dispense with that protection, without which, we must not forget, she won her best spurs in the days so despised of monks and manuscripts, serfs and saddlebag mails.

Science would not perish, though neither Church, nor State, nor School, nor Shop, nor Press looked after her. The *family* has an interest in her existence, an interest in her freedom, an interest in her growth. The father may be safely consulted in the choice of his children's helps. He himself has, perhaps, felt, in the pinch of many a reminder, that he has not been, at least, over taught; and he will not be neglectful in seeing that his little ones shall come, in due time, to the knowledge of all necessary truth. Left to this support, science will not, it is true, get access to all minds that she stands ready to instruct. There are the poor, who would know, but cannot pay; there are the overtasked, who would listen, but, alas, they cannot keep awake; there are the strange-tongued, who are yet to learn.

with years of toil, the very language through which it is well that the future citizen's information should be gained.

But society, even when viewed as a loose aggregate of families, before she is knit into a state, would not leave her children to perish for want of food whether of the body or the mind. The other interests would be produced by family's proximity to family, and man's eternal interest in man. And so, last of all, we shall be taught that the solitary unassociated individual has an interest in science to which she may appeal if all the others had failed to hold her up. Yes, if to-morrow these results of an advanced civilization were to withdraw their presence and their aid, the next day's sun would not go down without proofs the most cheering that, even in savage man, mind kindles mind, and heart responds to heart. The desire to know is an inextinguishable passion. Unregulated, as dangerous as the very worst; subject to control, it is the very nerve of modern life. The desire to teach, though less obtrusive is just as craving as the other. Most imperious, perhaps, where least expected. Mighty parent of a mingled brood! For of her are born patient persuasion and fiery zeal, gentle entreaty and excommunicating hate, all the sweetness of the sainted martyr, all the savage vehemence of fanatical despite. We praise our brother when he has embraced our thought, we blame him when he differs or demurs. What is this but the pleased vanity of the successful teacher, or the mortified self-love of the repulsed. We do not teach until another learns. His accord is our acquittal and our crown, his dissent our condemnation and our cross.

As long as human nature is so susceptible of sympathy and so thirsty of harmonious response, so weak or so officious, if these are proper words, or so compassionate, so convincing, so soul-saving, if you will; so long we need not fear that science will tire of her mission or despair of her generous design. She will ally herself with every power that is willing to put her to good use, and does not tremble for the consequences of her somewhat blind devotion to what she holds to be the truth. With the Church, should that mighty mother ever be objectively revealed, she will walk in happy concord and reciprocated love; under the State she will take her honored place in loyal subordination to the powers that be; in the school, she will defer to the just claims of the sister sciences which deal in human affections and the code of conscious and answerable life; to the workshop she will stand in the relation of a counsellor and friend, not as giving without receiving, but as grateful for the contributions of the craftsman, conscious of his honorable toil, and a thankful heritor of his untutored intuitions. With the present ~~maintain~~

as she has ever done, a cordial communion, a co-operation without hypocrisy or disguise, a friendship full of sympathy and mutual respect, lengthening her coadjutor's still extending arm, quickening his ear, purging his eye, and if necessary, as it may be here and there, praying jointly with her brother that a grace may be given that will always maintain them continent in temper and orthodox in taste.

With the family an attachment without form, and a cheerful unburthensome acquaintance, not intruding, not yet unwilling to come in, serving meekly by the day, as it were, not reluctant to assist, nor yet cast down by a permission to withdraw. With the individual a truly catholic affection ministering to his harmless little vanities and his crying wants, irrespective of his creed, his birthplace, or his blood, not happy in a discovery that but benefits a point and stops at a line, but rejoicing in every advance that fits man to serve humanity and its Master.

Science properly so called is in harmony with all existing institutions. And so she lives majestic and august, not seeking with ignorant cunning and self-complacent zeal to break down the immemorial and the stern, but looking cheerfully at their inevitable change, moving with all things as they move, looking for the immutable not in the pliant attitudes of things of place, and time, but in the eternal laws of their divine creation, fit emblems of their Maker's own adorable perfections. So shall science at last survey her own domain nor seek to criticise what lies beyond in the empyrean of faith. Wise in the vast sphere of the knowable and the known, she will bow to a believable and a believed, nor look with envious or scornful eyes if ever she should find that there are souls that may be fired without a touch from her torch, and may trace their brightness and their blessedness to inspirations unfathomable by her own.

The foregoing considerations, it must be confessed, do not directly solve the question ;—how are the sciences best taught to American youth? But they pave the way to a solution. The very fact that they prove that there exists with us no power or authority so specifically interested in the matter as to justify the surrender of high physical instructions to its peculiar care, leads at once to two practical conclusions. *First*, that the complaints so frequently heard that this or that society or community, this or that incorporation or individual has failed to produce results which in Europe are the consequence of causes not existing here, are only to be justified on the ground that they emanate from subjective premises, logically warranting the conclusion, but void themselves of a logical support. *Secondly*, that for the present, and for as long as the American principle of a *minimum of legislation*, and that *minimum* directly from the people finds favor



in the land, so long science like other interests of greater or less value, must look mainly for its support to the *social* influences arrayed in its behalf. This conclusion is adverse to any immediate prospect of realizing grand political centralizations, and therefore discouraging to the culture of such minds as only thrive when fed by such excipients. But this loss, if it be called one, is more than counterbalanced by the advantages of liberty of education, earnestness of competition, and the rescue of literature and learning from the contaminating touch of party corruption and intrigue. The time may come, no doubt, when the friends of letters and science shall do more than what is now advisable, when instead of simply spurring to quicker action existing organizations, a ground more special and independent may successfully be sought. We may place both the things to be imparted and the methods of imparting them, nakedly and frankly on their merits before a people prepared to do them justice, and therefore, willing and able to sustain what they approve. And this may be done without resorting to the un-American process of legislating to those who prefer it an expensive education, and to those who do not their full proportion of its cost.

It is in this connection that the question best comes up, what ought to be, with us, the limits of the liberty of scientific teaching and research. If America has adopted for her maxim the largest liberty in all things, subject strictly to the order which is its price, and the happiness which is its end or its aim, we have yet to ask who have we now in our community admittedly authorized to tell us when the tenure of freedom is violated and when it is faithfully fulfilled. Even if we agreed in the reply the very principle itself from which we start, makes the agreement only good for the joint good pleasure of the bound, unless indeed what can hardly be expected, the duration of such an authority should be fixed for a definite time by a constitutional provision susceptible only of a constitutional repeal. It follows then that any truly representative and legislative action that should dictate to science the subjects it should handle or the methods it should use, would be in open derogation of the safest portion of its creed, and any other legislation would find itself unequal to the task of subduing the irritation which so dangerous an intermeddling would undoubtedly create. So far, accordingly, our State has with very great forbearance strictly enjoined upon the schools of her own creation, that they abstain as far as possible from teaching anything whatever about which opinions are decidedly divided. But these axiomatic truths are neither very many nor very difficult to get, and hardly justify an expense which ~~before~~ <sup>another lustre will</sup> be a matter worthy of attention. or, which I do,

that a budget, large enough some may say for the aggregate expenses of a well governed state, must be annually voted to teach the names of the implements of knowledge, and the necessary facts undeniable which the youth of the public should possess, what are we hereafter to do when debatable opinions shall be voted to be equally essential to the welfare of the state? Is it possible, as American convictions now stand, to invest the temporary holders of legislative power with a prerogative so vast as the control of education in matters where there exists, and in God's holy providence ought to exist, a wide diversity of honest belief? Is it possible to devolve this most delicate and difficult of all social tasks upon a permanent irresponsible organization? And if so, suppose some pleasant day, a pliant senate were goodhumoredly to agree to try what could be done, where is the body bold enough now to assume so responsible a charge. The time may come when for evil or for good, such an authority may exist and may exercise its powers with a hearty popular assent, but to-day we are very far from such an order of things, and *to-day, to-day* we are to act. In the meantime convictions and contradictions have their consecrated rights. There is no ism in physics, politics, ethics, or polemics that does not insist upon the freedom of its school. The more powerful organizations will protect the more weak on easy conditions of conformity, and these natural affiliations are not to be condemned. The religious orders of our land, without the wish of an exception, have a life and a legal existence due to wants which merit our profoundest respect. It is our proudest profession that we tolerate all, and as none shall be legislated dead or even legislated down, so none shall be prevented from expiring, as soon as it is conscious of a call to disappear. The religious orders have an interest in science, a subordinate interest it is true, but real as far as it goes, for they never would consent for mere show to make it a part of their work. To complain that they teach it at all, or that they do not teach it more, is merely to complain that they exercise the right which every teacher in our midst, body sole or body corporate, has long held by the law of the land.

A word or two may be said of the few schools of practical science among us, whose success is due either to the high reputation of their heads or to means of support derived from large private benefaction. A school truly self-supporting is a thing to be proud of when it comes, but not always to be aimed at when it does not. It is certainly a great thing to say that nothing has been taught that has not been thankfully paid for—for this reflects equal credit upon cathedra and bench. But the things most needful to the learner and the methods best adapted to his wants, are often not the things

nor the methods of his choice, nor even of those who hold the strings of the family purse. Here endowments are required, for there are parents, nor do I blame them, that appreciate the merits of a study when their neighbors, nor always the richest, pay three-fourths of the expense, but they cannot be convinced with the ware at full price. Among those may be many who have not the means, and the same principle which justifies the more poor in accepting the bounty of the less in matters which relate to the essentials of a right governed life, will apply with almost as much force to provisions for the satisfaction of the less imperative desires.

Yet the rule holds good in the main, that halls of education intended not for the elements of science, but either for the culture of the powers of invention or for the exercise of handiwork soon needed in the forge, the factory, or the field, the self-supported school will have proved itself the best in the end. Every such enterprise, living openly and well without the aid of the compassionate, has the notes of a legitimate success. And every other however laudable in its aims, however noble in its struggles and its sacrifices, only lives to cause the wise to regret that so much wisdom should be wasted in vain. Not that all is quite lost even then. For every good aspiration an ultimate reward is reserved, and even in this foggy world we are often enabled to see what a wonderful hit can be made by a generous miss.

To resume and conclude. As science has no right to complain that institutions not owing her allegiance, should lay her vast treasures under thankless contribution, and even send her adrift with a petulant reproach, so these institutions may afford in their turn to be forgiving, if young knowledge in his innocent peepings into nature, should run out in his delight and proclaim, like a terrible child, some unseasonable truth which his wiser elder sister would have prudently reserved. Or if he must suffer for this, at least let his innocence atone for his rashness when under the same eager desire to do good, he announces now and then to the world some beautiful fact which turns out, alas, to be no fact at all. Subjective science is convinced by its very nature of a false infallibility without being conscious of its falseness, and is thus exposed to unfortunate mistakes. But science truly and objectively herself, is not to be discredited for that which herself does not commit, or for that which even in her counterfeit resemblance is often nothing more than an inevitable error of the understanding or a curable delusion of the will. To condemn the first as presuming or immoral, is simply absurd; to treat the other as we sometimes hear it treated as a deliberate attack upon the del of faith is a procedure neither Christian nor wise, the very fault

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which it imputes. The devotees of science absorbed in their pursuits, are often very innocently unsuspecting of the slightest tendency in themselves to an irreligious turn of mind, and may be made by the mischievous or the stern to pay a very heavy penalty for their childlike unacquaintedness with what was never taught them in their youth. For I verily believe that there are many of them who live lives of singular simplicity, and know so little of the mystery of sin that they have never so much as thought of the mystery of its forgiveness. Such ingenuous enthusiasts as these are painfully unprepared for the awful brand of heresy, for unless braced for the encounter by that faith which nullifies the charge, the sudden thunder of a little rural Vatican is often quite enough for their nerves. I am sure if our lay defenders of the faith, always amiable-minded as they are, but not always authorized to excommunicate, were to know the nameless agonies which the thoughtless young inquirer undergoes when he finds himself fairly on their forks, they would be easier with the juvenile offenders, and keep the faggot and the fire for the stubborn and the stiff. On the other hand, it is but fair to ask whether science does not sometimes go as far as is wise when she ventures to expound without a license, the mystery of a Book and the sense of a Tradition intended not for the display of her explanatory skill, not as themes for her to teach from, nor as words for her to reconcile, but as vehicles of lessons for her to learn and graces for her to pray for, with that humility which unfortunately the unhumbled understanding never misses in itself, which most abounds where least it finds itself, which best adorns the brightest intellects, and which quite unconscious of its own existence, wins from the jealous heavens her choicest blessings and her choicest gifts.

## ERRATA.

The following Errata were not corrected in a portion of the edition.

Page 59, line 15, for *indicated*, read vindicated.

Page 68, line 22, for *taste*, read tastes.

Page 70, line 20, for *convened*, read concerned.

Page 70, line 39, for *own course*, read own, of course.

Page 72, line 30, for *advantage*, read disadvantage.

Page 77, line 25, for *share*, read spare.

Page 79, line 42, for *then*, read them.

#### XIV. NAMES OF MEMBERS

ELECTED AT THE FIFTH ANNUAL SESSION, 1865.

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GORHAM D. ABBOTT,	<i>New York.</i>
ROBERT L. ALLYN,	<i>Providence, R. I.</i>
H. J. ANDERSON,	<i>New York.</i>
JOHN W. ANDREWS,	<i>Columbus, Ohio.</i>
E. A. AVERY,	<i>New York.</i>
CHARLES BROOKS,	<i>Medford, Mass.</i>
F. C. BROWNELL,	<i>Hartford, Conn.</i>
CHARLES BUTLER,	<i>New York.</i>
N. A. CALKINS,	<i>New York.</i>
A. B. CLARKE,	<i>Brooklyn, N. Y.</i>
JOHN. T. CLARKE,	<i>New Brunswick, N. J.</i>
D. P. COLBURN,	<i>Providence, R. I.</i>
PETER COOPER,	<i>New York.</i>
D. H. CRITTENDEN,	<i>New York.</i>
CHARLES DAVIES,	<i>Fishkill, N. Y.</i>
G. B. DOCHARTY,	<i>New York.</i>
CHARLES E. DROWN,	<i>Troy, N. Y.</i>
C. C. FELTON,	<i>Cambridge, Mass.</i>
MILES J. FLETCHER,	<i>Indianapolis, Ind.</i>
JOHN FORSYTH,	<i>Newburg, N. Y.</i>
WILLIAM B. FOWLE,	<i>Boston, Mass.</i>
P. W. GENGEMBRE,	<i>Philadelphia, Pa.</i>
H. D. GILPIN,	<i>Philadelphia, Pa.</i>
A. H. GRIMSHAW,	<i>Wilmington, Del.</i>
EDWARD L. HART,	<i>Farmington, Conn.</i>
LEVI HART,	<i>Brooklyn, N. Y.</i>
WORTHINGTON HOOKER,	<i>New Haven, Conn.</i>
F. D. HUNTINGTON,	<i>Cambridge, Mass.</i>
A. JACKSON,	<i>Hartford, Conn.</i>
LYTTLETON KIRKPATRICK,	<i>New Brunswick, N. J.</i>
A. J. LEAVENWORTH,	<i>Petersburg, Va.</i>
TAYLER LEWIS,	<i>Schenectady, N. Y.</i>
BENJAMIN N. MARTIN,	<i>New York.</i>
D. V. McLEAN,	<i>Easton, Pa.</i>
JOHN N. McNARY,	<i>New York.</i>
SILAS METCALF,	<i>Brooklyn, N. Y.</i>
O. W. MORRIS,	<i>New York.</i>

JOHN T. NORTON,	<i>Farmington, Conn.</i>
WILLIAM B. OGDEN,	<i>Chicago, Ill.</i>
DENISON OLMSTED,	<i>New Haven, Conn.</i>
JOEL PARKER,	<i>New York.</i>
J. H. PARTRIDGE,	<i>New York.</i>
JOHN PATTERSON,	<i>Newtown, L. I.</i>
HARVEY PEET,	<i>New York.</i>
ABSALOM PETERS,	<i>New York.</i>
WILLIAM F. PHELPS,	<i>Trenton, N. J.</i>
J. H. PHILLIPS,	<i>Pennington, N. J.</i>
BENJAMIN PIERCE,	<i>Cambridge, Mass.</i>
NOAH PORTER, JR.,	<i>New Haven, Conn.</i>
W. H. POWELL,	<i>Peoria, Ill.</i>
S. S. RANDALL,	<i>New York.</i>
LEVI REUBEN,	<i>New York.</i>
VICTOR M. RICE,	<i>Albany, N. Y.</i>
M. L. ROGERS,	<i>Fair Haven, Conn.</i>
DAVID S. ROWE,	<i>Tarrytown, N. Y.</i>
WILLIAM RUSSELL,	<i>Lancaster, Mass.</i>
DAVID B. SCOTT,	<i>New York.</i>
M. L. SEYMOUR,	<i>New York.</i>
J. SANFORD SMITH,	<i>Newton, N. J.</i>
SAMUEL K. TALMADGE,	<i>Milledgeville, Ga.</i>
H. P. TAPPAN,	<i>Ann Arbor, Mich.</i>
JAMES B. THOMPSON,	<i>New York.</i>
JOHN TRIMBLE,	<i>Gambier, Ohio.</i>
HORACE WEBSTER,	<i>New York.</i>
WILLIAM H. WELLS,	<i>Westfield, Mass.</i>
S. B. WOOLWORTH,	<i>Albany, N. Y.</i>

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NAMES OF LIFE MEMBERS.

G. D. ABBOTT,	<i>New York.</i>
A. D. BACHE,	<i>Washington, D. C.</i>
HENRY BARNARD,	<i>Hartford, Conn.</i>
E. C. BENEDICT,	<i>New York.</i>
CHARLES BUTLER,	<i>New York.</i>
PETER COOPER,	<i>New York.</i>
CHARLES DAVIES,	<i>Fishkill Landing, N. Y.</i>
H. D. GILPIN,	<i>Philadelphia, Pa.</i>
JAMES HENRY,	<i>Washington, D. C.</i>
ABSALOM PETERS,	<i>Williamstown, N. Y.</i>
WILLIAM H. RUSSELL,	<i>New Haven, Conn.</i>
M. L. SEYMOUR,	<i>New York.</i>
JOHN WHITEHEAD,	<i>Newark, N. J.</i>